



Wycliffite Manuscript

The New Testament

England, 1400–1450

Transcriptions by David Sullivan for Octavo.

The electronic text of the King James Bible was made available through the Center for Computer Analysis of Texts, Religious Studies Department, University of Pennsylvania.

The Transcriptions

There are two transcriptions in this Octavo Edition: a Source transcription and a Reading transcription. The Source transcription forms the basis for the Reading transcription. Included in both transcriptions are the New Testament text, book incipits and explicits, the prologues of Jerome, and the corrections to the original manuscript in the margins. Not included are transcriptions of the brief Latin annotations on the first few leaves, the marginal notes by later hands, and the instructions on planting times and methods on the final leaves. There is a single transcription of the list of readings for the days of the church calendar and other occasions, which appears after the main text of the New Testament.

■ [View the Reading Transcription](#) ■ [View the Source Transcription](#)

The Reading Transcription

The Reading transcription includes the equivalent passages from the King James Bible to the left of the Wycliffite text; the prologues of St. Jerome are not part of the King James Bible.

The Reading transcription follows the manuscript text with the following changes:

- Capitalization and punctuation are modernized: the first letters of sentences, direct quotations, proper names, place names, and ethnic names are capitalized, as are “God” and “Lord” when synonymous for the god of the Jews and Christians; the three-level system of punctuation is replaced – not always in one-to-one-correspondence – by the modern comma, semi-colon, colon (rarely), period, and question mark.

- Abbreviations and other marks of suspension or contraction, as well as sacred names, such as “ihc” for “Ihesus” and “yrael” for “Ysrael,” are silently expanded.
- Thorn (Þ) is everywhere transcribed as *th*.
- Yogh (ȝ) is variously transcribed as *y*, *g*, *gh*, and *h*.
- The classical sign for *et* (and) is similar to a crossed minuscule *i* and is transcribed as *Ǝ*.
- Word division across lines is indicated by a hyphen.
- Interlinear additions are indicated by italics.
- Marginal notes are set in the far right column with an asterisk indicating their insertion point in the text.
- Expunctuated words are indicated as struck-through.
- Words written in red are set in bold face type.
- Variations in the numbers of slashes around headings have been standardized.

Using Octavo Transcriptions

This Reading transcription is divided into pages with a single column of the Wycliffite text on each; since the Wycliffite manuscript is not foliated nor are the gatherings signed, the first column of the first page of the New Testament is indicated as “page 1r, column 1.” The larger left column contains the transcribed text and to the left of it – in sans serif type – is the equivalent text of the King James Bible; the narrow right margin contains the manuscript’s page references, thumbnail views of the manuscript, and marginal notes when appropriate.

The page references indicate views from the Octavo Edition; clicking on a reference (displayed in red) or on the thumbnail will open that view in the Read file.

This transcription file has been designed to be printed on letter-size paper.

//Here bigynneth the newe testament//
 Matheu of Iewerie //prolog on Math.//
 born as he is putt first in ordre,
 so first he wroot the gospel in Iew-
 is langage, whos cleping to God was
 fro pupplicants dedis, he takinge bi-
 fore the bigynyngis of tweyne, A-
 braham & Dauith in generacioun of Crist:
 of oon that is Abraham of the which the
 firste circumcisioun was in fleisch; of
 anothis Dauith whos eleccioun was aftir
 herte; of bothe fadris forsothe Crist was
 born. & so the noumbre of fourtene thri-
 es putt, he strecching forth the bigyn-
 nyng fro the feith of beleuyng that was
in Abraham into the tyme of chesyng
that was in Dauith. & dressyng fro chesing,
 anoon into the day of transmygracioun; &
 diffyinge fro the day of transmygracioun,
 anoon into Crist, he schewith the generaci-
 oun of the comyng of Crist, fulfild ethir
 passinge in rennyng that he makinge go-
 od bothe to the noumbre & to the tyme bo-
 the schulde schewe him silf what he we-
 re, and in hym silf mynistringe the
 werk of God also in hem whos kyn-
 rede he putte of schulde not denye
 the witnesse of Crist, worchinge fro the
 bigynnyng of alle, whiche thingis the
 tyme the ordre the noumbre the dispo-
 sicioun ethir the resoun is that Crist is God,
 that is necessarie to the feith the whi-
 ch was maad of awomman maad vn-
 dir lawe, born of amayde suffride
 in fleische al thing ficchid in the cross
 that he ouercomynge thilke thingis in hym
 silf rysinge in body bothe the name
 of the fadir in fadris to the sone; &
 the sones name to the fadir, restorin-
 ge in sones withoute bigynnyng with-
 oute endyng schewyng the fadir

page 1r column 1



Matthew 1 1 The book of the generation of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; 7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz

to be oon with him. For he is oon in the which gospel it is profitable to me desiringe God so to knowe the firste the mydmeste othir the laste that thei redinge bi alle thingis vndirstonde bothe the cleping of the apostle & the werk of the gospel & the loue of God kennynge in fleisch; and thei biknowe in hym in the which thei beth knowe & desirith to knowe to us forsothe it was to studie of preuyng bothe to take the feith of thing do, & not to be stille to men sechinge bisylliche the ordynaunce of God, worchinge to be vndirstonde. //Here endith the prolog; & bigynneth the gospel of Math.//
The book of the //c. p.//
generacioun of Ihesus
Crist, the sone of Dauith
the sone of Abraham. Abraham gendride or bigat Isaac. Isaac forsothe bygaat Iacob. Iacob forsothe bygaat Iudas & his britheren. Iudas forsothe bygaat Phares and Zaram of Thamar. Fares forsothe bygaat Esrom. Esrom forsothe bygaat Aram. Aram forsothe bygaat Aminadab. Aminadab forsothe bygaat Naason. Naason forsothe bygaat Salmon. Salmon forsothe bigaat Booz of Raab. Booz forsothe bigaat Obeth of Ruth. Obeth forsothe bigat Iesse. Iesse forsothe bigat Dauith the kyng. Dauith forsothe the king bigat Salomon of that womman that was Uries wyf. Salomon forsothe bigaat Roboam. Roboam forsothe bigat Abias. Abias forsothe bigat Asa. Asa forsothe bigat Iosephath. Iosephath forsothe bigat Ioram. Ioram forsothe bigat Osias. Osias forsothe bigat Ioathan. Ioathan forsothe bigat Achaz. Achaz

begat Ezekias; 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: 12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. 17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are generations; and from the carrying away into Babylon unto Christ are fourteen generations. 18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name JESUS:

forsothe bigat Esechie. Esechie forsothe bigat Manasses. Manasses forsothe bigat Amon. Amon forsothe bigat Iosias. Iosyas forsothe bigat Ieconyas & hise britheren into the transmigracioun of Babiloyne. And after the transmigracioun of Babiloyne, Ieconyas bigat Salatiel. Salatiel forsothe bigat Zorobabel. Zorobabel forsothe bigat Abyut. Abyut forsothe bigat Elyachym. Elyachym forsothe bigat Asor. Asor forsothe bigat Sadoc. Sadoc forsothe bigat Achym. Achym forsothe bigat Elyut. Elyut forsothe bigat Eleasar. Eleasar forsothe bigat Mathan. Mathan forsothe bigat Iacob. Iacob forsothe bigat Ioseph the hosebonde of Marie, of which Marie Iesus was born, that is clepid Crist. Therefore alle generaciouns from Abraham til to Dauith, ben fourtene generaciouns, & from Dauith til to *the* transmigracioun of Babiloyne, ben fourtene generaciouns. And fro the transmigracioun of Babiloyne til to Crist, ben fourtene generaciouns. Forsothe the generacioun of Crist was thus. ¶ Whanne Marie his modir was spousid to Ioseph, bifore that thei camen to gidre, she was founden havynge of the Hooly Gost in the wombe. Ioseph forsothe hir hosebonde whanne he was iust man or rigytful & wolde not pupplische hir, wolde pryveli forsake hir. Sotheli while he thoughte thes thingis, lo the angel of the Lord apperide in sleep to hym & seide: Ioseph the sone of Davith, nyle thou drede to take Marie thi wyf; for that this that is born in hir, is of the Hooly Gost. Sotheli she schal bere a sone, & thou schalt clepe his name Ihesus, ~~for he schal make his~~



for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, 23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. 24 Then Joseph being raised from sleep did as the angel of the Lord had him, and took unto him his wife: 25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

Matthew 2 1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. 3 When Herod the king had heard these things, he was troubled, and all Jerusalem with him. 4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. 5 And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, 6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. 7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. 8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. 9 When they had heard the king, they departed; and, lo, the star, which

~~name Ihesus~~ for he schal make his peple saf fro her synnes. Forsothe al this thing was don, that it schulde be fulfillid that was seid of the Lord bi a prophete seiyinge, Lo a virgyn schal haue in wombe & she schal bere a sone & thei schulen clepe his name Emanuel, that is interpreted or expowned God with us. Sotheli Ioseph roos fro sleep & dide as the aungel of the Lord comaundide hym, & took Marie his wyf; and he knew hir not til she hadde born hir firste gendrid sone & clepid his name Ihesus. //c. ii.// Therfore whanne Ihesus was born in Betleem of Iuda, in the dayes of king Eroude, loo kyngis or wyse men camen fro the eest to Ierusalem & seiden, Where is he that is born king of Iewis? for we han seyn his sterre in the eest; & we comen for to worschipe hym. Sotheli king Eroude herde & was turbliid; & al Ierusalem with hym. And he gedride to gydre alle the princes of prestis & scribis of the peple; & enqueride of hem where Crist schulde be born. & thei seiden to hym, In Betleem of Iuda; for so it is writun bi a profete, & thou Betleem the lond of Iuda, art not the leeste in the prinsis of Iuda; for of thee a duke schal gon out, that schal gouerne my peple of Israel. Thanne Eroude clepide privyly the kingis & lerne bisyli of hem the tyme of the sterre that apperide to hem. & he sente hem into Betleem; & seyde, Go ye & axe ye bisyli of the child; & whanne ye han foundun, telle agen to me, that & I come & worschipe hym. Whiche whanne thei hadden herd the kyng, wenten away. And lo the sterre which

they saw in the east, went before them, till it came and stood over where the young child was. 10 When they saw the star, they rejoiced with exceeding great joy.

11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. 13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young child and his mother by night, and departed into Egypt: 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. 16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. 19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they

thei sayghen in the eest, wente bifore hem, til it cam & stood above where the child was. Forsothe thei syghen the sterre, and ioiyeden with a ful greet ioye. And thei entriden into the hous; & founden the child, with Marie his modir; & thei felden down, & worschipide hym. & whanne thei hadden openyd her treasures, thei offriden to him giftis gold encense & mirr. & whanne thei hadden take answer in sleep, that thei schulden not turne agen to Eroude, thei turneden agen ~~agen~~ bi another weye into her cuntre. And whanne thei hadden gon away, lo the aungel of the lord apperide in sleep to Ioseph, & seide, Ryse up & take the child & his modir & flee into Egipt, & be thou there, til that I seie to thee. For it is to come, that Eroude seke the child for to leese hym. Which Ioseph roos, & took the child & his modir bi nyght, & wente into Egipt. & he was there til to the deeth of Eroude, that it schulde be fulfillid that was seid of the lord bi the prophete seiynge, Fro Egipt, I have clepid my sone. Thanne Eroud seiynge, that he was stornyd or disseyued of the kingis, was greetly wrooth. & he sende & slowgh alle the children that weren in Betleem & in alle the endis of it, fro two yeer age & withynne, aftir the tyme that he hadde sought out of the kingis. Thanne it was fulfillid that was seid bi Ieremye the profete seiynge, A vois is herd an high weping & moche weiling, Rachel by wepinge hir sonnes, & she wolde not be coumfortid for thei ben not. ¶ Sotheli whanne Eroud was ded, lo the aungel of the lord apperide in sleep to Ioseph in Egipt, & seide, Ryse up & take the child & his modir, & go into the lond of Israel. For thei

are dead which sought the young child's life. 21 And he arose, and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

Matthew 3 1 In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heaven is at hand. 3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. 5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins. 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance: 9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

that soughten the lyf of the child, ben deed.
Which Ioseph roos & took the child &
his modir. & cam into the lond of Is-
rael. Forsothe he herde that Archelaus
regnede in Iude for Eroude his fa-
dir, & dredde for to go thidur. And
he was monestid in sleep, & wen-
te into the parties of Galilee. & he
cam & dwelte in a citee that is clepid
Nasareth, that it schulde be fulfillid
that was seid bi profetis, forwhi he
schal be clepid Nasarey //c. iii.//
In the ilke dayes Iohn baptist
cam, & prechide in the desert
of Iude, & seide, Do ye penaun-
ce, for the kingdom of heuenes schal
neighe or come nygh. For this is he of
whom it is seid bi Isaie the profete
seyinge, A vois of a criere in desert,
make ye redi the weyes of the Lord;
make ye rightful the pathis of hym. For-
sothe thilke Iohn hadde a cloth of the hee-
ris of camels, & a girdil of skyn
aboute his lendis. Sotheli his me-
ete was locustis of the wode & hony.
Thanne Ierusalem wente out to hym
& al Iudee, & al the cuntre aboute Ior-
dan, & thei weren waischun of him in Iordan,
& knowlechiden her synnes. Sotheli he
sigh manye of Farisees & of Sadu-
cees, comynge to his baptem; & sei-
de to hem, Generaciouns of eddris, who
schewide to you, for to fle fro wrath-
the to come? Therfore do ye worthi fru-
tis of penaunce; & nyle ye sie with
inne you, we han the fadir Abraham.
For I seye to you, that God is myghty
to reyse up of thes stoones the
sones of Abraham. For now the ax
is put to the roote of the tree; so-
thely every tree that makith not
good fruit, schal be kitt down &
schal be sent into fier. Forsothe

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. 13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Matthew 4 1 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. 2 And when he had fasted forty days and forty nights, he was afterward an hungred. 3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. 4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. 5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up,

I waische you in watir; into penaunce.
 But he that schal come aftir me, is strongere than I; whos schoon I am not worthi to bere. He schal baptise or cristne you in the Hooly Gost, & fier; whos wynewing cloth or fan is in his hond, & he schal fully clense his corn floor, & schal gadere his whete into his berne, but chaffis he schal brenne with fier unquenchable or that never schal be quenched. ¶ Thanne Ihesus cam fro Galile into Iordan to Iohn, for to be cristened of hym. Sothe-li Iohn forbeed hym & seide, I owe forto be cristenid of thee, & thou comest to me? Forsothe Ihesus answeride, & seide to hym, Suffer now, for so it bicometh us to fulfille al rightfulnessse. Thanne Iohn leet hym or suffride him. Forsothe Ihesus was cristened & steigh up anoon fro the watir. And lo heuenes weren openid to hym; & he sigh the spirit of God comynge down as a culver, & comynge on hym. & lo a voys fro heuenes, seiyinge, This is my loved sone, in which I have plesid to me //c. iiii.// Thanne Ihesus was led of a spirit into desert; that he schulde be temptid of the deuyll. & whanne he hadde fastid fourty dayes, & fourty nyghtis, aftirward he hungride, & the temptere cam nygh, & seyde to hym, If thou art godis sone, seye that thes stoonen be maad loues. Which answeride & seide to hym, It is writun, a man lyueth not in breed al-oone; but in euery word that cometh forth fro the mouth of God; thanne the deuyll took him into an hooly citee, & settide him on the pynacle of the temple & seide to him, If thou art Godis sone, sende thee down. For it is writun, For to his aungelis he comaundide of thee, & thei schulen take thee in hondis,

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lest at any time thou dash thy foot against a stone. 7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. 8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; 9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. 10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 11 Then the devil leaveth him, and, behold, angels came and ministered unto him. 12 Now when Jesus had heard that John was cast into prison, he departed into Galilee; 13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephtholim: 14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. 17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. 18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. 19 And he saith unto them, Follow me, and I will make you fishers of men. 20 And they straightway left their nets, and followed him. 21 And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. 22 And they immediately left the ship

lest peradventure thou hirte thi foot at a stoon. Eftsoone Ihesus seide to hym, It is writun, thou schalt not tempteth thi lord God. Eftsoone the deuyl took him into a ful high hil, & schewide to hym alle the rewmes of the world & the glorie of hem; & seide to hym, Alle thes thingis I schal gyue to thee, if thou falle doun & worschipe me. Thanne Ihesus seide to him, Go Sathanas. For it is writun, Thou schalt worschipe thi lord God, & to him aloone thou schalt serue. Thanne the deuyl lefte him. And lo aunglis camen nygh, & seruede to him. Sotheli whanne Ihesus hadde herd that Iohn was takun, he wente into Galile; & he lefte the citee of Nasareth & cam & dwelte in the citee of Cafarnaum bisyde the se, in the endis of Sabulon & Nephthaly, that it schulde be fulfillid that was seid by Isaye the profete, The lond of Sabulon & the lond of Neptalym, the weye of the see, ouer Iordan, of Galile of hethen men, the peple that walkide in derknessis, sygh greet light, and while men saaten in the cuntre of schadewe of deeth, light roos to hem. Fro thennis forth Ihesus bigan to preche & seye, Do ye penaunce; for the kingdom of heuenes schal come nygh. Sothely Ihesus walkide bisydis the see of Galile, & sigh twey brithren, Symount that is clepid Petre & Andrew his brother, puttinge nett into the see; for thei were fihscheris. & he seide to hem, Come ye aftir me, & I schal make you to be maad fihscheris of men. & anoon thei forsoken her nettis, & sieden hym. & he gede forth fro that place, & sygh tweyne other brithren, Iames of Sebede & Iohn his brother in the schip, with Sebede her fadir, makinge agen or beetinge her nettis, & he clepide hem. Sotheli anoon thei forsoken the nettis

and their father, and followed him.

23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. 25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Iudaea, and from beyond Jordan.

Matthew 5 1 And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 2 And he opened his mouth, and taught them, saying, 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are they that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy. 8 Blessed are the pure in heart: for they shall see God. 9 Blessed are the peacemakers: for they shall be called the children of God. 10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. 13 Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?

& the fadir; & sueden him. And Ihesus enuy-
rownde al Galilee, techinge in the
synagogis of hem, & preching the
gospel of kyngdom & heeling al
sorw or ache & al sykenesse in the
peple. & his opinyoun or fame, wen-
te into al Sirie. & thei broughte to him
alle men havynge yuel takun with
dyverse sorwis & turmentis, & hem
that hadden deuelis & lunatyk men
& men in palasie; & he heelide hem.
And there sueden him many cumpanies
of Galile & of Decapoly & of Ierusalem.
& of Iudee & of biyonde Iordan.
Ihesus forsothe sigh cum- //c. v.//
panyes, & wente up, into an hil.
And whanne he hadde sete, hise disci-
plis camen nygh to hym. & he openyde
his mouth & taughte hem & seide, Bles-
sid be the pore in spirit, for the king-
dom of heuenes is hern. Blissid be
mylde men, for thei schulen welde the
erthe. Blessid be thei that mornen, for
thei schulen be coumfortid. Blessid be
thei that hungren & thirsten rightwys-
nesse, for thei schulen be fulfillid. Bles-
sid be merciful men, for thei schulen
gete mercy. Blessid be thei that ben of
clene herte, for thei schulen se God.
Blessid be pesible men, for they schu-
len be clepid the sones of God. Bles-
sid be thei that suffren persecucioun
for rightfulnessse, for the kingdom of he-
uenes is hern. Ye schulen be blissid
whanne men schulen curse you, & schu-
len pursue you, & schulen seye al yuel
agens you, & lye for me. Ioye ye with-
inne, & glade ye withoute forth; for you-
re mede is plenteous in heuenes.
For so thei han pursued also profetis
that weren bfore you. ¶ Ye ben salt of
the erthe, that if the salt vanysche away,
wher inne schal it be saltid; to no thing

it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. 14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and

teach them, the same shall be called great in the kingdom of heaven. 20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. 25 Agree with thine adversary quickly, whiles thou

it is worth euer; no but that it be cast out & be defoulid of men. Ye ben light of the world, a citee put on an hil; may not be hid. Nethir men tenden a lanterne, & putten it vndir a buschel, but on a candilsticke, that it gyue light to alle that ben in the hous. So schyne youre light bfore men, that thei se youre goode werkis, & glorifie youre fadir which is in heuenes. ¶ Nyle ye gesse or deme that I cam to vndo or distrye the lawe or profetis. I cam not to vn-do the lawe, but to fulfille. Forsothe I seie to you treuthe, til heuene & er-the passe, oon I that is the leeste lettre or o titil schal not passe fro the lawe, til alle thingis be don. Therefore he that vn-doeth or brekith oon of thes leeste maun-dementis, & techith thus men, schal be clepid the leeste in the rewme of he-uenes. Forsothe this that doith & techith, schal be clepid greet in the kingdom of heuenes. ¶ Forsothe I seie to you that no but youre rightfulness be more plenteuous than of scribis & Farisees, ye schulen not entre into kingdom of heuenes. Ye han herd that it was seid to elde men thou schalt not sle. Forso-the he that sleeth, schal be gilty of dom; but I seie to you for ech man that is wroth to his brothir, schal be gilty of dom. Forsothe he that seith to his brothir Raca that is a word of scorn, schal be gilty of counceil. Sotheli he that seith fool, schal be gilty of the fyer, of helle. Therfore if you offrist thi gifte at the auter & there bithenkist, that this brother hath sum what agenus thee, leef there thi gifte bi-fore the auter & go first for to be recouncelid to thi brother or acordid; & thanne thou schalt come, & schalt of-fre thi gifte. ¶ Be thou consentinge to thi adversarie soone the while thou

art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. 27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery: 28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. 29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: 32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery. 33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: 34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne: 35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black. 37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. 38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: 39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

are in the weye with him; lest perauenture thin aduersarie take thee to the domesman, & the domesman take thee to the mynystre, & thou be sent into prisoun. Trewli I seie to thee, thou schalt not go out from thennis, til thou yelde the laste ferthing. Ye han herd that it was seid to elde men, thou schalt not do leccherie. But I seye to you, that euery man that seeth a womman for to couette hir, hath now do leccherie bi hir in his herte. That if thi right yge sclaundre thee, pulle it out & cast fro thee. For it is better to thee that oon of thi membris perische, than that al thi body go into helle. And if thi righthond sclaundre thee, kitt it away & cast fro thee. For it is better to thee that oon of thi membris perische, than that al thi body go into helle. ¶ For sothe it is seid, who euer leeueth his wyf, gyue he to hir a libel that is a litil book of forsaking; sotheli I seye to you that euery man that leeueth his wyf, but takun cause of fornicacioun, maketh hir to do leccherie; and he that weddith the forsakun wyf, doith auoutrie. ¶ Eftsoone ye han herd that it was seid to elde men, thou schalt not forswere; sotheli to the Lord thou schalt yelde thi oothis. But I seie to you to swere not in al maner, nethir bi heuene, for it is the trone of God; nethir bi the erthe, for it is the stool of his feet; nether bi Iersusalem, for it is the citee of a greet kyng; nether thou schalt not swere bi thin heed, for thou maist not make oon heer whit or blac; but be youre word, Yhe yhe, nay nay. Forsothe that that is more than these, is of yuel. ¶ Ye han herd that it is seid, yge for yge & tooth for tooth, but I seie to you to not agestonde yuel, but if ony smyte thee on the right cheke, gyue to hym also



40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. 41 And whosoever shall compel thee to go a mile, go with him twain. 42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away. 43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. 44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Matthew 6 1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. 2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that

thetothir; & to him that wole stryue with thee in dom & take away thi coote, leeue thou also thin ouer cloth; and who euer constreyneth thee a thousynd pacis, go thou with hym other tweyne. Forsothe gyue thou to him that axith of thee, & turne not away fro him that wole borwe of thee. ¶ Ye han herd that it is seid, thou schalt loue thi neighbore & hate thin enemye. But I seie to you, loue ye youre enemies; do ye wel to hem that haten you, & preye ye for men pursuyng & falsly calenginge you, that ye be the sones of your fadir that is in heuenes that makith his sunne to ryse on goode & yuele men, & reyneth on iust men & vniust men. For if ye louen hem that louen you, what mede schulen ye have? Whether & pupplians doen not this thing? And if ye greten or saluen youre brithren oonly, what more ouer schulen ye do? Whether & paynymys doen not this thing? Therefore be ye parfyt, as & youre heuenli fadir is parfit. //c. vi.//

Take ye hede lest ye do youre rightfulnessse bifore men, that ye be seyn of hem, ellis ye schulen not haue mede at youre fadir that is in heuenes. Therefore whanne thou doist almes, nyle thou singe bifore thee with a trumpe as ypocritis doen in synagogis & streetis, that thei be worschapid of men. Forsothe I seie to you, thei han ressyued her mede. But whanne thou doist almes, knowe not thi left hond what thi righthond doith, that thin almes be in hidlis, & thi fadir that seeth in hidlis schal yelde to thee. & whanne ye schulen preye, ye schulen not be as ypocritis, whiche stondinge louen to preye in synagogis & corneris of streetis that

they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. 5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. 7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. 9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. 10 Thy kingdom come. Thy will be done in earth, as it is in heaven. 11 Give us this day our daily bread. 12 And forgive us our debts, as we forgive our debtors. 13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. 14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. 16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. 17 But thou, when thou fastest, anoint thine head, and wash thy face; 18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. 19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: 20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

thei be seyn of men. Treuli I seie to you thei han resseyued her mede. But whanne thou schalt preye, entre into thi cowche & whanne the dore is schitt preye thi fadir in hidlis; & thi fadir that seeth in hidlis, schal yelde to thee. Sotheli ye preiyng nyle speke moche as hethen men doen, for thei gessen that thei ben herd in her moche speche. Therefore nyle ye be maad lyk to hem, for youre fadir woot what is nede to you bfore that ye axen hym. For thus ye schulen preye, Oure fadir that art in heuenes halewid be thi name; thi kingdom come; be thi wille don; as in heuene & in erthe. Gyue to us this day oure breed ouer othir substaunce, & forgyue to us oure dettis as & we forgyuen to oure dettours. & lede us not into temptacioun but delyuere us from yuel amen, that is so be it, for if ye forgyue to men her synnes, & youre heuenli fadir schal forgyue to you youre trespassis. Sotheli if ye forgyuen not to men, nether youre fadir schal forgyue to you your synnes. ¶ But whanne ye fasten, nyle ye be maad as ypocritis sorewful, for thei putten her facis out of kyndely teermes that thei seme fasting to men. Treuly I seie to you, thei han resseyued her meede. But whanne thou fastist anoynte thin heed & waische thi face, that thou be not seyn fasting to men, but to thi fadir that is in hidlis, & thi fadir that seeth in hidlis schal yelde to thee. ¶ Nyle ye tresoure to you tresours in erthe, where rust & moughte distrieth, & where theuys deluen & stelen, but tresoure ye to you tresours in heuene; where nethir rust ne moughte distrieth & where theuys deluen not out or vndirmynen not ne ste-

21 For where your treasure is, there will your heart be also. 22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! 24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? 26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by taking thought can add one cubit unto his stature? 28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: 29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. 30 Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? 32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. 34 Take therefore no thought for the morrow: for the morrow shall

len. For where thi tresour is, there & thin herte is. ¶ The lanterne of thi body, is thi yge; if thin yge be symple, al thi body schal be lightful; but if thin yge be weyward, al thi body schal be derkful. Therfore if the light that is in thee be derknessis, hou grete schulen thilke derknessis be? ¶ No man may serue to twey lordis, for ethir he schal hate theton & loue thetothir ethir he schal susteyne theton, & dispise thetothir. Ye mowen not serue to God & richessis. Therfore I seie to you, that ye be not bisy to youre lyf what ye schulen ete, nether to youre body with what ye schulen be clothid. Wher lyf is not more than mete, & the body more than cloth? Biholde ye the fleyng fowlis of the eir, for thei sowen not nether repen nether gaden into barnes; & youre fadir of heuene fedith hem. Wher ye ben not more worthi than thei? But who of you thenkinge, may putte to to his stature o cubite? & of clothinge what ben ye bisy? Biholde ye the lilies of the feeld how thei wexen. Thei traulen not, nethir spynnen. Treuli I seie to you nether Salomon in al his glorie was keuerid as oon of these. For if God clothith thus the hey of the feeld, that to day is & to morwe is sent into an ouene, how moche more you of litil feith? Therfore nyle ye be bisy seiyng, What schulen we ete or what schulen we drynke; or with what thing schulen we be keuerid? For the hethen men seken alle thes thingis. Treuly youre fadir woot that ye han nede to alle thes thingis; therfore seke ye first the kingdom of God & his rightfulness; & alle thes thingis schulen be cast to you. Therfore nyle ye be bisy into the morwe, for the morwe day schal

take thought for the things of itself.
Sufficient unto the day is the evil thereof.
Matthew 7 1 Judge not, that ye be not
judged. 2 For with what judgment ye
judge, ye shall be judged: and with what
measure ye mete, it shall be measured to
you again. 3 And why beholdest thou the
mote that is in thy brother's eye, but
considerest not the beam that is in thine
own eye? 4 Or how wilt thou say to thy
brother, Let me pull out the mote out of
thine eye; and, behold, a beam is in thine
own eye? 5 Thou hypocrite, first cast out
the beam out of thine own eye; and then
shalt thou see clearly to cast out the mote
out of thy brother's eye. 6 Give not that
which is holy unto the dogs, neither cast ye
your pearls before swine, lest they trample
them under their feet, and turn again and
rend you. 7 Ask, and it shall be given you;
seek, and ye shall find; knock, and it shall
be opened unto you: 8 For every one that
asketh receiveth; and he that seeketh
findeth; and to him that knocketh it shall
be opened. 9 Or what man is there of
you, whom if his son ask bread, will he give
him a stone? 10 Or if he ask a fish, will he
give him a serpent? 11 If ye then, being
evil, know how to give good gifts unto
your children, how much more shall your
Father which is in heaven give good things
to them that ask him? 12 Therefore all
things whatsoever ye would that men
should do to you, do ye even so to them:
for this is the law and the prophets.
13 Enter ye in at the strait gate: for wide is
the gate, and broad is the way, that leadeth
to destruction, and many there be which
go in thereat: 14 Because strait is the
gate, and narrow

be bisy to hym silf. Sotheli it suffi-
cith to the day his malice that is travel.
Nyle ye deme, that //c. vii.//
ye be not demyd. For in what
dom ye demen, ye schulen
be demed; & in what mesure ye me-
ten, it schal be metun agen to you. But
what seest thou a festu or litil mote in
the yge of thi brother, & thou seest not a be-
em in thin owne yge, or what maner
seist thou to thi brother, Brother suffre
I schal caste out a festu fro thin yge,
& lo a beem is in thin owne yge? Ipo-
crite cast out first a beem of thin yge,
& thanne thou schalt se for to caste out
a festu of the yge of thi brother. ¶ Nyl-
le ye gyue hooly thing to houndis, ne-
thir sende ye youre margaritis or pre-
cious stoones biforn swyn, lest per-
aventure thei defoulen hem with her
feet, & lest thei turned to gidre al
to breke you. ¶ Axe ye & it schal be
goun to you; seke ye & ye schulen fyn-
de; knocke ye & it schal be openyd to
you, for ech that axith, takith; & he that
sekith, fyndith; & it schal be opened
to aman knockynge. Ethir who of you
is aman whom if his sone axe breed,
wher he schal dresse to hym a stoon?
Ether if he axe a fihsch, wher he schal
dresse to hym a serpent? Therfore if ye,
whanne ye ben yuele men, kunnen gyue
goode giftis to youre sones, hou mo-
che more youre fadir that is in heu-
nes schal gyue goode thingis to men
axyng hym? Therfore alle thingis what
euer thingis ye wolen that men do to you,
& ye do to hem, for this thing is the lawe
& profetis. ¶ Entre ye bi the streit
gate; for the gate that ledith to perdi-
cioun or dampnacioun is large, & the weie is bro-
od, & ther ben manye that entren
bi it. Hou streit is the gate & narwgh

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is the way, which leadeth unto life, and few there be that find it. 15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. 16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? 17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. 18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. 19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. 20 Wherefore by their fruits ye shall know them. 21 Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. 24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it. 28 And it came to pass, when

the weye that ledith to lyf, & ther ben fewe that fynde it. ¶ Perseyue ye & fle fro false profetis, whiche comen to you in clothingis of scheep, but with inne thei ben rauyschinge wolues; of her fruytis ye schulen knowe hem. Whether men gadren gras of thornes, or fygis of breris? So euery good tree makith goode fruytis; sotheli an yuel tre, makith yuele fruytis. A good tre may not make yuele fruytis, nether an yuel tree make goode fruytis. Everi tre that makith not good fruyt, schal be kitt doun & schal be sent into the fier; therfore of her fruytis ye schulen knowe hem. Not ech man that seith to me, Lord Lord, schal entre into the kingdom of heuenes; but he that doith the wille of my fadir that is in heuenes schal entre into the kingdom of heuenes. Many schulen seye to me in that day, Lord Lord, whether we han not profecied in thi name, & han cast out deu- uelis in thi name, & han don many vertues in thi name? & thanne I schal knowleche to hem that I knew you neuere; departe away fro me, ye that worchen wickidnesse. Therfore ech man that heerith thes my wordis & doith hem, schal be maad lyk to a wyse man that hath bildid his hous on a stoon. & reyn cam doun, & floodis camen, & wyndis blewen & ruscheden into that hous; & it felde not doun, for it was foundid on a stoon. And euery man that heerith thes myn wordis & doith hem not, is lyk to aman fool, that hath bildid his hous on grauel. & reyn cam doun & floodis camen, & wyndis blewen, & thei hurleden into that hous, & it felde doun, & the falling doun therof was greet. & it was maad, whanne

Jesus had ended these sayings, the people were astonished at his doctrine: 29 For he taught them as one having authority, and not as the scribes.

Matthew 8 1 When he was come down from the mountain, great multitudes followed him. 2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, 6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. 7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed. 9 For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 10 When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. 11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. 12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

Ihesus hadde endid thes wordis, the cumpanyes wondriden on his teching, for he taughte hem as aman hauynge power, & not as the scribis of hem & Farisees //c. viii.//

Forsothe whanne Ihesus hadde comun doun fro the hil, many cumpanyes folewiden him. & so a leprous man cam, & worschipide him & seide, Lord if thou wolt, thou maist make me clene. & Ihesus heeld forth the hond, & touchide hym & seide, I wole, be thou maad clene. & anoon the lepre of hym was clensid. & Ihesus seide to him, Se: seye to no man, but go schewe thee to prestis, & offre that gifte that Moyses comaundide in to witnessing to hem. ¶ Sotheli whanne he hadde entrid into Cafarnaum, centurio neighede to him preyinge hym & seiynge, Lord my child liyth in the hous, syk on the palesie, & is yuel turmentid. & Ihesus seide to him, I schal come & schal heele him. & centurio answeride, & seide to him, Lord I am not worthi, that thou entre vndir my roof, but oonly sie thou bi word, & my child schal be heeled. Forwhi & I aman ordeyned vndir power & haue knyghtis vndir me, & I sie to this, go, & he goith; & to another, come thou, & he cometh; & to my seruaunt do thou this thing, & he doith. Sotheli Ihesus herde thes thingis & wondride & seide to men suyng him, Treuly I sie to you, I fond not so greet feith in Israel. Sotheli I sie to you, that manye schulen come fro the eest & west, & schulen reste with Abraham & Isaac & Iacob in the kingdom of heuenes. Forsothe the sones of the rewme schulen be cast out into vtmore derknessis; there schal be wepyng; & betyng togidre of teeth.

13 And Ihesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour. 14 And when Ihesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. 15 And he touched her hand, and the fever left her: and she arose, and ministered unto them. 16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: 17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

18 Now when Ihesus saw great multitudes about him, he gave commandment to depart unto the other side. 19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. 20 And Ihesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. 21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father. 22 But Ihesus said unto him, Follow me; and let the dead bury their dead. 23 And when he was entered into a ship, his disciples followed him. 24 And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep. 25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish. 26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. 27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him! 28 And when he was come to the other side into the

And Ihesus seide to centurio, Go; & as thou hast bileued, be it don to thee. & the child was heelid fro that our. And whanne Ihesus hadde come into the hous of Petre, he sygh his wyues modir liggyng & schakun with feueris, & he touchide hir hond, & the feuer lefte hir, & she roos & seruyde hem. Sotheli whanne the euentyd was maad, thei brough-ten to hym many hauynge deuelis, and he castide out spiritis by word, & heelide alle hauynge yuele, that it schulde be fulfillid that was seid by Isaye the profete seyyinge, He took oure infirmities & bar oure syknessis. ¶ Sotheli Ihesus sygh many cumpanyes aboute him, & bad his disciplis go ouer the water. & o scribe or man of lawe neighede, & seide to hym, Maistir, I schal suwe thee whidur euer thou schalt go. & Ihesus seide to hym, Foxis han dychis or borowis & briddis of the eyr han nestis; but mannis sone hath not where he schal reste his heed. Sotheli another of his disciplis seide to him, Lord suffre me to go first & birie my fadir. Forsothe Ihesus seide to hym, Suwe thou me; & lete deed men birie her deedmen. And whanne Ihesus stighede into a litil schip, hise disciplis sueden hym. & lo a greet stiring was maad in the see, so that the litil schip was hilid with wawis, but he slepte. & hise disciplis camen nygh to hym, & reisien hym & seiden, Lord saue us; we perischen. & Ihesus seide to hem, What ben ye of litil feith agast? Thanne he roos & comaundide to the wyndis & the see, & a greet pesiblenesse was maad. Forsothe men wondriden seyinge, what maner man is he this; for the wyndis & the see obeischen to him? And whanne Ihesus hadde comme ouer the watir into the

country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. 29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? 30 And there was a good way off from them an herd of many swine feeding. 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. 33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils. 34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

Matthew 9 1 And he entered into a ship, and passed over, and came into his own city. 2 And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. 3 And, behold, certain of the scribes said within themselves, This man blasphemeth. 4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? 5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? 6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.

cuntre of men of Gerasa, twey men ha-
uyng deuelis runnen to him & geden out
fro biriels & weren ful feers or wic-
kid so that no man myghte passe bi that
weye. & lo thei crieden seiynge, What
to us & to thee Ihesu the sone of God? Ha-
st thou comun hidur bifore the tyme
for to turmente us? Sotheli a flok
or droue of many hoggis lesewin-
ge was not fer fro hem, but the
deuelis preieden him & seiden, If thou cas-
tist out us fro hennis, sende vs in
to the droue of hoggis. And he seide
to hem, Go ye, & thei geden out & wenten
into the ~~droue~~ of hoggis; & so in a
greet bire, al the droue wente heed-
lynge into the see, & thei weren deed
in watris. Forsothe the heerd is fled-
den away, & thei camen into the cite
& telden alle thes thingis & of hem that
hadden the fendis. & lo al the cite
wente out agens Ihesus. & whanne thei
hadden seyn hym, thei preieden hym
that he wolde passe fro her coostis.
And Ihesus wente //c. ix.//
up into aboot, & passide
ouer the watir & cam into
his citee. And lo thei broughte to him
aman syk in palesie, liggyng in a
bedd. Forsothe Ihesus sygh the feith of hem,
& seide to the man syk in palasie, So-
ne haue thou trist; thi synnes ben
forgouun to thee. & lo summe of the
scribis seiden with inne hem silf,
this blasfemeth; and whanne Ihesus had-
de seyn her thoughtis, he seide, Wher-
to thenken ye yuele thingis in youre
hertis? What is it lightere to seye
thi synnes bene forgouun to thee, ethir to seye,
ryse thou & walke? Forsothe that ye wite that
mannis sone hath power to forgyue
synnes on erthe. Thanne he seide to the sy-
ke man in palesye, Ryse up & take thi
bed, & go into thin hows.

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7 And he arose, and departed to his house. 8 But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men. 9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. 10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. 11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? 12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. 13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance. 14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? 15 And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. 17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved. 18 While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now

And he roos; & wente into his hows. Sotheli the cumpanyes syghen & dred-den & glorifieden God that gaf such power to men. ¶ And whanne Ihesus passide fro thennis; he sygh aman Mattheu by name sittinge in a tolbothe. & he seide to hym, Suwe thou me. And he roos & folewide hym. & it was don the while he saat at the mete in the hous, lo many pupplicans & synful men camen & saten at the mete with Ihesus & hise disciplis. And Farisees syghen, & seiden to hise disciplis, Whi etith youre maistir with pupplicans & synful men? & Ihesus herde & seide, A leche is not nedeful to men that faren wel, but to men hauynge yuele. But go ye & lerne what it is: I wole mercy & not sacrifice. For I cam not to clepe rightful men, but synful men. ¶ Thanne the disciplis of Iohn camen nygh to hym & seiden, Whi we & Farisees fasten ofte; but thi disciplis fasten not? And Ihesus seide to hem, Whether the sones of the spouse or hosebonde mown weile or morne, as longe as spouse is with hem? Sotheli dayes schulen come, whanne the spouse schal be takun away fro hem, & thanne thei schulen faste. Sotheli no man sendith a medlyng of rude or newe cloth into an old, for he takith away the plente of it fro the cloth, & a werse kittyng is maad. Nether men senden newe wyn into olde vessels, ellis the wyn vessels ben brokun, & the wyn is sch-ed out & the wyn vessels perischen; but men senden newe wyn into newe wyn vessels; & bothe ben kept. Whanne Ihesus spak thes thingis to hem, lo o prince cam & worschipide him & seide, Lord my doughtir is now

dead: but come and lay thy hand upon her, and she shall live. 19 And Jesus arose, and followed him, and so did his disciples. 20 And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: 21 For she said within herself, If I may but touch his garment, I shall be whole. 22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. 23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, 24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. 25 But when the people were put forth, he went in, and took her by the hand, and the maid arose. 26 And the fame hereof went abroad into all that land. 27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us. 28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. 29 Then touched he their eyes, saying, According to your faith be it unto you. 30 And their eyes were opened; and Jesus straightly charged them, saying, See that no man know it. 31 But they, when they were departed, spread abroad his fame in all that country. 32 As they went out, behold, they brought to him a dumb man possessed with a devil. 33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. 34 But the

deed; but come thou & putte thin hond on hir, & she schal lyue. & Ihesus roos & suwede him, & hise disciplis sueden. And lo awomman that sufride flux or rennyng of blood twelue yeer neighede bihynde & touchide the hem of his cloth; for she seide with inne hir silf, if I schal touche oonly the clothis of hym, I schal be saaf. & Ihesus turnyde & sygh hir; & seide, Doughtir haue thou trist: thi feith hath maad thee saaf. & the woman was maad saaf fro that our. & whanne Ihesus cam into the hous of the prince & sygh mynstrels & the company makinge noyse, he seide, Go ye away for the wenche is not deed, but slepith. & thei scorneden hym. And whanne the company was cast out, he entride & heeld hir hond, & the wenche roos up. And this fame wente out into al that lond. ¶ & whanne Ihesus passide fro thennis tway blynde men crynge sueden hym & seiynge, Thou sone of Dauith haue mercy on us. Sotheli whanne he cam into the hous, the blynde men camen nygh to him, & Ihesus seide to hem, What wolen ye that I do to you; & thei seiden, Lord, that oure ygen be openyd. & Ihesus seide, Bileuen ye, that I may do this thing to you? Thei seiden to hym, Yhe lord. Thanne he touchide her ygen, & seide, Up youre feith, be it don to you. & the ygen of hem weren openyd. & Ihesus thretenyde hem, & seide, Se ye that no man wite. But thei geden out & deffamyden him thorw al that lond. Sotheli whanne thei weren gon out, lo thei broughten to hym a doumb man hauynge a deuel; & whanne the deuel was cast out, the doumb man spak, & the companyes wondriden seiynge, It apperide neuer so in Israel. But the Fa-

Pharisees said, He casteth out devils through the prince of the devils. 35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Matthew 10 1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. 2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; 3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; 4 Simon the Canaanite, and Judas Iscariot, who also betrayed him. 5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. 9 Provide neither gold, nor silver, nor brass in your purses, 10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman

risees seiden, in the prince of deuelis he castith out deuelis. And Ihesus cum-
passide aboute alle sitees & castelis,
teching in synagogis of hem, & pre-
ching the gospel of kyngdom, & hee-
linge al langwisching or ache & al sy-
kenes. Forsothe Ihesus sygh cumpanyes &
hadde reuthe on hem, for thei weren
trauelid & liggyng as sheep not
hauynge a scheparde. Thanne he seide
to hise disciplis, Sotheli there is moche
rype corn, but fewe werkmen. Ther-
fore preie ye the lord of the rype corn,
that he sende werkmen into his rype
corn //c. x.//

And whanne hise twelue dis-
ciplis weren clepid to gi-
dre, he gaf to hem power of vnclene
spiritis, that thei schulden caste hem out,
& that thei schulden heele al ache & al
syknesse. Forsothe thes ben the na-
mes of twelue apostlis: the firste
Symount that is seid Petre & Andrew
his brother; Iames of Sebede & Iohn
his brother; Philip & Bartholomew;
Thomas & Matheu puppican; & Ia-
mes Alfey & Tadee; Symount Cana-
ne & Iudas Scarioth which bitray-
ede Crist. Ihesus sente thes twelue & co-
maundide to hem & seide, Go ye not
into the weye of hethen men, & entre
ye not into the citees of Samari-
tans; but rather go ye to the scheep
of the hous of Ysrael that perisheden.
Sothely ye goynge preche, seiynge,
for the kingdom of heuenes schal neighe.
Heele ye syke men; reyse ye deed men;
clense ye mesels; caste ye out deue-
lis. Freli ye han takun; frely gyue
ye; nyle ye welde gold, nethir siluer
ne money in youre girdlis, not a
scrip in the weye; nether twey cootis,
nethir schoon, nether ayerde; for a werk

is worthy of his meat. 11 And into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence. 12 And when ye come into an house, salute it. 13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. 14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. 15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city. 16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. 19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20 For it is not ye that speak, but the Spirit of your Father which speaketh in you. 21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. 22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. 23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till

man is worthy his mete. Into whatever citee or castel ye schulen entre, axe ye who ther inne is worthi & there dwelle ye til ye go out. Forsothe the ye entringe into an hous, greet te or salute ye it & seye, pees to this hous. & sotheli if thilke hous be worthi, youre pees schal come on it; forsothe if that hous be not worthi, youre pees schal turne agen to you. & who euere resseyueth not you, nethir heerith youre wordis; ye goynge forth fro hous or citee, smyte away the dust fro youre feet. Treuly I seye to you, it schal be more suffrable to the lond of men of Sodom & of Gomor in the day of iugement, than to thilke citee. ¶ Lo I sende you as scheep in the myddel of wolves; therfore be ye war or wys biforn as serpentis, & symple as dowfis. But be ye war of men, for thei schulen take you in councelis, & thei schulen bete you in her synagogis, & to meyris or presedentis, & to kingis ye schulen be led for me, into witnessing to hem, & hethen men. But whanne thei schulen bitake or bitraye you, nyle ye thenke how or what thing ye schulen speke; * for it ben not ye that speken, but the spirit of youre fadir that spekith in you. Sotheli the brothir schal take the brothir into deeth, & the fadir the sone; & sones schulen ryse agens fadir & modir, & schulen turmente hem bi deeth, & ye schulen be in hate to alle men for my name. Forsothe he that schal dwelle stille til into the ende, schal be saaf. Sotheli whanne thei schulen pursue you in this citee, fle ye into another. Treuly I seye to you ye schulen not ende the citees of Ysrael, til mannys

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* for it schal be goun to you in that our what ye schulen speke.

the Son of man be come. 24 The disciple is not above his master, nor the servant above his lord. 25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? 26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. 27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. 28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. 30 But the very hairs of your head are all numbered. 31 Fear ye not therefore, ye are of more value than many sparrows. 32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. 34 Think not that I am come to send peace on earth: I came not to send peace, but a sword. 35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. 36 And a man's foes shall be they of his own household. 37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy

sone come. The disciple is not above the maistir, ne the seruaunt aboute his lord. It is ynow to the disciple, that he be as his maistir, & the seruaunt as his lord. If thei han clepid the hosebonde man or the fadir of meyne Belsebub, hou moche more his houshold meyne. Therfore drede ye not hem, for no thing is keuerid or hid, that schal not be schewid; & no thing is pryuy, that schal not be wist. That thing that I seye to you in derknessis, seye ye in the light; and preche ye on housis that thing, that ye heeren in the eere. And nyle ye drede hem that sleen the body; treuly thei moun not sle the soule; but rathere drede ye hym that may leese bothe soule & body into helle. Whether twey sparowis ben not seeld for an halpeny; & oon of hem schal not falle on the erthe with outen youre fadir? Forsothe alle the heeris of youre heed ben noumbred. Therfore nyle ye drede; ye ben betere than many sparowis. Therfore euery man that schal knowleche me bifore men, & I schal knowleche hym bifore my fadir that is in heuenes. Sotheli he that schal denye me bifore men, & I schal denye hym bifore my fadir which is in heuenes. Nyle ye deme that I cam to sende pees into erthe; I cam not to sende pees, but swerd, for I cam to departe a man agens his fadir, & the doughtir agens hir modir, & the sones wyf agens the hosebondis modir. & the enemyes of aman, ben his homely meyne. ¶ He that loueth fadir or modir more than me, is not worthi of me, and he that loueth sone or doughtir ouer me is not wor-

of me. 38 And he that taketh not his cross, and followeth after me, is not worthy of me. 39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it. 40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. 41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Matthew 11 1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. 2 Now when John had heard in the prison the works of Christ, he sent two of his disciples, 3 And said unto him, Art thou he that should come, or do we look for another? 4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: 5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6 And blessed is he, whosoever shall not be offended in me. 7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

thi of me. And he that takith not his cross & suweth not me, is not wor-
thi of me. He that fyndith ~~not~~ his
soule that is temporal lyf schal lee-
se it, and he that leesith his soule
that is lyf for me, schal fynde it.
He that resseiueth you, resseyueth
me; and he that resseyueth me, re-
seyueth hym that sente me. He that
resseyueth a profete in the name
of a profete, schal take *the* mede of
a profete; and he that resseyueth a
iust man in the name of a iust man,
schal take the mede of a iust man.
& whoeuer gyueth drynke to oon of thes
leeste a cuppe of coold water oonly,
in the name of a disciple, treuli
I seye to you, he schal not leese
his meede. //c. xi.//
And it was don whanne Ihesus
hadded endid, he comaundide
to his twelue disciplis, & passide
fro thennis for to teche & preche in the
sites of hem. Forsothe whanne Iohn
in boondis hadde herd the werkis
of Crist, he sente tweyne of his
disciplis & seyde to hym, Art thou he
that art to comynge, or we abiden
anothir? & Ihesus answeride & seide
to hem, Go ye & telle agen to Iohn
tho thingis that ye han herd & seyn.
Blynde men seen, croked men wan-
dren, mesels ben maad clene, deef
men heeren, deed men rysen agen,
pore men ben takun to preching of
the gospel or ben maad keperis
of the gospel. And he is blessid that
schal not be sclaudrid in me. Sothe-
ly whanne thei weren gon away,
Ihesus bigan for to seye of Iohn to
the cumpanyes, What thing wenten
ye out into desert for to se? Whe-
thir a reed wawid with the wynd?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. 9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. 10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. 12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. 13 For all the prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come. 15 He that hath ears to hear, let him hear. 16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, 17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. 18 For John came neither eating nor drinking, and they say, He hath a devil. 19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children. 20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had

But what thing wenten ye out for to se? Whethir aman clothid with softe thingis? Lo thei that ben clothid with softe thingis, ben in housis of kyngis. But what thing wenten ye out for to se? Whethir a profete? Yhe I seie to ye, & more than a profete, for this is he of whom it is writun, Lo I sende myn aungel bifore thi face, that schal make redy thi weye bifore thee. Treuly I seye to you, ther roos noon more than Iohn baptist among the children of wymmen; but he that is lesse in the kingdom of heuenes, is more than he. Sothely fro the daies of Iohn baptist til now, the kingdom of heuenes suffrith strengthe or violence, & violent men rauyschen it. For alle profetis & the law til to Iohn baptist profecieden. & if ye wolen resseyue, he is Elye that is to comynge. He that hath eeris of heeringe, heere he. But to whom schal I gesse this generacioun lychi? It is lychy to children sittinge in chepinge, whiche cryen to her perris & seyen, We han songun to you, & ye han not daunsid; we han morenyd to you, & ye han not weylid. For Iohn cam nether etinge ne drynkinge, & thei seyen, he hath a deuel. The sone of man cam eting & drynkinge, & thei seyden, lo aman deuourere or glotoun & drinkere of wyn, & frend of pupplicans & synful men, & wysdom is iustified of her sones. ¶ Thanne Ihesus bigan for to seye repref to citees in whiche ful many vertues of hym weren don, for thei diden not penaunce, Wo to thee Corosaym, wo to thee Bethsaida; for if the vertues that ben don in you hadden

been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. **22** But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. **23** And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. **24** But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee. **25** At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. **26** Even so, Father: for so it seemed good in thy sight. **27** All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. **28** Come unto me, all ye that labour and are heavy laden, and I will give you rest. **29** Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. **30** For my yoke is easy, and my burden is light.

Matthew 12 **1** At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. **2** But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day. **3** But he said

be don in Tیره & Sydon, sum tyme thei hadden do penaunce in heire & aysch. Netheles I seie to you, it schal be ~~more~~ softere or lesse peyne to Tyre & Sidon, in the day of dom than to you. And thou Cafarnaum, whethir til into heuene thou schalt be rerid up? Thou schalt go doun til into hel-le. For if the vertues that ben don in thee hadden be don in Sodom, per-aventure thei schulden haue dwel-lid til into this day. Netheles I seie to you, for to the lond of Sodom it schal be softere or lesse peyne in the day of dom, than to thee. ¶ In thilke tyme Ihesus answeride & seyde, I knowleche to thee fadir lord of heuene & erthe, for thou hast hid thes thingis from wyse men & war or sleiy men, & hast schewid hem to meke men; so fadir, forwhi so it was plesynge to fore thee. Alle thingis ben gouun to me of my fadir, & no man knew the sone, no but the fadir; nether ony man knew the fadir, no but the sone, & to whom the sone wolde schewe. Alle ye that travelen & ben chargid, come to me, & I schal refreische or fulfille you. Take ye my yok on you, & lerne ye of me for I am mylde & meek in herte, & ye schulen fynde reste to youre soulis, for my yok is swete & my charge lyght. //c. xii.//

In that tyme Ihesus wente by cornes in the sabot day. Forsothe hise disciplis hungrynge, bigunnen to plucke eeris of corn & to ete. Sothely Farisees seyng, seiden to hym, Lo thi disciplis doen that thing that is not leefful to hem for to do in sabotis. And he seide

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unto them, Have ye not read what David did, when he was an hungred, and they that were with him; 4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? 5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? 6 But I say unto you, That in this place is one greater than the temple. 7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. 8 For the Son of man is Lord even of the sabbath day. 9 And when he was departed thence, he went into their synagogue: 10 And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him. 11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? 12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. 13 Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. 14 Then the Pharisees went out, and held a council against him, how they might destroy him. 15 But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; 16 And charged them that they should not make him known: 17 That it might be fulfilled which was spoken by Esaias the prophet,

to hem, Whether ye han not redd,
 what Dauith dide, whanne he hun-
 grided, & thei that weren with hym?
 How he entride into the hous of
 God, & eet looues of proposicioun, whi-
 che looues it was not leueful
 to hym to ete, nether to hem that
 weren with hym; no but to prestis
 aloone. Or whether ye han not rad
 in the lawe, for in sabotis prestis
 in the temple defoulen the sabo-
 tis, & thei ben with oute greet syn-
 ne? Sotheli I seie to you, for here
 is more than the temple. Forsothe if ye
 wisten what it is I wole merci &
 not sacrifice, ye schulden neuere
 haue condempnyd innocentis. For
 mannis sone is lord, yhe of the sa-
 bot. And whanne he passide fro thennis,
 he cam into the synagoge of hem.
 & lo aman hauynge a drye hond. &
 thei axiden hym & seyden, Wher it is
 leefful to heele in the sabot, that thei
 schulden accuse hym. Sotheli he seide
 to hem, Who schal be aman of you that
 hath o scheep, & if it falle down into
 a dich in the sabotis, wher he schal
 not holde & lyfte it up. How mo-
 che more is aman better than a sche-
 ep? Therfore it is leefful to do go-
 od in the sabotis. Thanne he seide to
 the man, Strecche forth thin hond, &
 he straughte forth; & it was resto-
 rid to heelthe as thetothir. Forsothe
 Farisees goynge out maden a coun-
 cel agens hym, how thei schulden
 leese hym. Sotheli Ihesus witynge, wen-
 te away fro thennis. And manye su-
 weden hym, & he heelde hem alle;
 and he comaundide to hem, that thei
 schulden not make hym knowun,
 that that thing schulde be fulfillid,
 that was seid by Isaye the profete

saying. 18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. 19 He shall not strive, nor cry; neither shall any man hear his voice in the streets. 20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. 21 And in his name shall the Gentiles trust. 22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. 23 And all the people were amazed, and said, Is not this the son of David? 24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. 25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? 27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. 28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. 29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. 30 He that is not with me is against me; and he that gathereth not with

seyng, Lo my child whom I have chosen, my derlyng in whom it hath wel plesid to my soule; I schal putte my spirit on hym, & he schal telle dom to hethen men. He schal not stryue ne crye, nethir ony man schal herre his voys in streetis. He schal not breke to gidere a schakun rehedyng; & he schal not quenche smoking flax, til he caste out dom to victorie, & hethen men schulen hope in his name. Thanne a blynd man & doumb ha-uyng a deuel was brought to hym, & he heelide hym, so that he spak & sygh. And alle cumpanyes wondriden & seiden, Wher this be the sone of Dauith? But the Farisees heeringe, seyden, He this castith not out fendis, no but in Belsebub prince of fendis. Sotheli Ihesus wityng her thoughtis, seide to hem, Ech kingdom departid agens it self, schal be desolatid; and ech citee or hous departid agens it silf, schal not stonde. & if Sathanas castith out Sathanas, he is departid agens him silf. Therefore how schal his kingdom stonde? & if I in Belsebub caste out deuelis, in whom youre sonen casten out? Therefore thei schulen be youre domesmen. Forsoth if I in the spirit of God caste out fendis, therefore the kingdom of God is comen into you. Ethir how may ony man entre into the hows of a strong man & take away his vessels, no but first he bynde the strong man, & thanne he schal rauysche his hous. He that is not with me, is agens me; & he that gaderith not to gidre with

me scattereth abroad. 31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. 32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. 33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. 34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. 35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. 36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. 37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned. 38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: 40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. 41 The men of Nineveh shall rise in judgment with this generation, and shall

me, scatterith a brood. Therefore I seie to you, al synne & blasfemye schal be forgoun to men; but blassefemye of the spirit schal not be forgoun. And who euer seith a word agens ~~man-~~
~~nis sone; it schal be forgoun; &~~
~~who euer seith a word agens man-~~
nis sone, it schal be forgoun to hym. Forsothe if aman schal seye a word agens the Hooly Gost, it schal not be forgoun to hym, nether in this world ne in the tothir. Ethir make ye the tre good & his fruyt good; ethir make ye the tre yuel & his fruyt yuel; forsothe a tre is knowe of the fruyt. Ye generacioun of eddris, how mown ye speke goode thingis, whanne ye ben yuele? For the mouth spekith of the greet plente of herte. A good man bringith forth goode thingis of good tresour, and an yuel man bringith forth yuele thingis of yuel tresour. Forsothe I seye to you, forwhi of euery ydel word that men speken, thei schulen yelde resoun therof in the day of dom, for of thi wordis thou schalt be iustified, & of thi wordis thou schalt be dampned. Thanne summe of the scribis & Farisees answeriden to hym & seiden, Maistir we wolen se a tokene of thee. Which answeringe, seide to hem, An yuel generacioun & auoutresse sekith a tokene. And a tokene schal not be gouun to it, not but the tokene of Ionas the profete. For as Ionas was in the wombe of a whal thre dayes & thre nyghtis, so mannis sone schal be in the herte of the erthe thre dayes & thre nyghtis. Men of Nynyue schulen ryse in dom with this generacioun & schulen

condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. 44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation. 46 While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. 47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. 48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Matthew 13 1 The same day went Jesus out of the house, and sat by the sea side. 2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

condempne it, for thei diden penaunce in the preching of Ionas, and so here is more than Ionas. The queene of the south schal ryse in dom with this generacioun & schal condempne it, for she cam fro the eendis of the erthe for to heere the wysdom of Salomon, and lo here is more than Salomon. Forsothe whanne an unclene spirit hath gon out from aman, he goith bi drye placis, & sekith reste & fyndith not. Thanne he seith, I schal turne agen into myn hous, fro whennis I wente out. And he cometh & fyndith it voyde, clensid with besmes & maad fair. Thanne he goith & takith with hym seuene othere spiritis worse than hym silf, & thei entren & dwellen there, and the laste thingis of that man ben maad worse than the formere. So it schal be & to this worste generacioun. Yit while he spak to the cumpanyes of peple, lo his modir & his britheren stonden withouten forth, sekinge for to speke to hym. Sotheli sum man seide to hym, Lo thi modir & thi britheren stonden withouten forth, sekinge thee. And he answeringe to the man seyinge to hym, seide, Who is my modir? & who ben my britheren? And he holdinge forth his hond into hise disciplis, seide, Lo my modir & my britheren; for who euere doith the wille of my fadir that is in heuenes, he is my brother & sister & modir. In that day Ihesus goyn- //c. xiii.// ge out the hous, sat bisydis the see. And many cumpanyes of peple weren gadrid to hym, so that he stighynge up into aboot sat, & al the cumpany stood in the brynke.

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3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; 4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up: 5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: 6 And when the sun was up, they were scorched; and because they had no root, they withered away. 7 And some fell among thorns; and the thorns sprung up, and choked them: 8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. 9 Who hath ears to hear, let him hear. 10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and

And he spak to hem many thingis in parablis seyinge, Lo he that so-with gede out to sowe his seed. & the while he sowith, summe seedis felden bisidis the weye; & briddis of the eyr camen, & eeten hem. Sotheli othere seedis felden into stoonny placis, where thei hadden not moche erthe. & anoon thei sprungen up, for thei hadden not depnesse of erthe. Sotheli whanne the sunne was risun, thei swaliden or brenten for heete; and for thei hadden not roote, thei dryeden up. Forsothe othere seedis felden among thornes, & thornes woxen up & strangliden hem. But othere seedis felden into good lond, & gauen fruyt, sum an hundrid fold, another sixty fold, another thritti fold. He that hath eeris o heering heere he. And discipulis comynge nygh, seiden to hym, Whi spekist thou in parablis to hem? Whiich answeringe seide to hem, For to you it is gouun forto knowe the priuytees of the kingdom of heuenes, but it is not gouun to hem. For it schal be gouun to hym that hath; & he schal haue plente. Treuly if aman hath not, also that thing that he hath schal be takun away fro hym. Therefore I speke to hem in parablis, for thei seynge seæn not, & thei heeringe heeren not, nether vndirstonden, that the profecie of Isaye seiynge be fulfillid in hem: With heering ye schulen heere, & ye schulen not vndirstonde, & ye seynge schulen se, & ye schulen not se. For the herte of this peple is greetly fattid, & thei herden greuously with eeris, & thei han closid her ygen, lest sumtyme thei seen with ygen, & with

hear with their ears, and should understand with their heart, and should be converted, and I should heal them.

16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. 18 Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. 20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; 21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. 23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

eeris heeren, & vndirstonden in her-
te & thei be convertid ether to gidre tur-
nyd & I heele hem. Forsothe youre
ygen that seen ben blessid, & youre
eeris that heeren. Forsothe I seie treu-
the to you, for many prophetis & iust
men coueytiden to se tho thingis that
ye sen, & thei syen not; and to hee-
re tho thingis that ye heeren, & thei her-
den not. Therefore heere ye the para-
ble of the sowere. Ech that heerith the
word of rewme & vndirstondith not,
the yuel spirit cometh & rauyscheth
that that is sowun in his herte: this it is that is
sowun bisydis the weye. Sotheli he that
is sowun on *the* stoony lond, this it is that
heerith the word of God & anoon with
ioye takith it. Forsothe he hath not ro-
ote in hym silf, but he is temporal
that is it lastith no but alytil tyme;
but whanne tribulacioun & persecu-
cioun is maad for the word, anoon he
is sclaunderid. Sotheli he that is sowun
in thornes, is this that heerith the wo-
rd, & the bisynesse of this world &
the falsnesse of richessis stranglith
the word, & it is maad withoute fr-
uyt. But he that is sowun into go-
od lond, is this that heerith the word
& vndirstondith & bryngith forth
fruyt. And sothely sum makith an
hundridfold, treuly another sixty
fold, forsothe anothir thrity fold.

¶ Another parable Ihesus puttide forth
to hem, & seide, The kingdom of he-
uenes is maad lychi to aman that
sew good seed in his feeld. Forsothe
whanne men slepten, his enemy
cam & sew aboute darnel or coc-
kil in the myddil of whete & wen-
te away. Sotheli whanne the eerbe
hadde growid & maad fruyt, than-
ne the cocklis or darnels apperi-

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. 31 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. 33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. 34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: 35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. 36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare

den. Forsothe the seruauantis of the ho-
sebonde man comynge nygh, seiden to
hym, Lord wher thou hast not sowun
good seed in thi feeld; wherof therfore
hath it darnel or cockil? & he seide
to hem, The man enemy hath do this thing.
Treuly the seruauantis seyden to him,
Wolt thou we go & gederen hem? &
he seide, Nay, lest perauenture ye ga-
drynge darnels or cockils, drawe
up by the roote to gydre with hem
also the whete. Suffre ye hem bothe
wexe til to rype corn, & in tyme of
rype corn I schal seye to reperis,
first gadre ye to gidre darnels or
cockils and bynde hem to gidre in
knyccchins or smale bundelis for to
be brent; but gadre ye whete into
my berne. Another parable Ihesus put-
tide forth to hem, & seide, The king-
dom of heuenes is lyk to acorn
of seneuey, which aman took &
sew in his feld, which treuli is
the leeste of alle seedis. But whan-
ne it hath woxe, it is the mooste
of alle wortis, & is maad a tree,
so that briddis of the eyr comen & dwel-
len in bowis or braunchis therof. A-
nother parable Ihesus spak to hem. The
kingdom of heuenes is lyk to sour-
dough, which a womman took & hidde in
thre mesuris of mele, til it were
al sourdowid. Ihesus spak alle thes
thingis in parablis to the cumpanyes
of peple, & so he spak not to hem with-
oute parablis, that it schulde be
fulfillid that is seid by the profete
seyinge, I schal opyne my mouth
in parablis; I schal telle out hid
thingis fro making of the world.
Thanne he lefte the cumpanyes, & he
cam into an hous, & hise disciplis
camen nygh to hym, & seiden, Expou-

unto us the parable of the tares of the field.
 37 He answered and said unto them, He
 that soweth the good seed is the Son of
 man; 38 The field is the world; the good
 seed are the children of the kingdom; but
 the tares are the children of the wicked
 one; 39 The enemy that sowed them is
 the devil; the harvest is the end of the
 world; and the reapers are the angels.
 40 As therefore the tares are gathered
 and burned in the fire; so shall it be in the
 end of this world. 41 The Son of man
 shall send forth his angels, and they shall
 gather out of his kingdom all things that
 offend, and them which do iniquity;
 42 And shall cast them into a furnace of
 fire: there shall be wailing and gnashing of
 teeth. 43 Then shall the righteous shine
 forth as the sun in the kingdom of their
 Father. Who hath ears to hear, let him hear.
 44 Again, the kingdom of heaven is like
 unto treasure hid in a field; the which
 when a man hath found, he hideth, and for
 joy thereof goeth and selleth all that he
 hath, and buyeth that field. 45 Again, the
 kingdom of heaven is like unto a merchant
 man, seeking goodly pearls: 46 Who,
 when he had found one pearl of great
 price, went and sold all that he had, and
 bought it. 47 Again, the kingdom of
 heaven is like unto a net, that was cast into
 the sea, and gathered of every kind:
 48 Which, when it was full, they drew to
 shore, and sat down, and gathered the
 good into vessels, but cast the bad away.
 49 So shall it be at the end of the world:
 the angels shall come forth, and sever

ne to us the parable of darnels or
cocklis of the feeld. Which answeri-
 de & seyde, He that sowith good seed,
 is mannis sone. Sotheli the feeld, is
 the world. But the good seed, thes ben
 sones of the kingdom. Forsothe dar-
 nels or cocklis, thes ben yuele so-
 nes. But the enemy that sowith hem,
 is the fend. But the rype corn is the
 ending of the world. Sotheli the repe-
 ris ben aungels. Therfore as darnels
 ben gadrid to gidre & ben brent
 in fier, so it schal be in endyng
 of the world. Mannis sone schal sen-
 de his aungels & thei schulen gadre
 fro his rewme alle sclaudris, &
 hem that don wickidnesse, & thei
 schulen sende hem into the chyme-
 neye of fyer. There schal be weping
 & betyng to gidre of teeth. Thanne
 iust men schulen schyne as the son-
 ne, in the rewme of her fadir. He
 that hath eeris of heering, heere he.
 The kingdom of heuenes is lyk
 to tresour hid in a feeld, which
 aman that fyndith, hydith; & for ioye
 of it, he goith & silleth alle thingis
 that he hat, & byeth thilke feeld. Eft-
 sones the kingdom of heuenes
 is lyk to aman marchaunt, sekin-
 ge good margaritis. Sotheli whan-
 ne he hath founde o precious marga-
 rite, he wente & selde alle thingis that
 he hadde, & boughte it. Eft the kingdom
 of heuenes is lyk to anett sent in
 to the see, & gadrynge of alle kyn-
 de of fihschis, which men ledden out,
 whanne it was fulfillid. & thei sittin-
 ge bisydis the brynke, chesiden the
 goode into her vessels, but thei sen-
 ten out the yuele. So it schal be in
 the endyng of the world: aungelis
 schulen gon out & schulen depar-

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the wicked from among the just, 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. 51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. 52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. 53 And it came to pass, that when Jesus had finished these parables, he departed thence. 54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? 55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? 56 And his sisters, are they not all with us? Whence then hath this man all these things? 57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. 58 And he did not many mighty works there because of their unbelief.

Matthew 14 1 At that time Herod the tetrarch heard of the fame of Jesus, 2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him. 3 For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. 4 For John said unto him, It is not lawful for thee to have her. 5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

te yuele men fro the myddil of iust men, & thei schule sende hem into the chymeneye of fyer. There schal be wepyng, & betyng to gidre of teeth. Hau ye vndirstonde alle thes thingis? Thei seyen to hym, Yhe. He seith to hem, Therfore euery wri-tere taught in the kingdom of heu-nes is lyk to an hosebonde man that bryngith forth of his tresour newe thingis & elde. & it was don whanne Ihesus hadde endid thes para-blis, he passide from thennis; and he comynge into his cuntre, taughte hem in her synagogis, so that thei won-driden & seyden, Wherof to hym this wysdom & vertues? Whethir is not this the sone of a smyth or car-penter? Wher his modir be not seid Marie, & hise brithren Iames & Ios-eph, & Symount & Iudas; and his sis-tris wher thei alle ben not at us? Therfore wherof to hym alle thes thingis? and so thei weren sclaudrid in hym. Forsothe Ihesus seyde to hem, A pro-fete is not withoute worschip, no but in his owne cuntre & in his owne hous. And he dide not there many vertues for the vnbileue of hem. //c. xiiii.//

In that tyme Eroude pryn-ce of the fourthe part her-de the fame of Ihesus, & seyde to his ch-ildren, this is Iohn baptist; he hath risun fro deed men, & therfore vertu-es worchyn in hym. For Eroude heeld Iohn, & boond hym & putti-de hym into prisoun for Erodias the wyf of his brother. For Iohn seide to hym, It is not leefful to thee for to haue hir. And he willinge to sle hym dredde the peple, for thei hadden hym as aprofete. For-

6 But when Herod's birthday was kept,
the daughter of Herodias danced before
them, and pleased Herod. 7 Whereupon
he promised with an oath to give her
whatsoever she would ask. 8 And she,
being before instructed of her mother, said,
Give me here John Baptist's head in a
charger. 9 And the king was sorry:
nevertheless for the oath's sake, and them
which sat with him at meat, he
commanded it to be given her. 10 And
he sent, and beheaded John in the prison.
11 And his head was brought in a
charger, and given to the damsel: and she
brought it to her mother. 12 And his
disciples came, and took up the body, and
buried it, and went and told Jesus.
13 When Jesus heard of it, he departed
thence by ship into a desert place apart:
and when the people had heard thereof,
they followed him on foot out of the cities.
14 And Jesus went forth, and saw a great
multitude, and was moved with
compassion toward them, and he healed
their sick. 15 And when it was evening,
his disciples came to him, saying, This is a
desert place, and the time is now past;
send the multitude away, that they may go
into the villages, and buy themselves
victuals. 16 But Jesus said unto them,
They need not depart; give ye them to eat.
17 And they say unto him, We have here
but five loaves, and two fishes. 18 He
said, Bring them hither to me. 19 And he
commanded the multitude to sit down on
the grass, and took the five loaves, and the
two fishes, and looking

sothe in the day of Eroudis birthe,
the doughtir of Erodiās daunsid in
the myddil, & pleside to Eroude. Wh-
erfore with an oath he bihighte forto
gyue to hir, what euer thing she
hadde axid of hym. & she bifore
monestid or warned of hir modir,
seide, Gyue thou to me hidur the
heed of Iohn baptist in a dysch.
& the kyng was sorewful, but
for the ooth, & for hem that saten
to gidre at the mete, he comaun-
dide to be gouun. And he sente, & bi-
heedide Iohn in the prisoun. & his heed
was brought in a dysch, & it was go-
uun to the wenche, & she bar it to hir
modir. & his disciplis camen nygh,
& token his body, & birieden it, &
thei camen & tolden to Ihesu. & whan-
ne Ihesus hadde herd this thing, he
wente fro thennis in a boot into
desert place bisydis. & whanne the
cumpanyes of peple hadden herd,
thei folewiden hym on her feet fro
citees. & Ihesus goynge out sygh a gr-
eet cumpanye & hadde reuthe on
hem, & heelide the syke men of hem.
Sotheli whanne the euentid was
maad, hise disciplis camen nygh to
hym & seiden, The place is desert,
& the our hath now passid. Leeue
thou the cumpanyes of peple, that
thei go into castels & bye metis
to hem. Forsothe Ihesus seide to hem,
Thei han not nede to go: gyue ye
to hem for to ete. Thei answeriden,
We han not here no but fyue loo-
ues & twey fihschis. Which seide
to hem, Brynge ye hem hidur to
me. And whanne he hadde comaun-
did the cumpanye forto sitte to
mete on the hey, he took fyue loo-
ues & twey fihschis, and he bihol-

up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. 20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. 21 And they that had eaten were about five thousand men, beside women and children. 22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. 23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. 24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. 25 And in the fourth watch of the night Jesus went unto them, walking on the sea. 26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. 27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. 28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. 29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. 30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. 31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? 32 And when they were come into the ship, the wind ceased. 33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. 34 And

dinge into heuene, blessinge brak & gaf to hise disciplis. Sotheli the disciplis gafen to the cumpanyes, and alle eeten & weren fulfillid. & thei token the relifs of brokun gobatis, twelf coffyns ful. Forsothe the noumbre of men etynge, was fyue thousand of men, out takun wymmen & lytle children. ¶ And anon Ihesus compellide the disciplis for to go up into aboot, & go bfore hym ouer the see, til he lefte the cumpanyes. & whanne the cumpany was left, he stighede aloone into an hil for to preye. Sothely whanne the euenynge was maad, he was there aloone. Sothely the boot in the myddil of the see was throwun with wawis. Forsothe the wynd was contrarie to hem. But in the fourthe waking of the nyght, he cam to hem walkinge aboue the see. & thei seyng hym walkinge aboue the see, weren disturblid seyng for it is a fantum. & for drede thei crieden. & anon Ihesus spak to hem, & seide, Haue ye trist; I am; nyle ye drede. Sothely Petre answeringe, seide, Lord if thou art, comaunde me for to come to thee on the watris. And he seide, Come thou; and Petre goynge down fro the boot, walkide on the watris for to come to Ihesus. Treuly he seyng a strong wynd, was a feerd. & whanne he bigan for to be drenchid, he cryede seiynge, Lord make me saaf. & anon Ihesus holdinge forth the hond, kaughte him & seide to him, Thou of lytil feith; whi hast thou doutid? & whanne he hadde stighed into the boot, the wynd ceese. Sotheli thei that weren in the boot camen & worschipeden hym & seiden, Verily thou art Godis sone. ¶ &

when they were gone over, they came into the land of Gennesaret. 35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; 36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

Matthew 15 1 Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, 2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. 3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? 4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death. 5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; 6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. 7 Ye hypocrites, well did Esaias prophesy of you, saying, 8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. 9 But in vain they do worship me, teaching for doctrines the commandments of men. 10 And he called the multitude, and said unto them, Hear, and understand: 11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man. 12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? 13 But he answered and said,

whanne thei hadden passid ouer the see, the camen into the lond of Genesar. And whanne men of that place hadden knowen hym, thei senten into al that cuntrey, & thei broughte to hym alle ha-uynges yuele. & thei preieden hym that thei schulden touche the hemme of his clothing, and who euer touchiden, weren maad saaf. //c. xv.//
Thanne scribis & Farisees camen nygh to hym fro Ierusalem, & seyden, Whi breken thi disciplis the tradiciouns of eldre men? For thei waischen not hondis, whanne thei eten breed. Sotheli he answeringe seide to hem, Whi & ye breken the cōmaundment of God for youre tradicioun? Forwhi God seide, Honowre thi fadir & thi modir; and he that cursith fadir or modir, dye by deeth. But ye seyen, who euer seith to fadir or modir, what euer gifte is of me, it schal profite to thee; and he schal not worschipe his fadir or his modir. & ye han maad the cōmaundement of God voyde, for youre tradicioun. Ipocritis, Isaye the profete profeciede wel of you, & seyde, This peple honourith me with lippis, forsothe her herte is fer fro me. Treuli thei worschipe me withouten cause; & techen the doctryns & maundementis of men. & whanne the cumpanyes of peple weren clepid to gidre to hym, he seide to hem, Heere ye & vndirstonde; not that thing that entrith into the mouth defoulith aman, but that thing that cometh forth fro the mouth, foulith aman. Thanne hise disciplis camen nygh; & seiden to hym, Woost thou for bi this word herd, Farisees ben sclaudrid? & he answeringe seide,

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Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch. 15 Then

answered Peter and said unto him, Declare unto us this parable. 16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

21 Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 25 Then came she and worshipped him, saying, Lord, help me. 26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. 27 And she said, Truth, Lord: yet the dogs eat

Euery plaunting which my fadir of heuene hath not plauntid, schal be drawun up bi the roote. Suffre ye hem, thei ben blynde & lederis of blynde men. Sotheli if a blynd man gyueth ledyng to a blynd man, bothe fallen doun into the dych. Forsothe Petre answeride, & seide to hym, Expowne to us this parable. & he seide, Yit & ye ben withouten vnderstanding? Wher ye vnderstonden not for al thing that entrith into the mouth, goith into the wombe, & is sent out into the goyng away. But tho thingis that comen forth fro the mouth, goen out of the herte, & tho thingis defoulen aman; for of the herte goen out yuele thoughtis, mansleyingis, auoutries, fornicaciouns, theftis, fals witnessingis, blasfemyes. Thes thingis it ben, that defoulen aman. Sotheli forto ete with hondis not wayschun, defoulith not aman. ¶ And Ihesus gede out fro thennis, & wente into the partis of Tyre & Sidon. And lo a woman of Canane gede out of tho coostis, & criede seyng to hym, Lord the sone of Dauith, haue mercy on me. My doughtir is yuele travelid of a deuel. Which answeride not to hir a word. And hise disciplis comen nygh, & preyeden hym & seiden, Leefe thou hir, for she cryeth after us. Forsothe he answeride, & seide, I am not sent, no but to the schep of the hous of Israel, that perisheden. And she cam, & worschippede hym, & seide, Lord help me. Which answeride & seide, It is not good forto take the breed of sones, & sende to houndis. And she seide, Yhe lord; forwhi & lytle welpis e-

of the crumbs which fall from their masters' table. 28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. 29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. 30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: 31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. 32 Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. 33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? 34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. 35 And he commanded the multitude to sit down on the ground. 36 And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. 37 And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full. 38 And they that did eat were four thousand men, beside women and children. 39 And

ten of the crummes, that fallen down fro the bord of her lordis. Thanne Ihesus answeride, & seide to hir, A thou womman thi feith is greet. Be it don to thee, as thou wolt. And hir doughtir was heelid fro that our. And whanne Ihesus hadde passid fro thennis, he cam bisydis the see of Galilee, & he stighede into an hil, & sat there. & many cumpanyes camen nygh to hym, & hadden with hem doumb men, & crokid, feble & blynde, & many othere, & thei castiden doun hem at his feet, & he heelide hem, so that the cumpanyes wondriden, seynge doumb men spekinge, & crokid goynge, blynde men seynge; & thei magnyfiden God of Israel. ¶ Sothely Ihesus seide to his disciplis clepid to gidre, I haue reuthe of the cumpanye of peple, for now the thridde day thei dwellen stille with me, & thei han not thing which thei schulden ete, and I wole not leefe hem fastinge, lest thei failen in the weye. & the disciplis seyen to hym, Therefore wherof so many looues to us in desert, that we fulfille so greet a cumpanye of peple? & Ihesus seide to hem, How many looues han ye? & thei seiden, Seuene, & afewe smalle fihschis. And he comaundide to the cumpanye, that thei schulden sitte to mete on the erthe. And he takinge seuene looues & fyue fihschis, & doynge thankngis, brak & gaf to his disciplis. & disciplis gauen to the peple, & alle eeten & weren fullid. And thei tooken that that was left of relifs, seuene leepis fulle. Forsothe thei that eeten weren foure thousand of men, with outen lytle children & wymmen. &

he sent away the multitude, and took ship,
and came into the coasts of Magdala,

Matthew 16 1 The Pharisees also with
the Sadducees came, and tempting
desired him that he would shew them a
sign from heaven. 2 He answered and
said unto them, When it is evening, ye say,
It will be fair weather: for the sky is red.

3 And in the morning, It will be foul
weather to day: for the sky is red and
lowring. O ye hypocrites, ye can discern the
face of the sky; but can ye not discern the
signs of the times? 4 A wicked and
adulterous generation seeketh after a sign;
and there shall no sign be given unto it,
but the sign of the prophet Jonas. And he
left them, and departed. 5 And when his
disciples were come to the other side, they
had forgotten to take bread. 6 Then Jesus
said unto them, Take heed and beware of
the leaven of the Pharisees and of the
Sadducees. 7 And they reasoned among
themselves, saying, It is because we have
taken no bread. 8 Which when Jesus
perceived, he said unto them, O ye of little
faith, why reason ye among yourselves,
because ye have brought no bread? 9 Do
ye not yet understand, neither remember
the five loaves of the five thousand, and
how many baskets ye took up?

10 Neither the seven loaves of the four
thousand, and how many baskets ye took
up? 11 How is it that ye do not
understand that I spake it not to you
concerning bread, that ye should beware
of the leaven of the Pharisees and of the
Sadducees? 12 Then understood they
how that he bade them not beware of the
leaven of bread, but of the doctrine of the
Pharisees and of the Sadducees.

13 When Jesus came into the coasts of
Caesarea

whanne the cumpanye of peple was
left, he stighede into a boot & cam in
to the coostis of Magadan //c. xvi.//
And Farisees & Saducees
temptynge camen nygh to
hym, & preieden hym for
to schewe to hem a tokene fro he-
uene. & he answeride, & seide to hem,
Whanne the euentyd is maad, ye sey-
en it schal be cleer, for the heuene
is rody; & the morwe, to day tem-
pest, for heuene schyneth heuily
or sorwful. Therfore ye han knowe to de-
me wysely the face of heuene, but
ye mown not wite the tokenes of
tymes. The yuel generaciouns & auou-
tresse sekith a tokene, and a toke-
ne schal not be gouun to it, nobut
the tokene of Ionas the profete. &
whanne he hadde forsake hem, he wen-
te away. And whanne hise disciplis
camen ouer the see, thei forgaten for
to take looues. Which seide to hem,
Biholde ye & be war, of the sourdough
of Farisees & Saducees. & thei though-
ten among hem, & seiden, For we
han not take looues; forsothe Ihesus
witynge, seide to hem, What thenke ye
among you of lytil feith, for ye
han not looues? yit vndirstonden
not ye, nethir han mynde of fyue
looues into fyue thousand of men,
& how many coffyns ye token. Treu-
ly nethir of seuene looues into foure
thousand of men, & how many leepis
ye taken. Why vndirstonden ye
not, for I seide not to you of breed,
be ye war of the sourdough of Farise-
es & Saducees? Thanne thei vndirston-
den that he seide not to be war of the
sourdough of looues, but of the te-
chyng of Farisees & Saducees. Sothe-
ly Ihesus cam into the parties of Cesa-

Philippi, he asked his disciples, saying,
Whom do men say that I the Son of man
am? 14 And they said, Some say that
thou art John the Baptist: some, Elias; and
others, Jeremias, or one of the prophets.
15 He saith unto them, But whom say ye
that I am? 16 And Simon Peter answered
and said, Thou art the Christ, the Son of the
living God. 17 And Jesus answered and
said unto him, Blessed art thou, Simon
Barjona: for flesh and blood hath not
revealed it unto thee, but my Father which
is in heaven. 18 And I say also unto thee,
That thou art Peter, and upon this rock I
will build my church; and the gates of hell
shall not prevail against it. 19 And I will
give unto thee the keys of the kingdom of
heaven: and whatsoever thou shalt bind
on earth shall be bound in heaven: and
whatsoever thou shalt loose on earth shall
be loosed in heaven. 20 Then charged he
his disciples that they should tell no man
that he was Jesus the Christ. 21 From
that time forth began Jesus to shew unto
his disciples, how that he must go unto
Jerusalem, and suffer many things of the
elders and chief priests and scribes, and be
killed, and be raised again the third day.
22 Then Peter took him, and began to
rebuke him, saying, Be it far from thee,
Lord: this shall not be unto thee. 23 But
he turned, and said unto Peter, Get thee
behind me, Satan: thou art an offence unto
me: for thou savourest not the things that
be of God, but those that be of men.
24 Then said Jesus unto his disciples, If
any man will come after me, let him deny

rie of Philip, & axide hise disciplis
& seide, Whom seyen men to be mannis
sone? & thei seiden, Summe Iohn bap-
tist, othere forsothe Elye, sotheli othere
Ieremye, or oon of the profetis. Ihesus
seide to hem, But whom seyen ye me
to be? Symount Petir answeringe,
seyde, Thou art Crist the sone of God
lyuyng. Forsothe Ihesus answeringe,
seide to hym, Blessid art thou Sy-
mount Bariona, that is sone of
culuere, for fleisch and blood schewide
not to thee, but my fadir that is
in heuenes. And I seye to thee, for
thou art Petre, & on this stoon I
schal bilde my chirche. & the gatis
of helle schulen not haue myght
agens it. And to thee I schal gyue
the keyes of the kyngdom of heue-
nes, & what ever thou schalt bynde
on erthe, schal be boundun also in
heuenes, and what euer thou schalt
vnbynde on erthe, schal be vnboun-
dun also in heuenes. Thanne he co-
maundide to hise disciplis that thei
schulden seie to no man that he was
Ihesus Crist. For that tyme Ihesus bigan
for to schewe to hise disciplis,
that it bihofte hym go to Ierusalem, &
suffre many thingis of the eldris
& scrybis & princes of prestis,
& be slayn, & the thridde day ryse
agen. And Petre takinge hym,
bigan for to blame hym & seide,
Fer be it fro thee lord, this thing
schal be not to thee. Which turne-
de & seide to Petre, Sathanas go
aftir me; thou art sclaunder to me,
for thou sauorist not or vndirston-
dist not tho thingis that ben of God,
but tho thingis that ben of men. Than-
ne Ihesus seide to hise disciplis, If
ony man wole come aftir me, de-

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himself, and take up his cross, and follow me. 25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. 26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. 28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Matthew 17 1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, 2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. 3 And, behold, there appeared unto them Moses and Elias talking with him. 4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. 6 And when the disciples heard it, they fell on their face, and were sore afraid. 7 And Jesus came and touched them, and said, Arise, and be not afraid. 8 And when they had lifted up their eyes,

nye he hym silf & take his cross
& suwe me. For he that wole make
his soule saaf that is his lyf, schal
leese it; forsothe he that schal leese
his soule that is lyf for me, schal fyn-
de it. For what profitith it to aman
if he wynne al the world; treuly he
suffre peyryng of his soule? or
what chaungyng schal aman gyue
for his soule? For mannys sone sch-
al come in glorie of his fadir with
his aungels, & thanne he schal yelde
to euery man aftir his werkis.

Treuly I seye to you, there ben summe
of men stondinge here, whiche sch-
ulen not taste deeth, til thei seen
mannys sone comynge in his kingdom.

And aftir sixe //c. xvii.//

dayes, Ihesus took Petre &
Iames & Iohn his brother,
& ledde hem asydis into an high
hil, & was transfigurid or turned
into another lyknesse bifore hem.
& his face schoon as the sunne, for-
sothe his clothis weren maad whi-
te as snow. And lo Moyses & Elye
apperiden to hem, & spaken with
hym. Sotheli Petre answeringe,
seide to Ihesu, Lord it is good, us to
be here; if thou wolt, make we
here thre tabernaclis, to thee
oon, to Moyses oon, & oon to Elye.
Yit the while he spak, lo a bright
cloude schadewide hem. And lo a
vois of the cloude, seyinge, This
is my dereworthe sone in whom
I haue wel plesid to me; here
ye hym. And the disciplis heerin-
ge, falleden down on her faces,
& dredden greetly. And Ihesus cam
nygh & touchide hem, & seide to
hem, Ryse up, & nyle ye drede.
Forsothe thei reringe her ygen,

they saw no man, save Ihesus only. 9 And as they came down from the mountayn, Ihesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. 10 And his disciples asked him, saying, Why then say the scribes that Elias must first come? 11 And Ihesus answered and said unto them, Elias truly shall first come, and restore all things. 12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. 13 Then the disciples understood that he spake unto them of Iohn the Baptist. 14 And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, 15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oftentimes he falleth into the fire, and oft into the water. 16 And I brought him to thy disciples, and they could not cure him. 17 Then Ihesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. 18 And Ihesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. 19 Then came the disciples to Ihesus apart, and said, Why could not we cast him out? 20 And Ihesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountayn, Remove hence to yonder place; and it shall remove; and nothing shall be

syghen no man no but Ihesus aloone. And while thei camen down fro the mounteyn, Ihesus comaundide to hem & seide, Seye ye to no man the visiou, til mannys sone ryse agen fro deed men. And hysse disciplis axiden him & seyden, what therfore seyen scribis, that it bihoueth Elye first come? & he answeride, & seide to hem, Forsothe Elie schal come, & schal restore alle thingis. Treuly I seye to you, that Elye is now comun & thei knewen hym not, but thei diden in hym what euer thingis thei wolden; so & mannys sone schal suffre of hem. Thanne disciplis vnderstoden, that of Iohn baptist he hadde seide to hem. And whanne he cam to the cumpany of peple, aman cam to hym foldid on knees bifore hym & seide, Lord haue merci on my sone, for he is lunatyk, & suffrith yuele, forwhy ofte tymes he fallith into the fyre, & ofte tymes into watir. And I broughte hym to thi disciplis, & thei myghten not heele hym. Ihesus answeride & seide, A thou generacioun vnbeleefful or out of the feith & weyward; how longe schal I be with you? Brynge ye hym hidur to me. & Ihesus blameyde hym, & the deuel went out fro hym, & the child was heeled fro that our. Thanne disciplis camen nygh to Ihesu priuyli, & seyden to hym, why myghten not we caste hym out? Ihesus seith to hem, For youre vnbeleue. Treuly I seye to you, if ye han feith as a corn of syneue, ye schulen seye to this hil, passe thou hennis, & it schal passe, & no thing schal be

impossible unto you. 21 Howbeit this kind goeth not out but by prayer and fasting. 22 And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: 23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry. 24 And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? 25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? 26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. 27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

Matthew 18 1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? 2 And Jesus called a little child unto him, and set him in the midst of them, 3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. 4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 5 And whoso shall receive one such little child in my name

ympossible to you. Forsothe this kynde is not cast out, no but by preiynge & fastinge. ¶ Treuli whanne thei lyueden to gidre in Galilee, Ihesus seide to hem, Mannis sone schal be bitrayed into the hondis of men & thei schulen sle hym, & the thridde day he schal ryse agen. & thei weren maad ful sory. And whanne thei camen to Cafarnaum, thei that tooken tribute camen to Petre & seiden to hym, Youre mais-tir payeth not tribute. & he seyde, Yhe. And whanne he hadde entrid into an hous, Ihesus cam bifore hym & seyde, Symount, what semeth to thee? of whiche taken the kingis of erthe tribute or rente? of her owne sones, ethir of aliens or othir mennis sones? And he seyde, Of othir mennis sones. Ihesus seide to hym, Therfore sones ben fre. But that we sclaundre not hem, go thou to the see, & sende an hook, & take thilke fihsche that first cometh vp. & whanne his mouth schal be openyd, thou schalt fynde stater that is a certeyn of money. You takinge it, gyue to hem for me & for thee. In that our, the //c. xviii.// disciplis camen nygh to Ihesu & seyden, Who gessist thou is more in the kingdom of heuenes? and Ihesus clepinge a lytil child, puttide hym in the myddil of hem & seide, I seye treuthe to you: no but ye be turnyd & maad as lytle children, ye schulen not entre into the kyngdom of heuenes. Therfore who euere mekith hym as this lytle child, he is more in the kingdom of heuenes. & he that resseyueth o such lytil in my name,

receiveth me. 6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. 7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! 8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. 9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. 10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. 11 For the Son of man is come to save that which was lost. 12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? 13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. 14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. 15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more,

resseyueth *me*. Forsothe who so sclaunderith oon of thes smale that bileuen in me, it spedith to him that a mylne stoon of assis be hangid in his necke, & be drenchid into the depnesse of the see. Wo to the world for sclaunderis; for it is nede, that sclaunderis come; netheles wo to thilke man, by whom a sclaunder cometh. Forsothe if thin hond or thi foot sclaunder thee, kitte it of & caste a wey fro thee. It is betre to thee to entre to lyf feble ethir crokid; than hauynge tweyne hondis, or tweyne feet, to be sent into euerlasting fier. And if thin yge sclaunderith thee, pulle it out & caste a wey fro thee. It is betre to thee with oon yge to entre into lyf, than hauynge tweyne ygen to be sent into the fyer of helle. Se ye that ye dispise not oon of thes lytle, for I seye to you, that the aungels of hem in heuenes seen euer more the face of my fadir that is in heuenes. For mannis sone cam for to saue that thing that perischide. ¶ What semeth to you, if ther weren to sum man an hundred scheep, & oon of hem hath errid, wher he schal not leeue nyenty & nyne in hillis, & schal go for to seke that that erride? & if it falle that he fynde it, treuly I seye to you, that he schal haue ioye thetonne, more than on nynety & nyne that erreden not. So it is not wille bfore youre fadir that is in heuenes, that oon of thes lytle perische. ¶ Forsothe if thi brothir doith synne agens thee, go thou & reproue hym or synbbe by twixe thee & him aloone. If he heerith thee, thou hast wonnen thi brother. Treuly if he heerith thee not, take with thee oon or tweyne,

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that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them. 21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. 23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. 24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. 25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. 26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. 27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. 28 But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and

that euery word stonde in the mouth of tweyne or thre witnessis, that if he heere not hem, seye thou to the chirche. Forsothe if he heere not the chirche, be he as an hethen & pupplian to thee. I seye to you treuly, what euer thingis ye bynden on erthe, tho schulen be bounde also in heuene; and what euere thingis ye vnbynden on erthe, tho schulen be vnbounde also in heuene. Eftsoone I seye to you, that if tweyne of you consenten on the erthe, of euery thing what euer thei axen, it schal be don to hem of my fadir that is in heuenes. For where tweyne or thre ben gedrid in my name, there I am in the myddil of hem. Thanne Petre comynge nygh to hym, seide, Lord how ofte schal my brother synne agens me, & I schal forgyue to hym? whether til seuene tymes? Ihesus seith to hym, I seye not to thee til seuene sithis, but til seuenty sithis seuen sithis. ¶ Therefore the kingdom of heuenes is lickned to aman king that wolde putte resoun with his seruauntis; & whanne he bigan forto putte resoun, oon that oughte ten thousand talentis was brought to him. Treuly whanne he hadde nought to yeld, his lord comaundide hym to be seeld, & his wyf & his sones, & alle thingis that he hadde, & to be payed. Forsothe thilke seruaunt fallinge down, preiede hym & seide, Haue pacience in me, & I schal yelde to thee alle thingis. Sothely the lord hadde mercy of that seruaunt, & leet hym or suffride him & forgaf to hym the dette. Treuly thilke seruaunt gede out, & found oon of his euene seruauntis, that oughte him an hundrid pens. &

he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: 33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? 34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. 35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

Matthew 19 1 And it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judaea beyond Jordan; 2 And great multitudes followed him; and he healed them there. 3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? 4 And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, 5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? 6 Wherefore they are no more twain, but one flesh. What therefore

he holdinge hym, stranglide hym & seide, Yelde that that you owist; & his euen seruaunt fallinge down, preyede him & seyde, Haue pacience in me, & I schal quyte alle thingis to thee. Forsothe he wolde not, but wente & sente hym into prisoun til he payede al the dette. Sotheli his euene seruantis seyng the thingis that weren don, greetly hadden sorwe; & thei camen & telden to her lord, alle the thingis that weren don. Thanne his lord clepide him, & seyde to hym, Weyward seruaunt: I forgaf to thee al the dette, for thou preiedist me. Therfore wher it bihouede not also thee, to haue mercy on thi euen seruaunt, as & I hadde mercy on thee? And his lord was wroth, & took hym to turmentours, til he payde al the dette. So & my fadir of heuene schal do to you, if ye forgyuen not, euery man to his brother of youre hertis. //c. xix.//

And it was don, whanne Ihesus hadde endid thes wordis, he passide fro Galile & cam into the eendis of Iudee ouer Iordan. And many cumpanyes suweden hym, & he heelide hem there. And Farisees camen nygh to hym, temptinge hym & seyng, Wher it be leefful to a man for to leue or forsake his wyf for eny cause? Which answeride & seide to hem, Han not ye radd: for he that made men at the bigynnyng, made hem male & female? & seide, for this thing aman schal leue fadir & modir, & schal cleue or drawe to his wyf, & thei schulen be tweyne in o fleisch. Therefore thei ben not now tweyne, but o flysch. Therefore aman depar-

God hath joined together, let not man put asunder. 7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? 8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. 9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. 10 His disciples say unto him, If the case of the man be so with his wife, it is not good to marry. 11 But he said unto them, All men cannot receive this saying, save they to whom it is given. 12 For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it. 13 Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. 14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. 15 And he laid his hands on them, and departed thence. 16 And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? 17 And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. 18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt

te not that thing that God wynede or knit-
tede to gidre. Thei seyen to hym, What
therfore comaundide Moyses to gy-
ue a lytil book of forsaking, & to
leeue of. & he seide to hem, For Mo-
yses for the hardnesse of youre her-
te suffride you forsake youre wy-
ues. Forsothe at the bigynnyng, it
was not so. Treuli I seye to you,
for who euere leeuith his wyf no
but for fornyacioun & weddith another;
doith auoutrye, & he that weddith
the forsakun wyf, doith auoutrie. Hi-
se disciplies seien to hym, If the cau-
se of aman with awyf is so, it spedith
not to be weddid. Which seide to hem,
Not alle men taken this word, but
to whiche it is gouun. Sotheli ther ben
geldingis, whiche ben thus born of
the modris wombe; and ther ben gel-
dingis, that ben maad of men; & ther ben gel-
dyngis, that han geldid hem silf for
the kingdom of heuenes. He that may
take, take he. ¶ Thanne lytle chil-
dren weren brought to hym, that he sch-
ulde putte hondis to hem & preie.
And the disciplis blamyden hem, but
Ihesus seide to hem, Suffre ye that lytle
children come to me, & nyle ye
forbede hem for to come to me; for
of suche is the kingdom of heuenes.
& whanne he hadde put to hondis,
he wente fro thennis. ¶ And lo oon
comynge nygh, seide to him, Goode mais-
tir, what good thing schal I do, that
I haue euere lastinge lyf? Which seith
to hym, What axist thou me of good
thing? Ther is o good God; forsothe if
thou wolt entre to lyf, kepe the comaun-
dementis. He seith to hym, Whiche?
Treuly Ihesus seide, Thou schalt not do
mansleyng; thou schalt not do auou-
trie; thou schalt not do thefte; thou schalt

not bear false witness, 19 Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. 20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet? 21 Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. 22 But when the young man heard that saying, he went away sorrowful: for he had great possessions. 23 Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? 26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible. 27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold,

not seye fals witnessing. Worschipe thi fadir & thi modir; & thou schalt loue thi neighbore as thi silf. The yong man seith to him, I haue kept alle thes thingis fro my youthe. What yit failith to me? Ihesus seith to hym, If thou wolt be parfyt, go & sille alle thingis that thou hast, & gyue to pore men, & thou schalt haue tresour in heuene; & come, sue *thou* me. Forsothe whanne the yonge man hadde herd thes wordis, he wente a wey sorewful, for he hadde many possessiouns. Forsothe Ihesus seide to his disciplis, I seie to you treuthe, for a riche man of hard schal entre into the kingdom of heuene, & eftsoone I seie to you, it is lightere or esyere a camele for to passe thorw a nedlis yge, than a ryche man to entre in to the kingdom of heuenes. Treuly whanne thes thingis weren herd, disciplis wondriden greetly, seiynge, Who therfore may be saf. Forsothe Ihesus biholdinge seide to hem, Anentis men this thing is *impossible*, but anentis God alle thingis ben possible. ¶ Thanne Petre answeringe, seide to hym, Lo we han forsake alle thingis; & we han sued thee. What therfore schal be to us? Ihesus forsothe seide to hem, Treuly I seie to you, that ye that han forsake alle thingis & han suwed me; in regeneracioun or gendring agen whanne mannis sone schal sitte in the feete of his maieste, ye schulen sitte on twelue seetis or segis, demynge the twelue kynredis of Israel. & eueri man that forsakith hous or britheren or sistren or fadir or modir or wyf ethir sones or feeldis for my name, schal take an hundridfold,

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and shall inherit everlasting 30 But many that are first shall be last; and the last shall be first.

Matthew 20 1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing idle in the marketplace, 4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and ninth hour, and did likewise. 6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. 8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. 9 And when they came that were hired about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 11 And when they had received it, they murmured against the goodman of the house, 12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he

and schal welde euerlastinge lyf. Forsothe manye schulen be, the firste, the laste; & the laste, the firste. //c. xx.//

The kingdom of heuenes is lyk to an hosebonde man, that wente out first or bi the morwe to hyre werkmen into his vyneyerd. Forsothe whanne the couenaunt was maad with werkmen of a peny for the day, he sente hem into his vyneyerd, and he yede out aboute the thridde our, & saigh othere stondinge ydel in the cheping, & he seide to hem, Go ye also into my vyneyerd, & that that schal be rightful, I schal gyue to you. Sotheli thei wente forth. Forsothe eftsoones he wente out aboute the sixte our, & the nynthe, & dide in lyk maner. But aboute the enleuenthe our, he wente out & fond othere stondinge, & he seide to hem, What stonden ye here ydel al day? Thei seien to him, For no man hath hyrid us. He seith to hem, Go ye also into my vyneyerd. Forsothe whanne euenyng was maad, the lord of the vyneyerd seith to his procuratour, Clepe the werkmen, & yelde to hem her hyre, & bigynne thou at the laste til to the firste. Therfor whanne thei were comun that camen aboute the enleuenthe our, also thei tooke singulerly penis that is eueri man o peny. Treuly the firste comynge demeden that thei schulden take more. Treuly & thei tooke echone by him silf a peny, & thei takynge gruceden agens the hosebonde man & seiden, Thes laste diden oon our, & thou hast maad hem euene to us, that han born the charge of the day & heete? & he

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answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? 14 Take that thine is, and go thy way: I will give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? 16 So the last shall be first, and the first last: for many be called, but few chosen. 17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, 18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, 19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. 20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. 21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. 22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. 24 And when the ten heard it, they were moved with indignation against the two brethren. 25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. 26 But it shall not be

answeringe to oon of hem seide, Frend
I do thee no wrong. Wher thou hast
not acordid with me for a peny;
take thou that that is thin & go. Forsothe I
wole gyue also to this laste man,
as & to thee. Wher it is not leefful
to me, forto do that that I wole? Wh-
er thin yge is wickid, for I am
good? So the laste men schulen be
the firste, & the firste men, the laste;
for manye ben clepid, but fewe
ben chosun. ¶ And Ihesus stighede to Ie-
rusalem, and took his twelue disciplis
in priuite & seide to hem, Lo we goen
up to Ierusalem, & mannys sone schal
be bitakun to princes of prestis &
scribis, & thei schulen condempne him
bi deeth; and thei schulen bitake hym
to hethen men, forto be scorned &
scourgid & crucified. & the thridde
day he schal ryse agen. ¶ Thanne the
modir of the sones of Sebede cam
nygh to hym with hir sones, honou-
ringe & axynge sum thing of hym. Which
seide to hir, What wolt thou? She
seide to hym, Seie that thes tweyne
my sones sitte, oon at thi righthalf.
& oon at thi lefthalf in thi kyngdom.
Forsothe Ihesus answeringe seide, Ye wi-
ten not what ye axen. Mown ye
drynke the cuppe, which I schal
drynke? Thei seyen to him, We moun.
He seith to hem, Forsothe ye schulen
drynke my kuppe; but to sitte at
my righthalf or lefthalf, *it* is not myn
to gyue to you, but to whiche it is
maad redy of my fadir. And the ten
heerynge, hadden indignacioun of
the tweyne britheren. Sotheli Ihesus cle-
pide hem to him & seide, Ye witen that
princes of hethene men ben lordis
of hem; & thei that ben more, hau-
en power on hem. It schal not be

so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant: 28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. 29 And as they departed from Jericho, a great multitude followed him. 30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David. 31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David. 32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you? 33 They say unto him, Lord, that our eyes may be opened. 34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Matthew 21 1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. 6 And the disciples went, and did as Jesus commanded them, 7 And brought the ass, and the colt,

so among you; but who euere wole be maad more among you, be he you-re mynistre; and who euere among you wole be the firste, he schal be youre seruaunt, as mannys sone cam not for to be serued, but forto ser-ue, & for to gyue hys lyf, redempcioun for manye. ¶ And whane thei geden out of Ierico, many cumpany-es of peple suweden hym, & lo twei blynde men sittinge bisydis the weie herden that Ihesus passide, & thei cryeden seiynge, Lord the sone of Dauith, haue mercy on us. Forsothe the cumpanye blamyde hem for to be stille, & thei crieden more, seiynge, Lord the sone of Dauith, haue mercy on us. & Ihesus stood, & clepide hem & seide, What wolen ye that I do to you? Thei seien to hym, Lord that oure ygen be openyd. Forsothe Ihesus hauynge mercy on hem touchide her ygen, and anon thei sayen, & suweden hym. //c. xxi.//

And whanne *Ihesus* cam nygh to Ierusalem, & cam to Bethfage at the mont of Olyuete, thanne Ihesus sente his twelue disciplis, & seyde to hem, Go ye into the castel that is agens you, & anoone ye schulen fynde a she asse tyed & a colt with hir. Vnbynde ye, & brynge ye to me; & if ony man schal seye to you ony thing, seye ye that the lord hath nede to hem, & anon he schal leue hem. Treuly al this was don that that thing schulde be *fulfillid* that was seyde by the profete seiynge, Seye ye to the doughtir of Syon, lo thi kyng cometh to thee homely or meke sittinge on a she asse & a fole the sone of a beest vn-dir yok. Forsothe disciplis goynge & diden as Ihesus comaundide hem. And thei broughten a she asse & the fole,

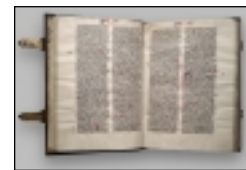
and put on them their clothes, and they set him thereon. 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee. 12 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. 14 And the blind and the lame came to him in the temple; and he healed them. 15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, 16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 17 And he left them, and went out of the city into Bethany; and he lodged there. 18 Now in the morning as he returned into the city, he hungered. 19 And when he saw

& puttiden her clothis on hem, & maden hym sitte aboue. Forsothe ful moche cumpany strewiden her clothis in the weye. Sotheli othere kittiden braunchis of trees, & strewiden the weye. But the cumpanyes that wenten biforn & that sueden, crieden seiynge, Osanna that is I preyre saue to the sone of Dauith; blessid is he that cometh in the name of the Lord, osanna in higheste thingis. ¶ And whanne he hadde entrid into Ierusalem, al the cite was stirid seiynge, Who is this? Treuli the peplis seiden, This is Ihesus the profete of Nasareth of Galilee. & Ihesus entride into the temple of God, & castide out of the temple alle sillinge & byinge, & he turnede vpsodoun the boordis of chaungeris & the chayeris of men sillinge culueris; & he seith to hem, It is writun, myn hous schal be clepid an hous of preyer; forsothe ye han maad it a denne of theeuys. And blynde & crokid camen nygh to him in the temple, & he heelde hem. Forsothe the princes of prestis & scribis, seiynge the merueylouse thingis that he dide, & children criynge in the temple & seiynge, Osanna to the sone of Dauith, dedeyneden & seiden to him, Heerist thou what thes seien? Sotheli Ihesus seide to hem, Yhe, wher ye han neuere rad, for of the mouth of children that kunnen not speke & of soukyng mylk, thou hast maad parfyt preysing. & whanne he hadde forsake hem, he wente forth out of the citee into Betanye, & there he dwelte, & taughte hem of the kyngdom of God. ¶ Forsothe on the morwe, he turnynge agen in to the citee, hungride. & he seiynge

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a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. 20 And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away! 21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. 22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. 23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? 24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. 25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? 26 But if we shall say, Of men; we fear the people; for all hold John as a prophet. 27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. 28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. 29 He answered and said, I will not: but afterward he repented, and went.

o fyge tre bysidis the weye, cam to it, & foond no thing therynne, no but leeuys oonly. And he seide to it, Neuere fruyt come forth of thee, into with-
outen ende. & anoon the fyge tre was dryed vp. & disciplis seinge, wondri-
den seiynge, how anoon it driede. Sothli Ihesus answeride & seyde to hem, Treuli I seye to you, if ye schulen haue few, & schulen not doute, not oonly ye schulen do of the fygetre, but also if ye schulen seye to this hil, take away thee, & caste thee into the see, it schal be don; & alle thingis what euere ye bilee-
uynge schulen axe in preyer, ye schulen take. And whanne he cam into the temple, the pryncis of prestis & el-
dre men of the peple camen nygh to hym techinge & seiden, In what power doist thou thes thingis? & who gaf to thee this power? Ihesus answeringe, seide to hem, And I schal axe you o word, which if ye schulen seye to me, & I schal seye to you in what power I do the thingis. Of whennis was the baptym of Iohn; of heuene, or of men? And thei thoughten withinne hem silf seiynge, if we schulen seien of heuene, he schal seie to us, whi therfor bileuen ye not to hym? Sotheli if we schulen seye of men, we dreden the cumpany of peple; for alle hadden Iohn as a profete. & thei answeringe to Ihesu seyden, We witen not. And he seide to hem, Nethir I seie to you, in what power I do thes thingis. Forsothe what semeth to you? Sum man hadde tweye sones, & he comynge nygh to the firste, seyde, sone go for to worche this day in my vyneyerd. Sotheli he answeride & seide I nyle. Forsothe aftirward he stirid by penaunce or for-

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. 31 Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. 32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him. 33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: 34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 35 And the husbandmen took his servants, and beat one, and killed another, and stoned another. 36 Again, he sent other servants more than the first: and they did unto them likewise. 37 But last of all he sent unto them his son, saying, They will reverence my son. 38 But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. 39 And they caught him, and cast him out of the vineyard, and slew him. 40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him

thinkyng, wente. Forsothe he cam nygh to thetother, & seide on lyk maner, & he answeride, & seid, Lord I go; and he wente not. Who of the tweyne dide the fadris wille? Thei seiden to hym, The firste. Ihesus seith to hem, Treu- li I seye to you, for pupplicans & hooris schulen go bifore you into the kyngdom of God. Forsothe Iohn cam to you in the weye of rightwysnesse, & ye byleueden not to hym; but pupplicans & hooris bileueden to hym. Sotheli yee seyng, hadden not penaunce aftir ward, that ye bileueden to hym. Heere ye another parable: ther was a hosebonde man, that plauntide a vyneyerd, & heggide it aboute, & dalf a pressour therinne, & bildide a tour, & hyride it to erthetilieris, & wente fer in pilgri- mage. Forsothe whanne the tyme of fruytis neighede, he sente his seruauntis to the erthetilieris, that thei schulden take fruyt of it. And the erthetilieris token his seruauntis; & beeton thetoon; thei slown another; and thei stoneden another. Eftsoone he sente othere seruauntis, mo than the firste, & in lyk maner thei diden to hem. Forsothe at the laste he sente his sone to hem, & seide, Thei schulen drede my sone. Sotheli the erthetilieris seyng the sone, seiden with- inne hem silf, this is the eyr; come ye, slee we hym, & we schulen haue his eritage. And thei tooken hym & castiden out of the vyneyerd, & slown. Therefore whanne the lord of the vyneyerd schal come, what schal he do to thilke erthetilieris? Thei seyen to hym, He schal leese yuele the yuel men, & he schal sette to hyre his vyneyerd to othere erthetilie- ris, whiche schulen yelde to hym

the fruits in their seasons. 42 Ihesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. 45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. 46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Matthew 22 1 And Ihesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king, which made a marriage for his son, 3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated them spitefully, and slew them. 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which

fruyt in her tymes. Ihesus seith to hem, Radden ye neuere in scripturis, the stoon which bilderis repressed, that is maad into the heed of the corner? Of the Lord this thing is maad, & it is merueylous bifore oure ygen. Therfore I seie to you, that the kyngdom of God schal be takun fro you, & schal be gouun to a folk donge fruytis of it. & he that schal falle on this stoon, schal be brokun to gidre. Forsothe on whom it schal falle, it schal al to powne hym. & whanne the princes of prestis & Farises hadden herd his parablis, thei knewen that he seide of hem; thei sekynge to holde hym, dredden the cumpanyes of peple, for thei hadden hym as a profete. And Ihesus answe- //c. xxii.// ringe, seide eft soone in parablis to hem, ~~& seide &~~ seyde, The kingdom of heuenes is maad lyk to a man king, that made weddings to his sone; and he sente his seruauntis for to clepe men bedun to the weddingis, & thei wolden not come. Eftsoone he sente othere seruauntis, & seyde, Seie ye to the men bedun to the feeste, lo I haue maad redy my mete, my bolis & my volatils ethir fatte beestis ben slayn, & alle thingis ben redy; come ye to the weddingis; sotheli thei dispiseden, & thei wenten away, another into his toun, forsothe another to his marchaundise. But the othere heelden his seruauntis, & slowen hem ponyschid with cuntek. Forsothe the king whanne he hadde herd was wroth. He sente his oostis, & he loste or distriede tho manquelleris, & brente her citee. Thanne he seyde to his seruauntis, Sotheli the weddingis ben redy, but thei that

were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. 10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment: 12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. 13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. 14 For many are called, but few are chosen. 15 Then went the Pharisees, and took counsel how they might entangle him in his talk. 16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. 17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? 18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? 19 Shew me the tribute money. And they brought unto him a penny. 20 And he saith unto them, Whose is this image and superscription? 21 They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. 22 When they had heard these words, they marvelled, and left him, and went their way.

weren clepid to the feeste weren not worthi; therefore go ye to the out goyngis of weyes, & whiche euere ye schulen fynde, clepe ye to the weddingis. And his seruauntis geden out into weyes, & gadriden to gidre alle that thei founden goode & yuele. And the weddingis of men sittinge at mete weren fulfillid. Forsothe & the king entride to se men sittinge at mete; & he sygh there aman not clothid with bri- de cloth; & he seide to him, Frennd how entridist thou hidur, & haddist not bride cloth? & he was doumb. Thanne the king seide to the mynisters, Bynde ye his his hondis & feet, & sende ye him into vtmere derknessis; there schal be weping, & betyng to gidre of teeth. Forsothe many ben clepid, but fewe ben chosun. ¶ Thanne Farisees goynge away taken a counceil, that thei schulden take Ihesu in word. & thei senden to hym her disciplis with Erodians that ben men of Eroudys, & seien, Maistir we witen that thou art sothfast, & thou techist in treuthe the weye of God, & thou chargist not of ony man, for thou biholdist not the persooone of men. Therefore seie to us, what it semeth to thee? Is it leefful that rente or tribut be gouun to Cesar the emperour ethir nay? & forsothe whanne Ihesu hadde knowe the wickidnesse of hem, he seide, Ipocritis what tempten ye me? Schewe ye to me the prente of the money; and thei broughte to hym a peny, & Ihesus seide to hem, Whos is this ymage & the wryting aboue? Thei seien to him, Of Cesar. Thanne he seide to hem, Therefore yelde ye to Cesar, tho thingis that ben Cesaris, & to God, tho thingis that ben of God. And thei heeringe wondriden. & thei leften him, & wenten a-



23 The same day came to him the Sadducees, which say that there is no resurrection, and asked him, 24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. 25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: 26 Likewise the second also, and the third, unto the seventh. 27 And last of all the woman died also. 28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her. 29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. 30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. 31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. 33 And when the multitude heard this, they were astonished at his doctrine. 34 But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. 35 Then one of them, which was a lawyer, asked him a question, tempting him, and saying, 36 Master, which is the great commandment in the law? 37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets. 41 While the Pharisees were gathered together, Jesus asked them, 42 Saying, What think ye of Christ? Whose

wey. ¶ In that day Saducees that seyen that is no rying agen camen nygh to him, & axiden him & seiden, Maistir Moyses seide, if ony man is deed, not hauynge a sone, that his brothir wedde his wyf, & reyse seed to his brother. Forsothe seuene britheren weren at vs and the firste weddide awyf, & is deed; & he not hauynge seed, lefte his wyf to his brother. Also the secunde & the thridde til to the seuenthe, forsothe the laste of alle, & the womman w is deed. Therefore in the rying agen, whos wyf of the seuene schal she be? for alle hadden hir. Sotheli Ihesus answeringe seide to hem, Ye erren & nethir ye knowen the scripturis nethir the vertu of God. For in the rying agen, neithir thei schulen *, nethir schulen be weddid, but thei ben as the aungelis of God in heuene. Sotheli of the rying agen of deed men, ye han not rad that it is seid of the Lord seyinge to you, I am God of Abraham & God of Isaac & God of Iacob; he is not God of dede men, but of lyuynge men. And the cumpany of peple heeringe, wondriden in his teching. ¶ Forsothe Farisees heeringe that he hadde put silence to Saducees, & camen to gidre; & oon of hem a techere of the lawe, axide Ihesus & temptide hym, Maistir, which is a greet maundement in the lawe? Ihesus seide to hym, Thou schalt loue thi lord God of al thin herte & in al thi soule & in al thi mynde; this is the firste & the moste maundement, & sothe the secunde is lyk to this, Thou schalt loue thi neigheboare as thi self. In thes twey maundementis, hangith al the lawe & profetis. ¶ Sotheli whanne the Farisees weren gedrid to gidre; Ihesus axide hem & seyde, What semeth to you of Crist; whos

* wed

son is he? They say unto him, The Son of David. 43 He saith unto them, How then doth David in spirit call him Lord, saying, 44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? 45 If David then call him Lord, how is he his son? 46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Matthew 23 1 Then spake Jesus to the multitude, and to his disciples, 2 Saying, The scribes and the Pharisees sit in Moses' seat: 3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6 And love the uppermost rooms at feasts, and the chief seats in the synagogues, 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi. 8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. 9 And call no man your father upon the earth: for one is your Father, which is in heaven. 10 Neither be ye called masters: for one is your Master, even Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. 13 But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go

sone is he? Thei seyen to him, Of Dauith. He seith to hem, Therefore how Dauith in spirit clepith him lord & seith, The Lord seide to my lord, sitte on my righthalf, til I putte thin enemyes a stool of thi feet. Therefore if Dauith clepith him Lord, how is he his sone? & no man myghte answer a word to him; nethir ony man was hardy fro that day, for to axe hym more. Thanne Ihesus spak //c. xxiii.// to the cumpanyes of peple, & to hise disciplis & seide, On the chayere of Moyses, scribis & Farisees saaten; therfore kepe ye & do ye alle thingis what euere thingis thei seyen to you; but nyle ye do aftir her werkes, for thei seyen & doen not. Sotheli thei bynden greuouse chargis & vnportable or that mown not be born, & putten on schuldris of men, but with her fyngur thei wolen not moue hem. Therefore thei doen alle her werkis, that thei be seyn of men. Forsothe thei alargen her filateries that ben smale scrowis, & magnyfie hemmes. Sotheli thei louen the firste sit-tyng places in soperis, & the firste chayeris in synagogis, & salutaciouns in cheping, & to be clepid of men maistris. But nyle ye be clepid maistir, for oon is youre maistir. Forsothe alle ye ben brithren, and nyle ye clepe to you a fadir on erthe, for oon is youre fadir that is in heuenes. Nethir be ye clepid maistris, for oon is youre maistir Crist. He that is the more in you, schal be youre mynistre. Forsothe he that hygheth him silf, schal be mekid, & he that mekith him silf, schal be enhaunsid. ¶ Sotheli wo to you scribis & Farisees ipocritis, that closen the kingdom of heuenes bifore men; for ye en-

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in yourselves, neither suffer ye them that are entering to go in. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation. 15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. 16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! 17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? 18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. 19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? 20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. 21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. 22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. 23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. 24 Ye blind guides, which strain at a gnat, and swallow a camel. 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. 26 Thou blind Pharisee, cleanse first that which is within the

tren not, nethir suffren men entringe for to entre. ¶ Wo to you scribis & Farisees Ipocritis; that eten the housis of widowis, & preyen bi long preier; for this thing ye schulen take more dom. ¶ Wo to you scribis & Farisees ipocritis, that cumpassen the see & the lond to make o procelite that is convertid to youre ordre, & whanne he is maad, ye maken hym a sone of helle double more than ye ben. ¶ Wo to you blynde lederis that seyen, who euere swerith bi the temple of God, no thing is. Sotheli he that swerith in the gold of the temple, owith or is dettor. Ye foolis & blynde; for what is more, the gold, or the temple that halewith the gold? And who euere swerith in the auter, no thing is; but he that swe- rith in the gifte that is on the auter, owith. Blynde men, for what is more, the gifte or the auter that halewith the gifte? Therfore he that swerith in the auter, swerith in it & in alle thingis that ben theron. And he that swerith in the temple; swerith in it & in hym that dwellith in the temple. & he that swe- rith in heuene, swerith in the trone of God, & in hym that sittith theron. ¶ Wo to you scribis & Farisees Ipocritis, that tythen mynte, anete & comyn, & han left tho thingis that ben greuou- sere or of more charge of the lawe, dom & mercy & feith. And it bihofte or nedide for to do thes thingis, & not to leeuue tho. Blynde lederis clansinge a gnatte, but swolwinge a camel. ¶ Wo to you scribis & Farisees ipocri- tis, that maken clene that thing of the cuppe & plater that is with oute forth; forsothe withinne ye ben fulle of raueyne & vncleennesse. Thou blyn- de Farise clense first that thing of the

cup and platter, that the outside of them may be clean also. 27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. 29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, 30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. 31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. 32 Fill ye up then the measure of your fathers. 33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? 34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. 36 Verily I say unto you, All these things shall come upon this generation. 37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house

cuppe & plater that is withinne, that & that thing that is withouteforth, be made clene. ¶ Wo to you scribis & Fari-sees ipocritis, that ben lyk to sepulcris maad white, whiche withouteforth semen fayre to men; sotheli withinne thei ben fulle of boons of deede men & al filthe. So & ye forsothe withouteforth apperen iust to men; but withinne ye ben fulle of ipocrisie & wickidnesse. ¶ Wo to you scribis & Fari-sees ipocritis, that bylden sepulcris of profetis, & maken fayr the buriels of iust men, & seyen, If we hadden be in the dayes of oure fadris, we schulden not haue be her felows in the blood of profetis. And so ye ben in witnessing to you silf, for ye ben the sones of hem that slown profetis, & fulfille ye the mesure of youre fadris. Ye serpentis fruytis or buriow uyngis of eddris that sleen her modris; how schulen ye fle fro the dom of helle? Therfore lo I sende to you profetis & wyse men, scribis or writeris, & of hem ye schulen sle & crucifie, & of hem ye schulen bete in youre synagogis, & schulen pursuwe fro citee into citee, that al the iust blood come on you that was schad out on the erthe, fro the blood of iust Abel, til to the blood of Sacarie, the sone of Barachie, whom ye slown bitwixe the temple & the auter. Treuly I seie to you, alle the thingis schulen come on this generacioun. ¶ Ierusalem Ierusalem that sleist profetis, & stonest hem that ben sent to thee; how ofte wolde I gadre to gidre thi sones, as an hen gadrith to gidre hir children vnder hir wyngis, & thou woldist not? Lo youre hous schal

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is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Matthew 24 1 And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. 2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? 4 And Jesus answered and said unto them, Take heed that no man deceive you. 5 For many shall come in my name, saying, I am Christ; and shall deceive many. 6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. 7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. 8 All these are the beginning of sorrows. 9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. 10 And then shall many be offended, and shall betray one another, and shall hate one another. 11 And many false prophets shall rise, and shall deceive many. 12 And because iniquity shall abound, the love of many shall

be left to you desert or forsakun.
Forsothe I seye to you, ye schulen
not se me fro hennis forth, til ye
seyen, Blessid is he that cometh in
the name of the Lord. //c. xxiiii.//
And Ihesu wente out of
the temple, & hise disciplis
camen nygh to hym, to schewe
to him the bildingis of the temple. For-
sothe he answeringe, seide to hem,
Seen ye alle thes thingis? Treuly I
seye to you, a stoon schal not be
left here on a stoon, which schal
not be distroied. Sotheli whanne
he sat on the hil of Olyuete, hise
disciplis camen nygh to him priuely, &
seide, Seye to us whanne thes thingis
schulen be; & what tokene of thi
comyng, & of ending of the world.
And Ihesus answeringe, seide to hem,
Se ye that no man disseyue you, for ma-
nye schulen come in my name &
schulen seie I am Crist; & thei schulen
disseyue manye. For ye schulen hee-
re bateils, & opynyouns of bateils.
Se ye that ye be not disturblid, for it
bihoueth thes thingis for to be don,
but not yit is the ende. Folk schal
ryse to gidre agens folk, & rewme
agens rewme, & pestilentis & hun-
gris & the erthe mouyngis schulen
be by placis. Forsothe alle thes thin-
gis, ben bigynnyngis of sorwe. Than-
ne thei schulen bitake you into tribu-
lacioun, & thei schulen sle you, &
ye schulen be in hate to alle folkis
for my name. And thanne manye
schulen be sclaunderid, & bitraye
to gidre or ech othir; & in hate ha-
ue to gidre. And many false profe-
tis schulen ryse, & disseyue manye.
& for wickidnesse schal be plente-
uous; the charite of manye schal

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wax cold. 13 But he that shall endure unto the end, the same shall be saved. 14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. 15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) 16 Then let them which be in Judaea flee into the mountains: 17 Let him which is on the housetop not come down to take any thing out of his house: 18 Neither let him which is in the field return back to take his clothes. 19 And woe unto them that are with child, and to them that give suck in those days! 20 But pray ye that your flight be not in the winter, neither on the sabbath day: 21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened. 23 Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. 24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. 25 Behold, I have told you before. 26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. 27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 28 For wheresoever the carcase is, there will the eagles be gathered together. 29 Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and

wexe cold. Forsothe he that *schal* dwelle stable *til* into the ende, schal be saaf. And this gospel of kyngdom schal be prechid in al the world into witness-
ing to alle folkis, & thanne the ende schal come. Therefore whanne ye schulen seen the abhomynacioun of discoumfort that is seid of Daniel the profete, ston-
dinge in the hooly place; he that redith vndirstonde. Thanne thei that ben in Iu-
dee, fle to the mounteyns; and he that is in the hous roof, come not down to take any thing of his hous; & he that is in the feeld, turne not agen to take his coote. Forsothe wo to hem that ben with childe & norischen in tho
dayes, sotheli preye ye that youre fle-
yng be not maad in wyntur or saboth, for thanne schal be greet tribulacioun, what maner was not fro the bigyn-
nyng of the world til now, nethir schal be maad. And no but tho dayes had-
den be breiggid, al fleisch that is man-
kynde schulde not be maad saaf, but tho dayes schulen be maad schorte for the chosun men. ¶ Thanne if any man schal seye to you, Lo here is Crist or there, nyle ye bileue; for false Cristis & false profetis schulen ryse, & thei schulen gyue grete tokenes & wondris, so that also the chosene be lad into error, if it may be don. Lo I haue bfore
seid to you. Therefore if thei schulen seie to you, Lo he is in desert, nyle ye go out; lo in priuy chaumbris or placis, nyle ye bileue. For as leit goith out fro the eest & apperith til into the west, so schal *be* also the comyng of manniss so-
ne. Where euere the body schal be, also the eglis schulen be gadrid thidur. For-
sothe anoon affir the tribulacioun of tho dayes, the sonne schal be maad derk, & the mone schal not gyue hir light, and

the stars shall fall from heaven, and the powers of the heavens shall be shaken: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. 32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: 33 So likewise ye, when ye shall see all these things, know that it is near, even at the doors. 34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. 35 Heaven and earth shall pass away, but my words shall not pass away. 36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. 37 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two women shall be grinding at the mill; the one shall be taken, and the other left. 42 Watch therefore: for ye know not what hour your Lord doth come. 43 But know this, that if the goodman of the house

sterris schulen falle down fro heuene, & the vertues of heuenes schulen be moued. And thanne the tokene of mannis sone schal appere in heuene, & thanne alle kinredis or lynagis of erthe schulen weyle. And thei schulen se mannis sone comynge in the clowdis of heuene, with moche vertu & mageste. & he schal sende his aungels with a trumpe & greet vois, & thei schulen gadre his chosene, fro foure coostis, fro the higheste thingis of heuenes til termes or endis of hem. Forsothe lerne ye the parable of a fygtre, whanne his bow, or braunche is now tendre, & leeuiben sprungun, ye witen that somer is nygh. So & ye whanne ye schulen se alle thes thingis, wite that it is nygh in the gatis. Treuly I seye to you, for this generacioun schal not passe, til alle thingis ben don. Heuene & erthe schulen passe, but my wordis schulen not passe. Forsothe of thilke day & our, no man woot, nethir aungels of heuenes, no but the fadir aloone. Forsothe as it was in the dayes of Noe, so schal be also the comyng of mannis sone. For as in the dayes bfore the greet flood thei weren etinge & drynkinge; weddinge & takinge to wedding, til into that day, in which Noe entride into the schip & thei knewen not til the greet flood cam & took alle men; so schal be the comyng of mannis sone. Thanne tweyne schulen be in a feeld; oon schal be takun & anothir left or forsakun. Twey wymmen schulen be gryndinge in o queerne; oon schal be takun & thetothir forsakun. Tweyne in a bed; theton schal be takun, & thetothir forsakun. Therefore wake ye, for ye witen not in what our youre Lord is to come. Sotheli wite ye that thing, for if the hosebonde man

had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. 45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? 46 Blessed is that servant, whom his lord when he cometh shall find so doing. 47 Verily I say unto you, That he shall make him ruler over all his goods. 48 But and if that evil servant shall say in his heart, My lord delayeth his coming; 49 And shall begin to smite his fellowservants, and to eat and drink with the drunken; 50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, 51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

Matthew 25 1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us

wiste in what our the thief were to come, treuly he schulde wake & suffre not his hous to be vndur-myned. And therefore & ye be redy, for in what our ye gessen not, mannis sone is to come. ¶ Who gessist thou is a trewe seruaunt & prudent or war, whom his lord ordeyned on his meyne, that he gyue to hem mete in tyme? Blessid is that seruaunt, whom his lord whanne he schal come, schal fynde doynge so. Treuli I seye to you, for on alle his goodis, he schal ordeyne him. Forsothe if thilke yuel seruaunt seye in his herte, my lord makith dwelling or tarrying to come, & bigynneth to smyte his euen seruauntis; sotheli if he ete & drynke with drunkelewe men, the lord of thilke seruaunt schal come in the day in which he hopith not & in our that he knowith not, & schal departe him, & putte his part with ipocritis. There schal be wepyng, & betyng to gidre of teeth. //c. xxv.// Thanne the kingdom of heuenes schal be lyk to ten virgyns, whiche takinge her laumpis wenten out, meetinge the spouse or hosebonde & the spousesse or wyf forsothe fyue of hem weren foolis, & fyue prudent. But the fyue foolis tooken her laumpis, & tooken not oyle with hem; forsothe the prudent tooken oyle in her vessels with laumpis. Forsothe whanne the spouse or hosebonde made dwelling, alle nappiden & slepten. Sotheli at mydnyght, a cry was maad; Lo the spouse cometh; go ye out meetynge with him. Thanne alle tho virgyns risen up, & ourneden her laumpis. Sotheli the foolis seyden to the wyse, Gyue ye

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of your oil; for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us. 12 But he answered and said, Verily I say unto you, I know you not. 13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. 14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. 15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made them other five talents.

17 And likewise he that had received two, he also gained other two. 18 But he that had received one went and digged in the earth, and hid his lord's money. 19 After a long time the lord of those servants cometh, and reckoneth with them. 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22 He also that had received two talents came and said, Lord, thou

to us of youre oyle, for oure laumpis ben quenchid. The prudent answeriden, seiynge, Lest perauenture it suffice not to us & to you, go ye rather to men sillinge, & bye ye to you. Forsothe the while thei wenten forto bye, the spouse cam, & tho that weren redy, entriden with him to the weddingis. & the gate was schit. Sotheli at the laste also the othere virgyns camen seiynge, Lord lord, opyne to us. And he answeringe seide, Truly I seye to you, I knowe not you. Therefore wake ye, for ye witen not the day ne the our. ¶ Sotheli as aman goynge fer in pilgrimage, clepide his seruautis, & bytook to hem his goodis, and to oon he gaf fyue talentis or besauntis; forsothe to another tweyne; but to another oon, to ech aftir his owne vertu, & wente forth anoon. Forsothe & he that hadde take fyue talentis wente forth & wroughte in hem, & wan othere fyue. Also & he that take tweyne, wan othere tweyne. Sotheli he that * takun oon, gede forth & dalf into the erthe, & hidde the money of his lord. But aftir moche tyme, the lord of tho seruautis cam, & puttide resoun with hem. & he that hadde take fyue talentis cam, & broughte othere fyue & seide, Lord thou bitokist to me fyue talentis or besantis; lo I haue ouer getun othere fyue; his lord sede to hym, Wel be thou goode seruaut & feithful or trewe; for on fewe thingis thou hast be trewe, I schal ordeyne thee on many thingis. Entre thou into the ioye of thi lord. Forsothe & he that hadde take twey talentis, cam & seide, Lord thou

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* hadde

deliveredst unto me two talents: behold, I have gained two other talents beside them. 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. 31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King

bitokist to me tweye talentis; lo
 I haue ouergetun othere tweyne. His
 lord seide to hym, Wel be thou good
 seruaunt & trewe; for on fewe thin-
 gis thou hast be trewe, I schal or-
 deyne thee on many thingis. Entre
 thou into the ioie of thi lord. Forsothe
 & he that hadde takun o talent, cam
 nygh & seide, Lord, I woot that thou art
 an hard man; thou repist were thou
 hast not sowe, & thou gadrist to
 gidre where thou hast not sprad a-
 brood. And I dredinge wente, & hidde
 thi talent in the erthe. Lo thou hast that
 that is thin. Sotheli his lord answerin-
 ge seide to hym, Yuel seruaunt & slow;
 wistist thou that I repe where I sow
 not, & gadre to gidre where I spr-
 adde not abrood. Therfore it bihofte
 thee to bytake my money to chaunge-
 ris, & I comynge schulde haue res-
 seyued forsothe that that is myn with
 vsuris. Therfore take ye away fro him
 the talent, & gyue ye to him that hath
 ten talentis. For to euery man ha-
 uynge it schal be gouun, & he schal
 haue plente. Forsothe fro hym that
 hath not also that that he semeth to
 haue, schal be takun away of hym.
 And caste ye out the seruaunt vn-
 profitable, into vtmere derknes-
 sis. There schal be wepyng, & be-
 tyng to gydre of teeth. ¶ Forsothe
 whanne mannis sone schal come in
 his maieste, & alle hise aungelis
 with him, thanne he schal sitte on the
 sege of his maieste, & alle folkis
 schulen be gadrid bifore hym, & he
 schal departe hem atwynne, as a
 scheparde departith scheep fro ki-
 dis. And sotheli he schal sette the sch-
 eep on his righthalf, the kidis for-
 sothe on the lefthalf. Thanne the king

say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the

schal seye to hem, that schulen be on his righthalf, Come ye the blessed of my fadir; weelde ye or take * in posses-
cioun the kingdom maad redi to you fro the making of the world. For I was hungry, & ye gauen to me for to ete; and I thirstide, & ye gauen to me for to drynke; I was herborles, & ye herborde me; nakid, & ye hileden me; syk, & ye visiteden me; I was in prisoun, & ye camen to me. Thanne iust men schulen answere to him, & schulen seye, Lord whanne sighen we thee hungry, & we fedden thee? thirsty, & we gauen thee drynke? whanne forsothe syghen we thee herborles, & we herboriden thee? or nakid, & we hileden thee? or whanne syen we thee syk or in prisoun, & we camen to thee? & he answeringe schal seye to hem, Treuly I seye to you, as longe as ye diden to oon of these my leeste britheren, ye diden to me. Thanne the king schal seye to hem, that schulen be on his lefthalf, Depart fro me, ye cursid into euerlastinge fier, which is maad redy to the deuel & his aungels. For I hungride, & ye gauen not to me for to ete; I thirstide, ye gauen not to me for to drynke; I was herboreles, & ye herboriden not me; nakid, & ye keueriden not me; syk & in prisoun, & ye visitiden not me. Thanne thei schulen answere to him, & schulen seye, Lord whanne syghen we thee hungringe, or thirstinge, or herborles, or nakid, or syk, or in prisoun; & we serueden not to thee? Thanne he schal answere to hem, & schal seye, Treuli I seie to you, how longe ye diden not to oon of the less, nether ye diden to me. And thes schulen go in to euerlastinge turment. Forsothe the

* ye

righteous into life eternal.

Matthew 26 1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples, 2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified. 3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, 4 And consulted that they might take Jesus by subtilty, and kill him. 5 But they said, Not on the feast day, lest there be an uproar among the people. 6 Now when Jesus was in Bethany, in the house of Simon the leper, 7 There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat. 8 But when his disciples saw it, they had indignation, saying, To what purpose is this waste? 9 For this ointment might have been sold for much, and given to the poor. 10 When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. 11 For ye have the poor always with you; but me ye have not always. 12 For in that she hath poured this ointment on my body, she did it for my burial. 13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her. 14 Then one of the twelve, called Judas Iscariot, went unto the chief priests, 15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. 16 And from that time he sought opportunity to betray him.

iust men schulen go into euerlastinge lyf.
And it was //c. xxvi.//
don, whanne Ihesus hadde en-
did alle thes wordis, he sei-
de to hise disciplis, Ye witen that aftir
twey dayes, pask schal be maad, &
mannis sone schal be bitakun that he
be crucified. Thanne the princes of pres-
tis & the eldre men of the peple weren
gadrid into the halle of the prince of
prestis, that was seid Cayfas, & ma-
den a counceil, that thei schulden holde
Ihesu with gyle & sle. Sotheli thei seiden,
Not in the haliday, lest peraventure
noyse were maad in thepeple. For-
sothe whanne Ihesus was in Betanye in
the hous of Symount *the* leprouse, awom-
man hauynge a box of alabastre of
pressious oyntement, cam nygh to
hym & schedde out on the heed of
hym restinge. Sotheli the disciplis seyng
hadden dedeyn, seyinge, Wherto this loss?
for it myghte be seel for myche, & be
gouun to pore men. Sotheli Ihesus witinge,
seide to hem, What ben ye heuy or so-
ry to this womman; for she hath wro-
ught in me a good werk. For whi ye
schulen euermore haue pore men with
you, but ye schulen not algatis ha-
ue me. Forsothe this womman sendinge
this oynement into my body, made
forto birie me. Treuli I seye to you
where euere this gospel schal be prechid
in al the world, also that thing that this
womman dide schal be seid into mynde
of him. Thanne oon of the twelue that
was seid Iudas Scarioth, wente forth
to the prynces of prestis & seide to
hem, What wolen ye gyue to me, &
I schal bitake him to you? & thei ordey-
neden to hym thritti platis of siluer;
and for that tyme he soughte coue-
nablete for to bitraye hym. Forsoth

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17 Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? 18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. 19 And the disciples did as Jesus had appointed them; and they made ready the passover. 20 Now when the even was come, he sat down with the twelve. 21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me. 22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? 23 And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. 24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. 25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. 26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; 28 For this is my blood of the new testament, which is shed for many for the remission of sins. 29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. 30 And when they had sung an hymn, they went out into the mount of Olives. 31 Then saith Jesus unto them, All ye

in the firste day of therf looues that is the feeste of pask, disciplis camen to Ihesu, & seiden, Where wolt thou we make redy to thee, for to ete pask. & Ihesu seide, Go ye into the citee to sum man, & seye to hym the maistir seith my tyme is nygh; at thee I make pask with my disciplis. And disciplis didnen as Ihesu comaundide to hem, & thei maden redy pask. Forsothe whanne euentid was maad, he sat to the mete with his twelue disciplis, and he seide to hem etynge, Treuli I seie to you, that oon of you schal bitraye me. And thei ful sori bigunnen ~~alle~~ alle in special to seie, Lord wher I am? & he answeringe seide, He that puttith with me the hond in the plater, schal bytraye me. Forsothe mannis sone goith, as it is writun of him. But wo to that man, by whom mannis sone schal be bitrayed. It were good to hym, if that man hadde not be born. Forsothe Iudas that bitrayede him answeride seyinge, Maistir wher I am? Ihesu seide to him, Thou hast seid. ¶ Forsothe while thei soupeden, Ihesu took breed, & blesside & brak, & gaf to hisse disciplis, & seide, Take ye & ete. This is my body. And he takinge the cuppe dide thankngis & gaf to hem & seide, Drynke ye alle herof. This is my blood of the newe testament, which schal be schad out for manye in to remyssoun of synnes. Forsothe I seie to you, I schal not drynke fro this tyme of this fruyt of the vyne til into that day whanne I schal drynke it newe with you in the kingdom of my fadir. And whanne all ympne or heriyng was seid, thei wenten out into the mount of Olyuete. Thanne Ihesu seide to hem, Alle ye

shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 32 But after I am risen again, I will go before you into Galilee. 33 Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended. 34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice. 35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. 36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. 37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. 38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. 39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. 40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? 41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. 42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. 43 And he came and found them asleep again: for their eyes were heavy. 44 And he left them, and went away again, and prayed the third time, saying the same words.

schulen suffre schlaundre in me, in this nyght. For it is writun, I schal smyte the scheparde, & the scheep of the floc schulen be scaterid. Forsothe aftir that I schal ryse agen, I schal go bfore you into Galile. Sotheli Petre answeringe, seide to him, Though alle schulen be schlaundrid in thee, I schal neuer be schlaundrid. Ihesus seide to him, Truli I seye to thee, for in this nyght bfore the cok crowe thries thou schalt denye me. Petre seide to hym, Yhe though it schal bihoue me to dye with thee, I schal not denye thee. Also & alle disciplis seiden. ¶ Thanne Ihesus cam with hem, into a town that is seid Iethsemany, & he seide to his disciplis, Sitte ye here, the while I go thidur & preie. & whanne he hadde take Petre & twey sones of Sebede, he bigan for to be heuy & sori in herte. Thanne he seide to hem, My soule is sorewful, til to the deeth. Susteyne ye or abide ye here, & wake with me. & he gede forth alitil, & felde down on his face, preiynge & seiynge, My fadir, if it is possible, passe this cuppe that is passioun fro me; netheles not as I wole, but as thou wolt. And he cam to his disciplis, & fond hem slepinge; & he seide to Petre, So, wher ye myghten not *oon* our wake with me; wake ye & preye ye, that ye entre not into temptacioun. Forsothe the spirit is redi, but the fleisch is syk or vnstable. Eft the secunde tyme, he wente & preiede seiynge, My fadir, if this cuppe may not passe, no but I drynke it, thi wille be don. And eftsoone he cam; & foond hem slepinge, for her ygen weren greuyd. & he lefte hem & wente eftsoone, & preiede the thridde tyme the same word &

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. 46 Rise, let us be going: behold, he is at hand that doth betray me. 47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. 49 And forthwith he came to Jesus, and said, Hail, master; and kissed him. 50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. 51 And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. 52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. 53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? 54 But how then shall the scriptures be fulfilled, that thus it must be? 55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me. 56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. 57 And they that had laid hold on Jesus led him away to Caiaphas the high priest,

seide. Thanne he cam to his disciplis, & seide to hem, Slepe ye now, & reste ye. Lo the our hath neighed, & manis sone schal be takun, into the hondis of synneris. Ryse ye go we. Lo he that schal take me, hath neighed. Yit the while he spak, lo Judas oon of the twelue cam & with him a greet cumpany, with swerdis & bottis sent of the princes of prestis, & of the eldre men of the peple. Forsothe he that bitrayede him, gaf to hem a tokene, & seide, Whom euere I schal kisse, he it is; holde ye hym. & anoon he comynge nygh to Ihesu, seide Hail maistir. & he kisside him & Ihesus seide to him, Frend wherto art thou comun? Thanne thei camen nygh, & settiden hondis on Ihesu, & heelden hym. And lo oon of hem that weren with Ihesu, holdinge out the hond drew out his swerd, and he smytinge the seruauant of the prince of prestis, kittede of his eere. Thanne Ihesus seide to him, Turne thi swerd into his place, for alle that schulen take swerd, schulen perische by swerd. Whergessist thou that I may not preie my fadir, & he schal gyue to me now more than twelue legiouns of angelis? How therfore schulen the scripturis be *fillid? For so it bihoueth to be don. In that our, Ihesus seide to the cumpanyes of peple, As to a theef & ye han gon out, with swerdis & bottis for to cacche me. Day by day I sat at you & I taughte in the temple, ye heelden not me. Forsothe al this thing was don, that the scripturis of profetis schulden be fulfillid. Thanne alle disciplis fledden, & forsoken him. & thei holdinge Ihesu ledden hym to Cayfas prince of prestis, where

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where the scribes and the elders were assembled. 58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. 59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; 60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 61 And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. 62 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. 64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66 What think ye? They answered and said, He is guilty of death. 67 Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, 68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee? 69 Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. 70 But he denied before them all, saying, I know not what

scribis & the eldre men of the peple hadden comun to gidre. Forsothe Petre suede him afer, til into the halle of the prince of prestis. And he entride with ynne, & sat with the seruauntis, that he schulde se the ende. Forsothe the prince of prestis & al the councel soughte fals witness agens Ihesu, that thei schulden take him to deeth; and thei founden not, whanne many fals witnessis hadden come. Treuli at the laste, tweye fals witnessis camen & seiden, This seide, I may distroye the temple of God, & aftir the thridde day bylde it agen. And the prince of prestis ry-singe, seide to him, Answerist thou nothing to tho thingis, which thes witnessen agens thee? Forsothe Ihesus was stille. & the prince of prestis seide to him, I cuniowre thee by quyk God, that thou seie to us if thou art Crist the sone of God. Ihesus seide to him, Thou hast seid; netheles I seie to you, fro hennisforth ye schulen se mannis sone sittinge at the righthalf of the vertu of God, & comynge in clowdis of heuene. Thanne the prince of prestis to rente his clothis, & seyde, He hath blasfemyd; what yit han we nede to witnessis? Lo now ye han herd blasfemye. What semeth to you? and thei answeringe, seiden, He is guilty of deeth. Thanne thei spetten into his face, & smyteden him with buffatis. Forsothe othere gauen strokis with the pawme of her hondis into his face & seiden, Thou Crist profecie to us, who is he that smot thee? Sotheli Petre sat withouten in the halle, & oon handmaydun cam nygh to hym & seide, And thou were with Ihesu of Galile. & he denyede before alle men, & seide, I woot not what

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thou sayest. 71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. 72 And again he denied with an oath, I do not know the man. 73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee. 74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. 75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Matthew 27 1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: 2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. 3 Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then

thou seist. Forsothe whanne he gede out of the gate, anothir handmaydun sygh him & seide to hem that weren there, & this was with Ihesu of Nasareth. & eftsoone he denyede with an oth, for I knew not the man. And aftir **ward** alitil, thes that stooden camen nygh, & seiden to Petre, Treuli thou art of hem, forwhi thi speche makith thee opyn. Thanne he bigan to warie & **to** swere, that he knew not the man. & anoon the cok crew, and Petre bithoughte on the word of Ihesu, that he hadde seid, Before the cok crowe, thries thou schal denye me. & he gede out, & wepte bittirly. //c. xxvii.//

Forsothe whanne the morwe tyd was maad, alle the princes of prestis & eldre men of the peple token counceil agens Ihesu that thei schulden take him to deeth. & thei ledden him boundun, & bitoken to Pilat of Pounce meyr or cheef iustise. Thanne Iudas that bitrayede him sygh that he was dampnyd, & he was led by penaunce or forthinkyng, & broughte agen thritti platis of siluer to the princes of prestis & to the eldre men of the peple & seide, I haue synned, bitrayinge iust blood. And thei seiden, What to us? Se thou. And whanne he hadde cast away the platis of siluer in the temple, he wente away. And goyinge away he hangide him with a snare. Forsothe the princes of prestis token the platis of siluer, & seide, It is not leefful to sende hem into the the treserie, for it is the priis of blood. Sotheli whanne counceil was takun, thei boughten with hem the feeld of a potter into biring of deed men. For this thing, thilke feeld is clepid Achildemach, that is afeeld of blood til into this day. Thanne that

was fulfilled that which was spoken by
 Jeremy the prophet, saying, And they took
 the thirty pieces of silver, the price of him
 that was valued, whom they of the
 children of Israel did value; 10 And gave
 them for the potter's field, as the Lord
 appointed me. 11 And Jesus stood
 before the governor: and the governor
 asked him, saying, Art thou the King of the
 Jews? And Jesus said unto him, Thou
 sayest. 12 And when he was accused of
 the chief priests and elders, he answered
 nothing. 13 Then said Pilate unto him,
 Hearest thou not how many things they
 witness against thee? 14 And he
 answered him to never a word; insomuch
 that the governor marvelled greatly.
 15 Now at that feast the governor was
 wont to release unto the people a prisoner,
 whom they would. 16 And they had then
 a notable prisoner, called Barabbas.
 17 Therefore when they were gathered
 together, Pilate said unto them, Whom will
 ye that I release unto you? Barabbas, or
 Jesus which is called Christ? 18 For he
 knew that for envy they had delivered him.
 19 When he was set down on the
 judgment seat, his wife sent unto him,
 saying, Have thou nothing to do with that
 just man: for I have suffered many things
 this day in a dream because of him.
 20 But the chief priests and elders
 persuaded the multitude that they should
 ask Barabbas, and destroy Jesus. 21 The
 governor answered and said unto them,
 Whether of the twain will ye that I release
 unto you? They said, Barabbas. 22 Pilate
 saith unto them, What shall I do then with
 Jesus which is called Christ? They all say
 unto him, Let him be crucified. 23 And
 the governor said, Why, what evil hath he
 done? But they cried out

thing was fulfillid that was seid
 bi the profete Ieremie seiynge, And
 thei token thritti platis of siluer, the
 priis of aman preisid, whom thei prei-
 seden of the sones of Ysrael, & thei
 gauen hem into a feeld of a pottere,
 as the Lord ordeynede to me. Sotheli
 Ihesus stood bfore the iueyr or domes-
man, and the president axide him & sei-
 de, Art thou kyng of Iewis? Ihesus seith
 to him, Thou seist. & whanne he was ac-
 cusid of the princes of prestis & eldre
 men of the peple, he answeride no thing.
 Thanne Pilat seith to hym, Heerist thou not
 how many witnessis thei seyen a-
 gens thee? & he answeride not to him
 to ony word, so that the president won-
 dride greetly. Forsothe by a solempne
 day, the presedent was wont for
 to delyuere to the peple oon boundun,
 whom thei wolden. Forsothe he hadde
 thanne o famous man boundun, that was
 seid Barabas. Therfore Pilat seide to
 hem gadrid to gidre, Whom wolen ye I
 leeue or delyuere to you; wher Barabas
 or Ihesu that is seid Crist? For he wiste,
 that by enuye thei bitrayeden him. Forso-
 the whanne he sat for iustise, his wif
 sente to him & seide, No thing to thee, &
 that iust man; for I haue suffrid
 this day many thingis for him by a vi-
 sioun or sweuene. Forsothe the princes
 of prestis & the eldre men tyseden or
counseliden to the peple that thei schul-
 den axe Barabas but thei schulden
 lese Ihesu. Forsothe the president answe-
 ringe, seide to hem, Who of the tweyne
 wolen ye to be left or delyuered to you?
 And thei seiden, Barabas. Pilat seith
 to hem, What therfore schal I do of Ihesu
 that is seid Crist. Alle seyn be he cru-
 cified. The president seith to hem, Sotheli
 what of yuel hath he don? & thei cry-

the more, saying, Let him be crucified.
 24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. 25 Then answered all the people, and said, His blood be on us, and on our children. 26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. 27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. 28 And they stripped him, and put on him a scarlet robe. 29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! 30 And they spit upon him, and took the reed, and smote him on the head. 31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. 32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. 33 And when they were come unto a place called Golgotha, that is to say, a place of a skull, 34 They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. 35 And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. 36 And sitting down they watched him there; 37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. 38 Then were there two thieves

eden more, seiynge, Be he crucified.
 Forsothe Pilat seyng that he profitide no thing, but the more anyoyse was maad, took watir & waischide the hon- dis bfore the peple & seide, I am in- nocent or gilteles of the blood of this iust man; se ye. And al the peple an- sweringe, seiden, His blood be on vs, & on oure sones. Thanne he left to hem Barabas, but he took to hem Ihesu scourgid that he schulde be crucified. Thanne knyghtis of the president takin- ge Ihesu in the moot halle, gadriden to him al the cumpany of knyghtis; and thei vndoyinge him, diden aboute him a reed mantel. And thei foldinge a crowne of thornes puttiden on his heed, & areede in his righthond. And thei kneliden bfore him, & thei scorneden him & seiden, Heyl kyng of Iewis. & thei spetinge on him tooken a reede, & smytiden his heed. & aftir that thei had- den scornyd him, thei vnclothiden hym of the mantel, & thei clothiden him with his clothis, & ledden him for to crucifie hym. Sotheli thei goynge out, founden aman of Sirenen comynge fro atoun, Symount by name; thei constreyneden him that he schulde take his cross. & thei camen into a place that is clepid Gol- gatha that is the place of Caluarie. & thei gauen him for to drynke wyn med- lid with galle. & whanne he hadde tas- tid, he wolde not drynke. Sotheli af- tir that thei hadden crucified him, thei departiden his clothis & senten lott, that it schulde be fulfillid, that is seid bi the profete seiynge, Thei partiden to hem my clothis, & on my cloth thei senten lott. And thei sittinge kepten him, & thei puttiden on his heed the cau- se of him writun, This is Ihesus of Nasareth, kyng of Iewis. Thanne twey theues

crucified with him, one on the right hand, and another on the left. 39 And they that passed by reviled him, wagging their heads, 40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. 41 Likewise also the chief priests mocking him, with the scribes and elders, said, 42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. 43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. 44 The thieves also, which were crucified with him, cast the same in his teeth. 45 Now from the sixth hour there was darkness over all the land unto the ninth hour. 46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? 47 Some of them that stood there, when they heard that, said, This man calleth for Elias. 48 And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. 49 The rest said, Let be, let us see whether Elias will come to save him. 50 Jesus, when he had cried again with a loud voice, yielded up the ghost. 51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; 52 And the graves were opened; and many bodies of the saints which slept arose, 53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

weren crucified with him, oon on the right half, & oon on the lefthalf. Forsothe men passinge forth blasfemyden him, mo-uyng her hedis & seiynge, Fiy to thee that distroyest the temple of God, & in the thridde day bildest it agen. Saue thou thisilf. If thou art the sone of God, come down of the cross. Also & princes of prestis scornynge with scribis & eldre men seiden, He made othere men saaf; if he is king of Israel, come he now down fro the cross & we bileuen to hym. He tristith in God, delyuere he him now if he wole. For he seide, For I am Goddis sone. Forsothe & the theues that weren crucified with him, puttiden to him with reprof the same thing. Sotheli fro the sixte our, derknessis weren maad on al the erthe, til to the nynthe our. & aboute the nynthe our, Ihesus criede with greet vois & seide, Hely, Hely, lamabatany, that is, my God, my God, whi hast thou forsake me. Sothely sum men stondinge there & heeringe, seiden, This clepith Hely. And anoon oon of hem rennyng, took & fillide a spounge with vynegre, & puttide on a reede, & gaf to him for to drynke. But othere seiden, Suffre thou: se we wher Hely come delyuerynge hym. Forsothe Ihesus eft-soone cryinge with greet vois, sente out the spirit. & lo the veil of the temple was kit or to rent into twey parties, fro the higheste til to down, and the erthe was moued, & stoones weren cleft, & biriels weren opened, & many bodies of seyntis that slepten or weren deed, ryseden agen. & thei goynge out of her biriels, afir his resureccioun, camen into the hooly citee, & apperiden to manye. Treu-

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54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. 55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: 56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. 57 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: 58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth, 60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. 61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. 62 Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, 63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. 64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. 65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. 66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Matthew 28 1 In the end of the sabbath, as it began to dawn

ly centurio & thei that weren with him kepinge Ihesu, whanne the mouyng of the erthe was seyn, & tho thingis that weren don, thei dredden greetly seiynge, Verily this was Goddis sone. Forsothe ther weren there many wymmen a fer that suweden Ihesu fro Galile, & mynistriden to him, among which was Mary Mawdelen & Marie the modir of Iames & of Ioseph, & the modir of Sebedees sones. Forsothe whanne the euenyng was maad, ther cam a ryche man fro Armathia, by name Ioseph, & he was disciple of Ihesu. He wente to Pilat, & axide the body of Ihesu. Thanne Pilat comaundide the body to be yoldun. And whanne the body was takun, Ioseph wlappide it in a clene sendel or lynnene cloth, & puttide it in his newe biriel that he hadde hewun in a stoon. & he walewide a greet stoon to the dore of the biriel, & wente away. Forsothe Mary Mawdelen & another Marie weren there, sittinge agens the sepulcre. Sotheli on thetothir day that is aftir pask euenyng the princes of prestis & the Farisees camen to gidre to Pilat & seiden, Sire we han mynde that thilke traytour or disseyuour seide yit lyuynge, aftir thre dayes I schal ryse agen. Therefore comaunde thou the sepulcre for to be kept, til into the thridde day, lest perauenture his disciplis comen & stelen hym, & seyen to the peple, he hath risun fro deede men; & the laste error schal be worse, than the formere. Pilat seide to hem, Ye han the keping, go ye; kepe ye as ye kunnen. Forsothe thei goynge forth kepten or wardiden the sepulcre, markinge or selinge the stoon with keperis. //c. xxviii.// Forsothe in the euentyd of the sabbat or haliday that schyneth

toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 3 His countenance was like lightning, and his raiment white as snow: 4 And for fear of him the keepers did shake, and became as dead men. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay. 7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. 8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. 9 And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. 10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. 11 Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. 12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, 13 Saying, Say ye, His disciples came by night, and stole him away while we slept. 14 And if this come to the governor's ears, we will persuade him, and secure you. 15 So they took the money, and did as they were taught: and

in the firste day of the woke, Mary Mawdelen cam & anothir Marie for to se the sepulcre. And lo ther was maad a greet erthe mouyng, for the aungel of the Lord cam down fro heuene, & cam nygh & turnede away the stoon & sat theron. Sotheli his looking was as leyt, & his clothis as snow. Forsothe for dred of him the keperis weren a ferd, & thei weren maad as deed men. For the aungel answeringe seide to the wymmen, Nyle ye drede; for I woot that ye seken Ihesu that was crucified. He is not here, for he roos, as he seide. Come ye & se ye the place, where the Lord was put. And ye goyng sone seie to his disciplis, that he hath risun. & lo he schal go bifore you into Galile. There ye schulen se hym; lo I haue bifore seid to you. And thei wenten out soone fro the biriels with drede & greet ioye; rennyng for to telle to hise disciplis. And lo Ihesus mette hem, & seide, Heyl ye. Forsothe thei neigheden & heelden his feet, & worschipeden hym. Thanne Ihesus seide to hem, Nyle ye drede. Go ye, telle ye to my britheren, that thei go in to Galile: there thei schulen se me. And whanne thei hadden gon, lo summe of the keperis camen into the citee, & telden to the princes of prestis alle thingis that weren don. And thei gadrid to gidre with the eldre men whanne a counceil was takun, gauen to the knyghtis plenteuous money & seiden, Seie ye that his disciplis camen by nyght, & han stolen hym while we slepten. And if this be herd of the president or iustise, we schulen councele him & make you syk. & whanne the money was takun, thei diden as thei weren taught. And

this saying is commonly reported among the Jews until this day. 16 Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him: but some doubted. 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

this word is pupplischid at the Iewis, til into this day. Forsothe enleuene disciplis wenten into Galile, into an hil, where Ihesus hadde ordeyned to hem, and thei seynghe him, worschipeden. Sotheli summe of hem dowteden. & Ihesus comynge nygh, spak to hem & seide, Al power in heuene & in erthe is gouun to me; therfore ye goynge teche alle folkis, cristenynge hem in the name of the Fadir & the Sone & of the Hooly Gost, techinge hem for to kepe alle thingis, what euere thingis I haue comaundid to you. And lo I am with you in alle dayes, til to the endyng of the world. //Here endith the gospel of Matheu; & bigynneth the prolog of Mark.// Mark the euangelist of God chosun & Petris sone in baptytm & in Goddis word disciple; presthood in Irael ledinge, aftir fleisch a dekene. He turned to the feith of Crist, wroot the gospel in Ytalie, schewingetheron bothe what he owide to his kynrede, & to Crist. Forwhi the bigynnyng of his principle, he ordeynynge in the vois of a profetis exclamacioun, schewith the ordre of dekenis eleccioun, that he prechinghe the bifore ordeyned Iohn Sacharies sone, send out in vois of an aungel, tellinghe not oonly Goddis sone maad man, but the bodi of the Lord that is the chirche into alle thingis by the word of Godis vois quikid; schulde schewe in the bigynnyng of his preching of the gospel that the whiche this redynge schulden knowe to whom the bigynnyng of fleisch, in the Lord & Ihesu comynge to the habitacle, the fleisch schulde knowe & in him silf the word that is Crist of the vois Iohn baptist that in consonantis that is in forme fadris he hadde loste, schulde fynde. ¶ For-

Mark 1 1 The beginning of the gospel of
Jesus Christ, the Son of God; 2 As it is
written in the prophets,

sothe bothe he the werk of the fulfillid
gospel entringe, & fro the bapty-
m of the Lord, bigynnyng to preche God,
ne trauelide not to seye the naty-
uite of fleisch, the which he hadde
seye in othere bifore; but he expres-
sing the exposicioun of al the desert,
hath schewid out the fasting of noum-
bre other the noumbre of fasting; the temp-
tacioun of the fend; the congregacioun
of beestis; & the seruyse of aungels;
that he ordeynynge us to vndirstonde,
alle thingis in schort peynting to
gidre, nethir the autorite of thing do
schulde do away, & in parformynge
schulde not denye fulnesse of the
werk. Forsothe he is seid to haue
kitt away his thombe, that he
myghte be had as vnworthi to prest-
hood; but so myche myghte elecci-
oun bifore ordeyned, acordinge to
the feith, that nethir so in the werk of
the word he schulde leese that ra-
ther he hadde disserued on kynde.
¶ For of Alexandre he was bischop;
of whom by alle thingis werk other in-
tencioun was to kunne bothe to dis-
pose the seyngis of the gospel in him
silf, & the disciplyne of lawe to kno-
we in him silf, & the natur of God to
knowe in the fleisch or in the manhood
of the Lord. The whiche thingis in us
silf first it bihoueth to be requirid;
afterward we wolen thingis sought
to be knowun, hauynge the meede of
exortacioun. For he that plontith & he that
moistith beth the same, but he that gy-
neth encrees is God. //Here endith
the prolog; & bigynneth the gospel.//
The bigynning //c. p.//
of the gospel of Ihesu Crist,
the sone of God. As it is
writun in Isaye the profete,

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Behold, I send my messenger before thy face, which shall prepare thy way before thee. 3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. 5 And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. 6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; 7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. 8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. 9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. 10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him: 11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. 12 And immediately the Spirit driveth him into the wilderness. 13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. 14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. 16 Now as he walked by the sea of Galilee, he saw Simon and Andrew

Lo I sende myn aungel bifore thi face, that schal make thi weye redy bifore thee. The vois of a cryere in desert, make ye redy the weye of the Lord; make ye his pathis rightful. Iohn was in desert, baptising, & preching the baptym of penance into remyssion of synnes. And al the kuntre of Iudee wente out to him; & alle men of Ierusalem. And thei weren baptisid of hym in the flood Iordan; & knowlechiden her synnes. And Iohn was clothid with heeris of camel, & a gurdil of skyn was aboute his lendis; and he eet locustis & hony of the wode, & prechide seiynge, A stronger than I schal come afir me; of whom I knelinge am not worthi forto vndo or vnbynde the lace of his schoon. I haue baptisid you in watir; forsothe he schal baptise you in the Hooly Gost. ¶ And it was don in tho dayes, Ihesus cam fro Nasareth of Galile, & was baptisid of Iohn in Iordan. And anoon he stighynge vp of the watir sygh heuenes openyd, & the spirit comynge down as a culuer & dwellinge in him. And a vois was maad fro heuenes, Thou art my sone loued; in thee I haue plesid. And anoon the spirit puttide out him into desert, & he was in desert fourty dayes & fourty nyghtis; & was temptid of Sathanas. And he was with beestis, & aungels mynystriden to hym. Forsothe afir that Iohn was takun, Ihesus cam into Galile, preching the gospel of the kyngdom of God & seyinge, For the tyme is fulfillid, & the kingdom of God schal come nygh. Forthinke ye or do ye penance, & bileue ye to the gospel. And he passinge bisydis the see of Galile, sygh Symount & Andrew

his brother casting a net into the sea: for they were fishers. 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. 18 And straightway they forsook their nets, and followed him. 19 And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him. 21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. 22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. 23 And there was in their synagogue a man with an unclean spirit; and he cried out, 24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him. 26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. 27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. 28 And immediately his fame spread abroad throughout all the region round about Galilee. 29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her. 31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

his brother puttinge nettis into the see; for thei weren fihscheris. And Ihesus seide to hem, Come ye aftir me; I schal make you to be maad fihscheris of men. And anoon thei forsoken the nettis, & thei sueden him. & he gede forth fro thennis a lytil, & sygh Iames of Sebede & Iohn his brother & hem in the boot makinge nettis. & anoon he clepide hem, and thei leften Sebede her fadir in the boot, with hyred seruautis; & thei suweden hym. And thei entriden into Cafarnaum. & anoon in the sabotis he gede into a synagoge, & taughte hem, and thei wondriden on his teching. For he taughte hem, as hauynge power & not as scribis. And in the synagoge of hem was aman in an vnclene spirit; & he criede seiynge, What to us & to thee thou Ihesu of Nasareth? Hast thou come forto distrye us? I woot that thou art the hooly of God. And Ihesus thretenyde him & seide, Wexe doumb & go out of the man. And the vnclene gost debreidinge hym & cryinge with greet vois, wente out fro him. And alle men wondriden, so that thei soughten to gidre among hem seiynge, What is this thing? what is this newe teching? for in power he comaundith to vnclene spiritis, & thei obeien to hym. And the tale or tithing of hym wente forth anoon into al the cuntre of Galile. & anoon thei goynge out of the synagoge camen into the hous of Symount & Andreu, with Iames & Iohn. Sotheli the modir of Symountis wyf lay syk in feueris. And anoon thei seien to hym of hir, & he cam nygh & areride hir, whanne the hond of hir was takun; and anoon the feure lefte hir, & she mynystride to hem.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. 33 And all the city was gathered together at the door. 34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him. 35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. 36 And Simon and they that were with him followed after him. 37 And when they had found him, they said unto him, All men seek for thee. 38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. 39 And he preached in their synagogues throughout all Galilee, and cast out devils. 40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. 41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean. 42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. 43 And he straitly charged him, and forthwith sent him away; 44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. 45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

Mark 2 1 And again he entered into Capernaum, after some days; and it was noised that he was in the house. 2 And straightway many were gathered

Forsothe whanne the euenyng was mad whanne the sonne wente down, thei broughte to hym alle hauynge yuele & hauynge deuellis. And al the cite was gedrid at the gate, & he heelide manye that weren trauelid with dyuerse soris, & he castide out many deuellis. & he suffride hem not for to speke; for thei knewen him. And he rysinge full eerly, gedre out & wente into a desert place; & preiede there. & Symount suwede him, & thei *that* weren with him. & whanne thei hadden founde him, thei seiden to him that alle men seken thee. And he seide to hem, Go we into the nexte townes & citees, that I preche also there; for to this thing I cam. And he prechide in the synagogis of hem & in al Galile, & castide out fendis. And a leprous man cam to him, & bisoughte & knelide & seide, If thou wolt, thou maist cleanse me. Forsothe Ihesus hauynge mercy on him streighte out his hond. & Ihesu touchinge hym, seide to him, I wole; be thou maad clene. And whanne he hadde seid this; anon the lepre partide away fro him & he was clensid. & Ihesu thretenyde him, & anon Ihesu puttide him out. And Ihesu seide to hym, Se thou, se ye to no man; but go, schewe thee to the prince of prestis, & offre for thi clensyng into witnessyng of hem tho thingis that Moyses baad. And he gedre out, & bigan to preche & deffame or pupplische the word; so that now he myghte not openly go in to the citee, but be withoute forth in desert places; & thei camen to gidre to hym on alle sydis. //c. ii.// And eft he entride into Cafarnaum, aftir eighte dayes. And it was herd that he was in an hous, & manye camen

together; insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. 3 And they come unto him, bringing one sick of the palsy, which was borne of four. 4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. 5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. 6 But there were certain of the scribes sitting there, and reasoning in their hearts, 7 Why doth this man thus speak blasphemies? who can forgive sins but God only? 8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? 9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? 10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) 11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house. 12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. 13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 14 And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. 15 And it came to pass, that, as Jesus sat at meat in his house, many

to gidre, so that the hous took not hem, nethir at the gate. & he spak to hem aword. And thei camen to him, men bryngynge aman syk in palesie, which was born of foure. And whanne thei myghten not brynge hym to Ihesu for the cumpany of peple, thei maden the roof nakid where he was. & makin-ge opyn, thei senten down the bed in which the syke man in palesie lay. Sotheli whanne Ihesus hadde seyn the feith of hem, he seide to the syke man in palesie, Sone thi synnes ben forgo-uun to thee. Forsothe there weren summe of the scribis, sittinge & thenkinge in her hertis, What spekith he thus? He blasfemeth; who may forgyue synnes, no but God aloone? And whanne Ihesu hadde knowe this thing anoon bi the Hooly Gost, for thei thoughte so with ynne hem self, he seith to hem, What thenken ye thes thingis in youre hertis? What is lightere for to seye to the syke man in palesie, synnes ben forgouun to thee; or for to seye ryse take thi bed & walke? Sotheli that ye wite, that mannis sone hath power in erthe to forgyue synnes, he seide to the syk man in palesie, I seye to thee ryse vp; take thi bed, & go into thin hous. And anoon he roos up. & whanne the bed was takun up, he wente bifore alle men, so that alle men wondriden & honowreden God & seiden, For we syghen neuer so. ¶ And he wente out eft soone to the see, & al the cumpany of peple cam to him; & he taughte hem. And whanne he passide, & he sygh Leuy of Alphei, sittige at the tolbothe, & he seide to hym, Suwe me. And he roos; & suwede him. & it was don whanne he sat at the mete in his hous, many



publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. 16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? 17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. 18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? 19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. 20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse. 22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. 23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. 24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? 25 And he said unto them, Have ye never read what David did, when

pupplians & synnful men saaten to gidre at the mete with Ihesu & hise disciplis; for ther weren manye that folwiden him. And scribis & Farisees seyng that he eet with pupplians & synful men, seiden to hise disciplis, Whi youre maistir etith & drynketh with pupplians & synneres? Whanne this thing herd, Ihesus seide to hem, Hoole men han no nede to a leche, but thei that han yuele; for I cam not forto clepe iust men; but synneres. ¶ And disciplis of Iohn & the Farisees weren fasting; & thei comen & seyen to him, Whi disciplis of Iohn & of Farisees fasten, but thi disciplis fasten not? & Ihesus seide to hem, Whether the sonnes of weddingis mown faste, as longe as the spouse is with hem? As long tyme as thei han the spouse with hem, thei mown not faste. Forsothe dayes schulen come whanne the spouse schal be takun away from hem; & thanne thei schulen faste in tho dayes. No man sewith a pacche of rude or newe cloth to an oold cloth, ellis he takith away the newe suplement or pacche fro the elde, & a more breking is maad; and no man sendith newe wyn into elde botels or wynuessels ellis the wyn schal berste the wynuessels, & the wyn schal be held out, & the wyn vessels schulen perische. But newe wyn schal be sent into newe wyn vessels. & it was don eftsoones, whanne the Lord walkide in the sabatis bi the cornes, & hise disciplis bigunnen to passeforth & plucke eeris of corn. Sothli the Farisees seiden, Lo what *don* thi disciplis in sabatis that that is not leeful. & he seide to hem, Radden ye neuere what Dauith dide, whan-

he had need, and was an hungred, he, and they that were with him? 26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? 27 And he said unto them, The sabbath was made for man, and not man for the sabbath: 28 Therefore the Son of man is Lord also of the sabbath.

Mark 3 1 And he entered again into the synagoge; and there was a man there which had a withered hand. 2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him. 3 And he saith unto the man which had the withered hand, Stand forth. 4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. 5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. 6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. 7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judaea, 8 And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. 10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. 11 And unclean spirits,

ne he hadde nede? and he hungride & thei that weren with hym? how he wente into the hous of God, vnder Abiathar prince of prestis, & eet looues of proposicioun, whiche it was not leefful to ete, no but to prestis aloone; and he gaf to hem that weren with hym. & he seide to hem, The sabat is maad for man, & not aman for the sabat. Therefore mannis sone is Lord also of the sabat. //c. iii.//

And he entride eftsoone into the synagoge, & there was aman hauynge a drye hond. & thei aspieden hym, if he heelide in the sabotis, for to accuse hym. And he seide to the man hauynge a drye hond, Ryse into the myddel. & he seith to hem, Is it leefful to do wel in the sabotis, whethir yuele? For to make a soule saaf, whethir to leese? & thei weren stille. & he biholdinge hem aboute with wraththe hauynge sorwe on the blyndenesse of her herte, seith to the man, Hold forth thin hond. And he heeld forth, & his hond was restorid to him. Sothely Farisees goynge out anoon madden counceil with Erodians agens him, how thei schulden leese him. Forsothe Ihesus with hise disciplis wente to the see; and myche cumpany fro Galile & Iudee suwede hym; & fro Ierusalem & fro Idume, & fro biyondis Iordan. And thei that weren aboute Tire & Sydon a greet multitude, heeringe the thingis that he dide, camen to hym. And Ihesus seide to hise disciplis that the litil boot schulde serue hym for the cumpany of peple, lest thei oppresiden him, for he heelide manye; so that thei felden faste to hym, to touche him. Forsothe how manye euere hadden soris or woundis & vnclene spiri-

when they saw him, fell down before him, and cried, saying, Thou art the Son of God. 12 And he straitly charged them that they should not make him known. 13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. 14 And he ordained twelve, that they should be with him, and that he might send them forth to preach, 15 And to have power to heal sicknesses, and to cast out devils: 16 And Simon he surnamed Peter; 17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: 18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite, 19 And Judas Iscariot, which also betrayed him: and they went into an house. 20 And the multitude cometh together again, so that they could not so much as eat bread. 21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself. 22 And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. 23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan? 24 And if a kingdom be divided against itself, that kingdom cannot stand. 25 And if a house be divided against itself, that house cannot stand. 26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. 27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house. 28 Verily

tis, whanne thei syen hym felden down to him, & crieden seyinge, Thou art the sonne of God. & greetly he manaasside hem, that thei schulden not make hym opyn or knowun. ¶ And he stighynge into an hil clepide to him whom he wolde, & thei camen to him. And he made that ther weren twelue with him, that he schulde sende hem for to preche. And he gaf to hem power to heele syknessis & to caste out fendis. & to Symount he puttide name, Petre. And he clepide Iames of Sebede & Iohn the brother of Iames; & he puttide to him names Boenarges, that is sones of thundryng. & he clepide Andrew & Filip, & Bartilmew & Matheu, & Thomas & Iames Alfey & Tadde & Symoun Canane, & Iudas Scarioth, that bitrayede hym. & thei comen to an hows, & the cumpany of peple cam to gidre eftsoone, so that thei myghten not ete nethir breed. & whanne his kynnes men hadden herd, thei wenten out for to holden him; for thei seiden, that he is turned into woodnesse. And the scribis that camen down fro Ierusalem seiden, For he hath Belsebub; & for in the prince of deuelis he castith out fendis. & he clepide hem to gidre, & he seide to hem in parablis, How may Sathanas caste out Sathanas? & if a rewme be departid agens it silf, thilke rewme may not stonde; and if an hows be dispartoylid on it silf, thilke hous may not stonde; & if Sathanas hath risun agens him silf, he is dispartoylid, & he schal not now stonde, but hath an ende. No man gon into a strong mannis hous may take away his vessels, no but he bynde first the strong man, & thanne he schal dyuersly rauysche his hous. Treuli

I say unto you, All sins shall be forgiven
unto the sons of men, and blasphemies
wherewith soever they shall blaspheme:
29 But he that shall blaspheme against
the Holy Ghost hath never forgiveness, but
is in danger of eternal damnation:

30 Because they said, He hath an unclean
spirit. 31 There came then his brethren
and his mother, and, standing without, sent
unto him, calling him. 32 And the
multitude sat about him, and they said
unto him, Behold, thy mother and thy
brethren without seek for thee. 33 And
he answered them, saying, Who is my
mother, or my brethren? 34 And he
looked round about on them which sat
about him, and said, Behold my mother
and my brethren! 35 For whosoever shall
do the will of God, the same is my brother,
and my sister, and mother.

Mark 4 1 And he began again to teach
by the sea side: and there was gathered
unto him a great multitude, so that he
entered into a ship, and sat in the sea; and
the whole multitude was by the sea on the
land. 2 And he taught them many things
by parables, and said unto them in his
doctrine, 3 Hearken; Behold, there went
out a sower to sow: 4 And it came to
pass, as he sowed, some fell by the way
side, and the fowls of the air came and
devoured it up. 5 And some fell on stony
ground, where it had not much earth; and
immediately it sprang up, because it had
no depth of earth: 6 But when the sun
was up, it was scorched; and because it had
no root, it withered away. 7 And some fell
among thorns, and the thorns grew up,
and choked it, and it yielded no fruit.

8 And other fell

I seie to you, for alle synnes & blasfe-
myes, by whiche thei han blasfemed,
schulen be forgouun to the sones of men.

Sotheli he that blasfemeth agens the
Hooly Gost, hath not remmyssioun in
to with outen ende, but he schal be
gilty of euerlastinge trespas. For thei
seiden he hath an vnclene spirit.

¶ And his modir & britheren comen; &
thei stondinge withouteforth, senten
to hym & clepiden him. & a cumpany sat
aboute him, and thei seien to him, Lo
thi modir & thi britheren withouteforth
seken thee. & he answeringe to hem
seide, Who is my modir & my brither-
en? & he biholdinge hem aboute, that
saten in the cumpas of him, seide, Lo my
modir & my britheren. For who that
doith the wille of God, he is my bro-
ther, & my sistir & modir. //c. iiiii.//

And eft Ihesu bigan *for* to te-
che at the see, & moche
cumpany of peple was ga-
drid to hym, so that he stighynge into
a boot sat in the see, and al the cum-
pany of peple was aboute the
see on the lond. & he taughte hem
in parablis, many thingis. And he sei-
de to hem in his teching, Heere ye: lo
aman sowynge goith out for to sowe.
& the while he sowith, another seed
felde aboute the weye, & briddis
of heuene ethir of the eir camen &
eeten it. Forsothe another felde doun
on stoony places, where it hadde
not moche erthe. & anoon it sprong
vp, for it hadde not depnesse of er-
the. Whanne the sonne roos up, it
welewide for heete & it driede up,
for it hadde not roote. And another
felde doun into thornes, & thornes
stigheden up & strangliden it, & it gaf
not fruyt. And another felde doun



on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. 9 And he said unto them, He that hath ears to hear, let him hear. 10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. 13 And he said unto them, Know ye not this parable? and how then will ye know all parables? 14 The sower soweth the word. 15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. 16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; 17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. 18 And these are they which are sown among thorns; such as hear the word, 19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. 20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

into good lond, & gaf fruyt stighyng
up & wexyng. & oon broughte thrit-
ty foold, & oon sixtyfold, & oon an
hundridfoold. And he seide he that
hath eeris of heering, heer. ¶ And
whanne he was singuler or by him silf,
tho twelue that weren with hym axi-
den him for to expowne the parable.
And he seide to hem, To you it is gouun
for to knowe the misterie or pri-
uite of the kingdom of God. Sotheli
to hem that ben withouteforth, al-
le thingis ben maad in parablis, that
thei seyng, se; & se not; & thei hee-
ringe heere, & vndirstonde not; lest
sum tyme thei be conuertid, & synnes
be forgouun to hem. And he seide to hem,
Witen not ye this parable? & how
ye schulen knowe alle parablis.
He that sowith, sowith aword. Thes
sotheli it ben that ben aboute the
weye, where the word is sowun; &
whanne thei han herd, anoon cometh
Sathanas & takith away the word
that is sowun in her hertis. And al-
so thes ben that ben sowun on a stoon;
whiche whanne thei han herd the
word, anoon thei taken it with ioye,
& thei han not roote in hem silf, but
thei ben temporal that is lastinge a lytil
tyme. Aftirward whanne tribula-
cioun rysith & persecucioun for the
word, anoon thei ben sclaudrid. &
ther ben othere that ben sowun in thornes.
Thes it ben that heren the word; &
myseste of the world & desseit of
richessis & othir charge of couety-
se entringe stranglith the word, &
it is maad withoute fruyt. And
thes it ben that ben sowun in good
lond, whiche heeren the word & ta-
ken & maken fruyt, oon thrittyfold,
oon sixtyfold, & oon hundridfold.

21 And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?
 22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. 23 If any man have ears to hear, let him hear. 24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given. 25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.
 26 And he said, So is the kingdom of God, as if a man should cast seed into the ground; 27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. 28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. 29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. 30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?
 31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: 32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it. 33 And with many such parables spake he the word unto them, as they were able to hear it. 34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples. 35 And the same day, when the even was come, he saith unto them,

¶ And he seide to hem. Wher a lanterne come; that it be put vnder abed? Wher not that it be put on a candilstick? Forsothe ther is no thing hid, that schal not be maad opyn; nether ony thing is priuy, which schal not come into apert. If ony man hath eeris of heering, heere he. * In what mesure ye meten, it schal be metun to you & be cast to you. For it schal be gouun to him that hath, & it schal be takun away fro him that hath not also that that he hath. ¶ And he seide, So the kingdom of God is, as if aman caste seed into the erthe, & he slepe & it ryse up nyght & day, & brynge forth seed, & wexe faste the while he wot not. For the erthe bi his owne worching makith fruyt, first an erbe or grene corn, aftirward an eere, aftirward ful fruyt in the eere. And whanne of it silf it hath brought forth fruyt, anon he sendith a sykyl or hook, for rype corn cometh. ¶ And he seide, To what thing schulen we lickne the kingdom of God; or to what parable schulen we comparisowne it? As a corn of seneuey which whanne it is sowun in the erthe, is lasse than alle seedis that ben in *the* erthe. & whanne it is sowun, it stigheth vp into a tree, & is maad more than alle wortis or erbis; and it makith grete braunchis, so that briddis of heuene mown dwelle vnder the schadowe therof. And in many suche parablis he spak to hem a word, as thei myghte heere. Sotheli he spak not to hem withoute parable. Forsothe he expownede to hise disciplis alle thingis on sydis hond or by hem silf. And he seide to hem in that day, whanne euenyng

* & he sede to hem, Se ye what ye heeren.

Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. 37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? 39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. 40 And he said unto them, Why are ye so fearful? how is it that ye have no faith? 41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Mark 5 1 And they came over unto the other side of the sea, into the country of the Gadarenes. 2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, 3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains: 4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. 5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. 6 But when he saw Jesus afar off, he ran and worshipped him, 7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. 8 For he said unto him, Come out of the man, thou unclean spirit. 9 And he asked him, What is thy name?

was maad, Passe we agenward. & thei leeuynge the cumpany of peple taken him so that he was in a boot, & othere bootis weren with him. And a greet storm of wynd was maad, & sente wawis into the boot so that the boot was ful. & he was in the hyn-dir part of the boot, & slepte on a pilewe. & thei reysen hym, & seyen to him, Maistir perteyneth it not to thee, for we perischen? & he rysinge up, manaasside to the wynd, & seide to the see, Be stille, wexe doumb. & the wynd ceeside, & greet pesiblenesse was maad. And he seide to hem, What dreden ye? not yit ye han feith? and thei draden with greet drede, & seiden to ech othir, Who gessist thou is this; for the wynd & the see obeischen to hym. And thei camen //c. v.// ouer the wawe ethir troubling of the see, into the cuntre of Gergeseis. And aftir that he gede out of the boot, anoon aman in an vnclene spirit ran out of biriels to hym, which man hadde an hous in graues or biriels. & nethir with chaynes * mygh-te ony man bynde hym. For ofte tymes he ~~was~~ boundun in stockis & chaynes hadde broke the chaynes, & hadde broke the stockis to smale gobatis, & no man myghte daunte or make ta-me him. And euermore nyght & day in biriels & hillis, he was cryingng & betyng him silf with stoones. Sothe-li he seyng Ihesus afer ran & wor-schippede hym. & he cryng with greet vois seide, What to me & to thee, thou Ihesu the sone of God higheste? I conioure thee bi God, that thou tourmente me not. Forsothe Ihesus seide to hym, Thou vnclene spirit go out fro the man. & Ihesus axide him, What name is to

* now

And he answered, saying, My name is Legion: for we are many. 10 And he besought him much that he would not send them away out of the country. 11 Now there was there nigh unto the mountains a great herd of swine feeding. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them. 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea. 14 And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. 15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. 16 And they that saw it told them how it befell to him that was possessed with the devil, and also concerning the swine. 17 And they began to pray him to depart out of their coasts. 18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. 19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. 20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel. 21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. 22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, 23 And besought

thee? & he seith to him, A legioun is name to me for we ben manye. And he prei-
ede Ihesu moche, that he schulde not put-
te him out of the kuntrey. Forsothe ther
was there aboute the hil a greet
floc of hoggis lesewynge; & the
spiritis preieden Ihesu & seiden, Sende
us into hoggis, that we entre into
hem. And anon Ihesus grauntide to hem.
& the vnclene spiritis goynge out,
entriden into the hoggis. And with
greet bire or haaste the floc was
cast down into the see, to tweyne
thousand, & thei weren stranglid in the
see. Sothli thei that kepten hem, fled-
den & tolden into the citee & into feel-
dis. And thei wenten out for to se
what was don. & thei camen to Ihesu,
& thei syghen him that was trauelid of
the fend sittinge clothid & of hool myn-
de, & thei dredden. And thei that syen how
it was don to hym that hadde a fend,
& of the hoggis, teelden to hem. &
thei bigunnen for to preie him, that he
schulde go away fro her coostis. &
whanne he stighede into aboot, he that
was trauelid of the deuyl bigan
to preye him, that he schulde be with him.
Sotheli Ihesus resseyuede him not, but
seide to him, Go thou into thin hous to thi-
ne; & telle to hem how grete thingis
the Lord hath don to thee & hadde mer-
cy of thee. And he wente forth & by-
gan for to preche in Decapolis that is
a kuntree of ten citees, how grete
thingis Ihesus hadde don to hym; & alle men
wondriden. ¶ And whanne Ihesus hadde
stighed fro the boot, eftsoone ouer the
see, myche company of peple cam
to gidre to him & was aboute the see.
& oon of the princis of synagogis,
by name Iayrus, cam. & he seyng
hym felde down at his feet, & prei-

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him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live. 24 And Jesus went with him; and much people followed him, and thronged him. 25 And a certain woman, which had an issue of blood twelve years, 26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, 27 When she had heard of Jesus, came in the press behind, and touched his garment. 28 For she said, If I may touch but his clothes, I shall be whole. 29 And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. 30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? 31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? 32 And he looked round about to see her that had done this thing. 33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. 34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. 35 While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? 36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. 37 And he suffered no man to follow him, save Peter, and James, and John the brother of James. 38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult,

ede him moche & seide, For my doughtir is in the laste thingis; come thou putte thin hond on hir, that she be saaf & lyue. & he wente forth with hym, & moche cumpany of peple suwed him & opppresside him. And a womman that was in the flux of blood twelue yeer & hadde suffrid many thingis, ful many lechis, & hadde spendid alle hir thingis & no thing profitide, but more hadde worse; whanne she hadde herd of Ihesu, cam in the cumpany bihynde & touchide his cloth. For she seide, For if I schal touche yhe his cloth, I schal be saaf. & anon the well of hir blood was dried vp, & she felide in body that she was heeled of the wounde or sykenes. And anon Ihesus knowinge in him silf the vertu that was gon out of hym, turnede to the company & seide, Who touchide my clothis? & hise disciplis seiden to hym, Thou seest the company pressinge thee; & seist who touchide me? Ihesus lokide aboute for to se hir that hadde don this thing. Forsothe the womman dredinge & quakinge, witinge that it was don in hir, cam & felde down bfore him & seide to him al treuthe. Forsothe Ihesus seide to hir, Doughtir, thi feith hath maad thee saaf; go in pees & be thou hool of thi syknesse. Yit while he spak, messengeris camen to the prince of a synagoge & seyen, For thi doughtir is deed. What trauelist thou the maistir ferthere. Forsothe whanne the word was herd that was seid, Ihesus seide to the prince of the synagoge, Nyle thou dred; oonly bileue thou. And he resseyuede not ony man to sue him, no but Petre & Iames & Iohn the brother of Iames. And thei comen into the hous of the prince of the synagoge. & he sygh noyse,

and them that wept and wailed greatly.
 39 And when he was come in, he saith
 unto them, Why make ye this ado, and
 weep? the damsel is not dead, but
 sleepeth. 40 And they laughed him to
 scorn. But when he had put them all out,
 he taketh the father and the mother of the
 damsel, and them that were with him, and
 entereth in where the damsel was lying.
 41 And he took the damsel by the hand,
 and said unto her, Talitha cumi; which is,
 being interpreted, Damsel, I say unto thee,
 arise. 42 And straightway the damsel
 arose, and walked; for she was of the age of
 twelve years. And they were astonished
 with a great astonishment. 43 And he
 charged them straitly that no man should
 know it; and commanded that something
 should be given her to eat.

Mark 6 1 And he went out from thence,
 and came into his own country; and his
 disciples follow him. 2 And when the
 sabbath day was come, he began to teach
 in the synagogue: and many hearing him
 were astonished, saying, From whence
 hath this man these things? and what
 wisdom is this which is given unto him,
 that even such mighty works are wrought
 by his hands? 3 Is not this the carpenter,
 the son of Mary, the brother of James, and
 Joses, and of Juda, and Simon? and are not
 his sisters here with us? And they were
 offended at him. 4 But Jesus said unto
 them, A prophet is not without honour, but
 in his own country, and among his own
 kin, and in his own house. 5 And he could
 there do no mighty work, save that he laid
 his hands upon a few sick folk, and healed
 them. 6 And he marvelled because of
 their unbelief. And he went round about
 the villages, teaching. 7 And he called
 unto him the twelve, and began to send

& men wepinge & weylinge moche, &
 he gede yn, & seide to hem. What ben
 ye troublid & wepen? the wenche is
 not deed, but slepith. & thei scorneden
 hym. Forsothe whanne alle weren cast out,
 he takith the fadir & modir of the wen-
 che & hem that weren with him, and thei
 entren, where the wenche lay. & he
 holdinge the hond of the wenche, seide
 to hir, Tabita cumy. That is interpretid
or expowned, Wenche to thee I seie,
 ryse thou. & anon the wenche roos &
 walkide. Sothli she was of twelue ye-
 er. And thei weren abaist by grettest
 stoneyng. & he comaundide to hem
 greetly, that no man schulde wite it.
 & he comaundide to gyue to hir for
 to ete. //c. vi.//

And Ihesus gon out fro thennis,
 wente into his owne cuntre,
 & hise disciplis folewiden him. & whanne
 the saboth was maad, Ihesus bigan for
 to teche in a synagoge. And manye
 heeringe wondriden in his teching, &
 seiden, Of whennis to this alle thes
 things, & what is the wysdom that
 is gouun to him & suche vertues whi-
 che ben maad by his hondis. Whethir
 this is not a smyth or carpenter,
 the sone of Marie the brother of Iames
 & of Ioseph & of Iudas & of Symount?
 Whethir his sistris ben not here with
 us? & thei weren sclaudrid in him. &
 Ihesus seide to hem, that a profete is not with-
 oute honour, no but in his owne
 cuntrey, & in his kyn, & in hys hows.
 And he myghte not make there ony
 vertu, no but haelide a fewe syke
 men, whanne the hondis weren putt to.
 & he wondride for the vnbileue of
 hem. And he wente aboute castels
 in enuyroun, & taughte. & he clepide to
 gydre twelue, & bigan for to sen-

them forth by two and two; and gave them power over unclean spirits; 8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: 9 But be shod with sandals; and not put on two coats. 10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place. 11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city. 12 And they went out, and preached that men should repent. 13 And they cast out many devils, and anointed with oil many that were sick, and healed them. 14 And king Herod heard of him; (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. 15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. 16 But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. 17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her. 18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife. 19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not: 20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. 21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; 22 And

de hem by tweyne, & gaf to hem power on vnclene spiritis; & comaundide hem, that thei schulden not take ony thing in the weye, no but ayerd oonly; not a scrippe, nor breed, nethir money in the gurdil; but schod with sandalies that ben opyn aboue. And that thei schulden not be clothid with twey cootis. & he seide to hem, Whidur euer ye schulen entre into an hous, dwelle ye there til ye gon out fro thennis. And who euere schulen not resseyue ne heere you, ye goynge out from thennis schalke away the poudre fro youre feet into witnessing to hem. & thei goynge out prechiden, that men schulden do penaunce. & thei castiden out many fendis, & anyntiden with oyle many synke men, & thei weren heeled. & kyng Eroude herde, for his name was maad opyn, & he seide, that Iohn baptist hath risun agen fro deede men, & therfore vertues worchen in him. Sotheli othere seiden, that it is Hely. But othere seiden that it is a prophete as oon of prophetis. & whanne this thing was herd, Eroude seide, This Iohn whom I haue biheeded, hath rise agen from deed men. For thilke Eroude sente & heeld Iohn, & boond him into prisoun for Erodias the wyf of Filip his brother, for he hadde weddid hir. For Iohn seide to Eroude, It is not leefful to thee, forto haue the wyf of thi brother. Erodias forsothe leyde aspies to him, & wolde sle hym & myghte not. Sotheli Eroude dredde Iohn, & knew him a iust man & hooly & kepte hym. And Eroude herde hym, & he dide many thingis, & gladly herde him. & whanne a couenable day hadde falle, Eroude in his birthe day made a soup to the princes & tribunes & to the firste or gretteste of Galile. &

when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. 23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. 26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother. 29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb. 30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. 31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat. 32 And they departed into a desert place by ship privately. 33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. 34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach

whanne the doughtir of thilke Erodias hadde entrid & daunsid & plesid to Eroude & also to men sittinge at the mete, the king seide to the wenche, Axe thou of me what thou wolt, & I schal gyue to thee. And he swoor to hir, for what euer thou schalt axe, I schal gyue to thee, though it be the half of my kingdom. Which whanne she hadde gon out, seide to hir modir, What schal I axe? & she seide, The heed of Iohn baptist. And whanne she hadde entrid anoon with haste to the king, she axide seiynge, I wole that anoon thou gyue to me in a disch the heed of Iohn baptist. & the king was sori for the ooth. & for men sittinge to gidre at the mete, he wolde not make hir sori. But whanne amanquellere was sent, he comaundide the heed of Iohn baptist for to be brought in a disch. & he bihedide him in the prisoun, & broughte his heed in a dysch, & gaf it to the wenche; & the wenche gaf to hir modir. And whanne this thing was herd, hise disciplis camen, & toke his body, & puttiden it in abiriel. ¶ And apostolis comynge to gidre to Ihesu, & telden to him all thingis that thei hadden don & taught. & he seide to hem, Come ye bi you silf into a desert place, & reste ye alitil. For ther weren manye that camen & wenten agen, & thei hadden not space for to ete. & thei stighynge into aboot, wenten into a desert place by hem silf. & thei syen hem goynge away, & manye knewen. And thei goen on feet fro alle citees & runnen to gidre thidur & camen bfore hem. And Ihesus goynge out, sygh moche company, & hadde mercy on hem, for thei weren as scheep, not hauynge a scheparde. & he bigan for to teche

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them many things. 35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed: 36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat. 37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? 38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. 39 And he commanded them to make all sit down by companies upon the green grass. 40 And they sat down in ranks, by hundreds, and by fifties. 41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. 42 And they did all eat, and were filled. 43 And they took up twelve baskets full of the fragments, and of the fishes. 44 And they that did eat of the loaves were about five thousand men. 45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. 46 And when he had sent them away, he departed into a mountain to pray. 47 And when even was come, the ship was in the midst of the sea, and he alone on the land. 48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. 49 But when they saw him walking upon the sea,

hem many thingis. & whanne moche our was maad now, hise disciplis camen nygh seiyng, This place is desert, & now the our hath passid. Leeue hem, that thei goyng into the nexte townes & vilagis, bye to hem metis whiche thei schulen etc. And he answeringe seide to hem, Gyue ye to hem for to etc. & thei seiden to hym, Go we & bye we looues with two hundrid pens, & we schulen gyue to hem for to etc. And he seith to hem, How many looues han ye? go ye & se. & whanne thei hadden knowen, thei seien, Fyue & two fihschis. And he comaundide to hem that thei schulden make alle men sitte to mete bi cumpanyes on grene hey. And thei saten doun bi parties, bi hundridis & fifties. Whanne he hadde take the fyue looues & twei fihschis, he biheel into heuene, & & blesside & brak looues, & gaf to hise discilpis, that thei schulden putte bifore hem. And he departide twey fihschis to alle. & alle eeten & weren fulfillid. And thei token the relyfs of brokun metis, twelue coffyris ful, & of the fihschis. Sotheli thei that eeten, weren fyue thousand of men. And anoon he constreynede hise disciplis for to stighe into a boot, that thei schulden passe bifore him ouer the see to Bethsayda, the while he left the peple. & whanne he hadde left hem, he wente into an hil for to preie. Whanne euenyng was, the boot was in the middel of see, & he aloone in the lond, & he sygh hem trauelynge & rowyng, for the wynd was contrarie to hem. And aboute the fourthe wakyng of the nyght, he wandringe on the see cam to hem, & wolde passe hem. & as thei syen hym wandringe on the see,

they supposed it had been a spirit, and cried out: 50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid. 51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. 52 For they considered not the miracle of the loaves: for their heart was hardened. 53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore. 54 And when they were come out of the ship, straightway they knew him, 55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. 56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

Mark 7 1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. 2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. 3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. 4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables. 5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? 6 He answered and said unto them, Well hath Esaias

thei gessiden for to be a fantum, & crieden; for alle syghen him, & thei weren disturblid. And anoon he spak with hem, & seide to hem, Triste ye, I am, nyle ye drede. & he cam vp to hem into the boot, & the wynd ceesside, & thei wondriden more withynne hem; for thei vndirstoden not of the looues, for her herte was blyndid. & whanne thei hadden passid ouer the see, thei camen into the lond of Gensareth, & settiden to londe. & whanne thei hadden gon out of the boot, anoon thei knewen hym. And thei rennynge thorw al the cuntrei, bigunnen to bere aboute in beddis hem that hadden hem yuele, where thei herden him be. And whidur euere he entride into vilagis ethir into towns or into citees, thei puttiden syke men in streetis, and preieden hym, that thei schulden touche nameli the hemme of his cloth. & how manye euere touchiden him, weren maad saaf. //c. vii.// And Farisees & summe of the scribis comynge fro Ierusalem comen to gidre to him. & whanne thei hadden seyn summe of hise disciplis ete breed with comyne hondis, that is not wayschun, thei blameden. Forsothe Farisees & alle Iewis eten not, no but thei waischen ofte her hondis, holdinge the tradiciouns or statutis of eldre men. And thei turnynge agen fro cheping, eten not, no but thei ben waischun. & manye othere thyngis ben that ben takun to hem for to kepe, waischingis of cuppis & of watir vessels, & of vessels of bras & of beddis. & Farisees & scribis axiden him & seiden, Whi goen not thi disciplis aftir the tradicoun of eldre men, but with comyne hondis thei eten breed? And he answeringe seide to hem, Isaye

prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. 7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men. 8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. 9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. 10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: 11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. 12 And ye suffer him no more to do ought for his father or his mother; 13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye. 14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand: 15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. 16 If any man have ears to hear, let him hear. 17 And when he was entered into the house from the people, his disciples asked him concerning the parable. 18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; 19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? 20 And he said, That which cometh out of the man, that defileth the man. 21 For from within, out of the heart of men, proceed evil thoughts, adulteries,

profeciede wel of you Ipocritis, as it is writun, This peple worschipith me with lippis, forsothe her herte is fer fro me; in veyn treuli thei worschpen me, & techen doctrines & heestis of men. For ye forsakinge the maundement of God, holden the tradiciouns of men, waischingis of watir vessels & of cuppis, & many othere thingis lyk to these ye doen. & he seide to hem, Wel ye han maad the maundement of God voyde, that ye kepe youre tradicioun. For Moyses seide, Worschipe thi fadir & thi modir; and he that cursith fadir or modir, dye the deeth. But ye seyen, If aman seye to fadir or modir, corban, that is what euer gifte is of me, it schal profite to thee; and ouer ye sufren not him do ony thing to fadir or modir, & ye breken the word of God bi youre tradicioun that ye han gouun; & ye doen many suche thingis. & he eftsoone clepinge the cumpany of peple, seide to hem, Ye alle heere me & vndirstonde. No thing is withouten man that entrith into him, that may defoule him. But tho thingis that comen forth of a man, tho it ben that defoulen aman. If only man haue eeris of heering. heere he. ¶ And whanne he hadde entrid into an hous fro the cumpany of peple, hise disciplis axiden him the parable. & he seide to hem, So & ye ben vnprudent or vnwyse. Vndirstonde ye not that al thing withouteforth entringe into aman, may not defoule hym? for it hath not entrid into his herte, but into the wombe, & byneth it goith out, purginge alle metis. Sothli he seide, For the thingis that goen out of aman, tho defoulen aman. For fro with inne of the herte of men comen forth yuele thoughtis, auow-

fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within, and defile the man. 24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. 25 For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: 26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. 27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. 28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. 30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed. 31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. 32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. 33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; 34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. 36 And he charged them that they should tell no man: but the more he charged

tries, fornicaciouns, mansleyngis, theftis, auarices or ouer hard keping of goodis, wickidnessis, gile vnchastite, yuel yge, blasfemies, pride, foly, alle the yuelis, comen forth fro withinne, & defoulen aman. ¶ And Ihesus risinge fro thennis wente into the endis of Tyre & Sidon. He gedde into an hous, & wolde no man wite & he mighte not be hid. For a womman anon as she herde of him, which wommanis dough-tir hadde an vnclene spirit, entride & fel down at his feet. Sotheli the woman was hethen, of the generacioun of Sirofenyce. And she preiede him, that he wolde caste out a deuyl fro hir dough-tir. Which seide to hir, Suffre thou that the sones be fulfillid first. It is not good to take the breed of sones, & gyue to houndis. And she answeride & seide to hym, Yis Lord, forwhi lytle whelpis eten vnder the boord, of the crummes of children. And Ihesus seide to hir, Go thou, for this word the fend wente out of thi dough-tir. And whanne she hadde gon into hir hous, sche fond the wenche ligginge on the bed, & the deuyl gon out fro hir. ¶ And eftsoone, Ihesus goynge out fro the endis or coostis of Tire, cam thurgh Sidon to the see of Galile, bitwixe the myddil of the endis of Decapoleos. And thei leden to him a deaf man & a dounb, & preieden him that he putte to him the hond. & he takinge him asydis fro the cumpany puttide his fyngris into his eeris; & he spetinge, touchide his tunge. And he biholdinge into heuene sorwide withinne & seide, Effeta, that is, be thou openyd. & anon hise eeris weren openyd, & the boond of his tunge was vnbound, & he spac rightly. & he comaundide to hem, that thei schulden seye to no man. Forsothe hou moche he comaun-

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them, so much the more a great deal they published it; 37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

Mark 8 1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, 2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: 3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. 4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? 5 And he asked them, How many loaves have ye? And they said, Seven. 6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. 7 And they had a few small fishes: and he blessed, and commanded to set them also before them. 8 So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. 9 And they that had eaten were about four thousand: and he sent them away. 10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. 11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. 12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. 13 And he left them, and entering

dide to hem, so myche more thei prechiden more, & by so myche more thei wondriden seiynge, He dide wel alle thingis, & he made deaf men to heere & doumb men for to speke. //c. viii.//

In tho daies eft whanne myche company of peple was with Ihesu, & hadden not what thei schulden ete, whanne hise disciplis weren clepid to gidre, he seide to hem, I haue reuthe on the company of peple, for lo, now the thridde day, thei susteynen or abiden me, & han not what thei schulen ete. And if I leue hem fastinge into her hous, thei schulen faile in the weye, for summe of hem camen fro fer. And hise disciplis answeriden to him, Wherof schal aman mowe fille hem with looues here in wilderness? & he axide hem, How many looues han ye? Whiche seiden, Seuene. And he comaundide the company to sitte down on the erthe. And he takinge seuene looues, & doynge thankngis, brak & gaf to hise disciplis, that thei schulden putte forth. & thei hadden a fewe smale fihschis, & he blesside hem, & comaundide for to be put forth. & thei eeten & weren fulfillid. And thei token vp that that left of relifs or smale gobatis, seuene leepis. Forsothe thei that eeten, weren as foure thousand of men. & he left hem. ¶ And anon he stighynge into aboot with hise disciplis, cam in to the partis of Dalmamytha. And Farisees wenten out, & bigunnen to dispute with hym, & axiden a tokene of him fro heuene, & temptiden him. And he sorwyng with inne in spirit seide, What sekith this generacioun a tokene. Treuli I seie to you, a tokene schal not be gouun to this generacioun. And he leeuynge hem, wente up eft-

into the ship again departed to the other side. 14 Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. 15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. 16 And they reasoned among themselves, saying, It is because we have no bread. 17 And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? 18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? 19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. 20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. 21 And he said unto them, How is it that ye do not understand? 22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. 23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. 24 And he looked up, and said, I see men as trees, walking. 25 After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. 26 And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town. 27 And Jesus went out, and his disciples, into the towns of Caesarea Philippi: and by the way he asked his disciples, saying unto

soone into a boot, & wente ouer the see. & thei forgaten to take breed, & thei hadden not with hem no but o loaf in the boot. & he comaundide to hem & seide, Se ye & beth war, of the sourdough of Farisees & of the sourdowgh of Eroude. & thei thoughten, oon to another, seyinge, For we han not looues. And whanne this thing was knowun, Ihesus seide to hem, What thenken ye, for ye han not looues? Yit ye knowen not, ne vndirstonden yit ye han youre herte blyndid. Ye hauynge ygen, seen not; & ye hauynge eeris, heeren not. Nethir ye han mynde, whanne I brak fyue looues into fyue thousande. And how many coffyns full of brokun mete ye token up? Thei seien to hym, Twelue. Whanne & seuene looues into foure thousand of men, how many leepis of brokun mete ye token vp? & thei seien to him, Seuen. & he seide to hem, How vndirstonden ye not yit? ¶ And thei comen to Bethsaida, & thei bringen to hym a blind man, & thei preieden him that he schulde touche him. And whanne the hond of the blynd man was takun, he ladde him out of the strete, & spette into his ygen, whanne his hondis weren put to, & he axide him, if he sygh ony thing. & he biholdinge seide, I se men as trees walkinge. Afterward eftsoones he puttide hondis on hise ygen, & he bigan for to se, & he was restorid, so that he sygh cleerli alle thingis. & he sente him into his hous & seide, Go into thin hous; and if thou goist into the streete, seie to no man. ¶ And Ihesus entride & hise disciplis into the castels of Cesarie of Philip. & in the weye he axide hise disciplis, & seide to

them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Elias; and others, One of the prophets. 29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. 30 And he charged them that they should tell no man of him. 31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. 32 And he spake that saying openly. And Peter took him, and began to rebuke him. 33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men. 34 And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. 36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul? 37 Or what shall a man give in exchange for his soul? 38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

Mark 9 1 And he said unto them, Verily I say unto you, That there be some

hem, Whom seyen men me forto be. Whiche answeriden to him, & seiden, Summen seyen, Iohn baptist, othere seien Helye, forsothe othere seien as oon of the profetis. Thanne he seith to hem, But whom seyen ye me for to be. Petre answeringe seide to him, Thou art Crist. & he thretenyde hem that thei schulden not seye of him to ony man. & he bigan for to teche hem that it biho- ueth mannis sone to suffre many thingis, & to be reprouyd of eldre men & of the higheste prestis & scribis; & to be slayn, & aftir thre dayes for to ryse agen. & he spak pleynli the word. And Petre takinge hym, bigan for to blame hym & seide, Lord be thou merciful to thee, for this schal not be. Which turnede & sygh hise disciplis, & manaside to Petre & seide, Go aftir me Sathanas; for thou sauerist not tho thingis that ben of god, but tho thingis that ben of men. ¶ And whanne the cumpany of peple was clepid to gidre with hise disciplis, he seide to hem, If ony man wole come aftir me, denye he him silf, & take he his cros, & suwe he me. For he that wole make saaf his soule that is his lyf, schal leese it. Forsothe he that leesith his soule that is his lyf for me & the gospel, schal make it saaf. For what profitith it to aman, if he wyne al the world & do pei- ryng to his soule? or what chaun- gyng schal aman gyue, for his soule? Forsothe who that schal knowleche me & my wordis in this generacioun auou- tresse & synneresse, also mannis so- ne schal knowleche him whanne he schal come in the glorie of his fadir with hise aungels. And he seide to hem, Treuli I seie to you, for there ben sum-

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of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. 2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. 3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. 4 And there appeared unto them Elias with Moses: and they were talking with Jesus. 5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. 6 For he wist not what to say; for they were sore afraid. 7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. 8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. 9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. 10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. 11 And they asked him, saying, Why say the scribes that Elias must first come? 12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he

me of men standinge here, whiche schulen not taste deeth, til thei seen the rewme of God comynge in vertu. And aftir sixe //c. ix.// dayes, Ihesus took Petre & Iames & Iohn, and ledde hem bi hem silf aloone into an high hil, & he was transfigurid bifore hem; and his clothis weren maad schynynge & white ful myche as snow, and whiche maner clothis a fulle-re or walkere of cloth may not make whit on erthe. And Helie with Moyses apperide to hem, & thei weren spekinge with Ihesu. & Petre answeringe, seide to Ihesu, Maistir it is good, us for to be here. & make we here thre tabernaclis: oon to thee, oon to Moyses, & oon to Helie. For he wiste not what he schulde seye; for thei weren a gast bi drede. And there was maad a cloude schadewinge hem; & a vois cam of the cloude & seide, This is my moost dereworthe sone; heere ye hym. & anoon thei biheldinge aboute syghen no more ony man, no but Ihesu oonli with hem. & whanne thei camen down fro the hil, he comaundide hem, that thei schulden not telle to ony man tho thingis that thei hadden seyn; no but whanne mannus sone hath risun agen fro deede men. and the heelden the word at hem silf, sekinge what schulde be, whanne he hath risun agen fro deede men. & thei axide him, & seiden, What therfore seien Farisees & scribis? For it bihoueth Helie for to * first. Which answeringe, seide to hem, Whanne Helie cometh, he schal first restore alle thingis; and how it is writun on mannis sone, that he



* come

must suffer many things, and be set at nought. 13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him. 14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. 15 And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. 16 And he asked the scribes, What question ye with them? 17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; 18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not. 19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. 20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. 21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child. 22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us. 23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth. 24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. 25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit,

suffre many thingis, & be dispisid.
 But I seie to you, for also Helie is comun, & thei didnen to him what euere thingis thei wolden, as it is writun of him. & he comynge to hise discipulis, sygh a greet cumpany aboute hem & scribis disputinge with hem. & anoon al the peple seyng Ihesu, was a stonyed, & thei dredden; and thei rennyngre gretten him. & he axide hem, What disputiden ye among you. & oon of the company answeringe, seide, Maistir I haue brought to thee my sone, hauynge a doumb spirit; which where euere he takith hym, hurtlith him down, & he frothith or vometh & betith to gidre with teeth, & wexith drie. And I seide to thi discipulis that thei schulden caste him out, and thei myghten not. Which answeringe to hem seide, A thou generacioun out of bileue; how longe schal I be at you? Brynge ye hym to me. & thei broughten hym. & whanne he hadde sein hym, anoon the spirit troublide him, and he cast down into the erthe, was walewid frothinge. And he axide his fadir, How moche of tyme it is, sithen this thing felde to him? & he seide, Fro childhod. & ofte he hath put him bothe into fier & into watir, that he schulde leese hym. But if thou maist ony thing, helpe us, & haue mercy on us. Sotheli Ihesus seide to hym, If thou maist bileeue, alle thingis ben possible to aman bileuyngre. & anoon the fadir of the child cryngre with teeris, seide, Lord I bileue; helpe thou my vnbileuefulnessse. And whanne Ihesu hadde seyn the company of peple rennyngre to gidre, he manaside the vnclene spirit, & seide to him, Thou deaf & doumb spi-

I charge thee, come out of him, and enter no more into him. 26 And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead. 27 But Jesus took him by the hand, and lifted him up; and he arose. 28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out? 29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting. 30 And they departed thence, and passed through Galilee; and he would not that any man should know it. 31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. 32 But they understood not that saying, and were afraid to ask him. 33 And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? 34 But they held their peace: for by the way they had disputed among themselves, who should be the greatest. 35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. 36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me. 38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbid him, because he followeth not us. 39 But Jesus said, Forbid him not:

rit, I comaunde thee, go out fro hym, & entre no more into hym. And he cryingnge & moche to breidinge hym, wente out fro him; & he was maad as deed, so that manye seiden that he was deed. Forsothe Ihesus holdinge his hond, lifte hym vp & he roos. & whanne he hadde entrid into an hous, hise disciplis axiden him priuely, Whi myghten not we caste him out? And he seide to hem, This kinde in no thing may go out, no but in preier & fasting. ¶ & thei geden fro thennis, & wenten forth into Galile, & he wolde no man wite. Forsothe he taughte hise disciplis, & seiden to hem, For mannis sone schal be bitrayed into the hondis of men, & thei schulen sle him; and he slayn, schal ryse agen on the thridde day. & thei knewen not the word, & dreden for to axe him. And thei camen to Cafarnaum. Which whanne thei weren in the hous, axide hem, What tretiden ye in the weye? & thei weren stille. Sotheli thei disputiden among hem in the weye, who of hem schulde be more. And he sittinge clepide the twelue, & seide to hem, If ony man wole be the firste among you, he schal be the laste of alle & the minstre of alle. And he takinge a child, ordeynede him in the middel of hem. Whom whanne he hadde biclipid, he seide to hem, Who euere resceyueth oon of suche children in my name, he resceyueth me; & who euere resceyueth me, he resceyueth not me aloone, but him that sente me. Iohn answeride to him & seide, Maistir we syghen sum oon castinge out fendis in thi name, which sueth not vs; & we han forbodun him. Sotheli Ihesus seide, Nyle ye forbe-

for there is no man which shall do a miracle in my name, that can lightly speak evil of me. **40** For he that is not against us is on our part. **41** For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. **42** And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. **43** And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: **44** Where their worm dieth not, and the fire is not quenched. **45** And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: **46** Where their worm dieth not, and the fire is not quenched. **47** And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: **48** Where their worm dieth not, and the fire is not quenched. **49** For every one shall be salted with fire, and every sacrifice shall be salted with salt. **50** Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

Mark 10 1 And he arose from thence, and cometh into the coasts of

de him; for no man is that doith vertu in my name, & may soone speke yuele of me. He that is not agens us, is for vs. Sotheli who euere schal gyue drynke to you a cuppe of coold watir in my name, for ye ben of Crist, treuli I seie to you, he schal not leese his meede. And who euere schal sclaunder oon of thes lytle bileuynges in me, it is good more to him that amilne stoon of assis were don aboute his necke & he were cast into the see. & if thin hond sclaunder thee, kitte it away. It is betre to thee, feble to entre into lyf, than hauynge tweyne hondis & go into helle, into fier that neuere schal be quenched; where the worm of hem dyeth not, & the fier is not quenched. And if thi foot sclaunder thee, kitte it of. It is betre to thee for to entre crokid into euerlastinge lyf, than hauynge twey feet to be sent into helle of fier that neuere schal be quenched; where the worm of hem dieth not, & the fier is not quenched. That if thin yge sclaunder thee, caste it out. It is betre to thee for to entre gogil yged in to the rewme of God, than hauynge tweyne ygen for to be sent into helle of fier; where the worm of hem dieth not, & the fier is not quenched. ¶ Forsothe eueri man schal be saltid or maad sauery with fier, & euery slayn sacrifice schal be sauerid with salt. Salt is good thing; that if salt be vnsauery, in what thing schulen ye make it sauery? Haue ye salt in you, & haue ye pees among you. //c. x.// And Ihesus risinge vp fro thennis, cam into the endis of

Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again. 2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. 3 And he answered and said unto them, What did Moses command you? 4 And they said, Moses suffered to write a bill of divorcement, and to put her away. 5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. 6 But from the beginning of the creation God made them male and female. 7 For this cause shall a man leave his father and mother, and cleave to his wife; 8 And they twain shall be one flesh: so then they are no more twain, but one flesh. 9 What therefore God hath joined together, let not man put asunder. 10 And in the house his disciples asked him again of the same matter. 11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. 12 And if a woman shall put away her husband, and be married to another, she committeth adultery. 13 And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. 14 But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. 15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. 16 And he took them up in his arms, put his hands upon them, and blessed them. 17 And when he was gone forth into the way,

Iudee ouer Iordan. & eftsoones the cumpanyes of peple camen to gidre to him. And as he was wont, eftsoone he taughte hem. & Farisees comynge nygh, axiden him, Wher it be leef-ful to a man, forto leeu or forsa-
ke his wyf? & thei temptiden hym. And he answeringe, seide to hem, What comaundide Moyses to you? Whiche seiden, Moyses suffride to wryte a libel of forsaking, & to forsake. To whiche Ihesus answeringe, seide, For the hardnesse of youre herte, Moyses wroot to you this comaundement. Forsothe fro the bigynnyng of creature, God made hem male & female. & he seide, For this thing a man schal leeu his fadir & modir, & schal cleue to his wyf, & thei schulen be tweyne in o fleisch. & so now thei ben not tweyne, but o fleisch. Therfore that thing that God ioynede to gidre, no man may departe. ¶ And eftsoone in the hous, hise disciplis axiden hym of the same thing, & he seide to hem, Who euere leeueth his wyf & weddith another, he doith auoutrie on hir. & if the wyf leeueth hir hosebonde & be weddid to another man, she doith auoutrie. ¶ And thei broughten to him lytle children, that he schulde touche hem. Sotheli the disciplis thretenyden to men bryngynge. Whiche whanne Ihesus hadde seyn, he bar heuye & seide to hem, Suffre ye lytle children for to come to me, & forbede ye hem not; for of suche is the kingdom of God. Treuli I seye to you, who euere schal not resseyue the kingdom as a litil child, he schal not entre into it. And he biclippinge hem & puttinge hondis on hem, blesside hem. & whanne Ihesus was gon out in the weie,

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there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? 18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God. 19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. 20 And he answered and said unto him, Master, all these have I observed from my youth. 21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me. 22 And he was sad at that saying, and went away grieved: for he had great possessions. 23 And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! 25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 26 And they were astonished out of measure, saying among themselves, Who then can be saved? 27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible. 28 Then Peter began to say unto him, Lo, we have left all, and have followed thee. 29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and

o man rennynge bfore, knelide bfore him, & preiede him & seide, Goode maistir what schal I do, that I ressyue euerlastinge lyf? Forsothe Ihesus seide to hym, What seist thou me good? Noon is good; no but o God aloone. Thou knowist the comaundementis: do thou noon auowtrie; sle not; stele not; seye not fals witnessing; do no fraude; worschipe thi fadir & thi modir. And he answeringe seide to him, Maistir I haue kept alle thes thingis, fro my yongthe. Sothli Ihesus biheeld him, & louede him; & he seide to him, O thing failith to thee. Go thou, stille thou ~~thou~~ what euere thingis thou hast, & gyue to pore men & thou schalt haue tresour in heuene; & come; sue thou me. Which maad sorwful in the word, wente away mornynge; for he hadde many possessciouns. And Ihesus biholdinge aboute, seide to hise disciplis, How hard thei that han richnessis, schulen entre into the kyngdom of God. Forsothe the disciplis weren astonyed in his wordis. & Ihesus eftsoone answeringe, seide to hem, Ye lytle sones how hard thing it is, men tristinge in rychessis for to entre ~~intre~~ into the kingdom of God. It is lightere or esiere a camel for to passe thorw anedlis yge, than a ryche man for to entre into the kingdom of God. Whiche wondriden more seyinge at hem silf, & who may be maad saaf? & Ihesus biholdinge hem seide, Anentis men it is impossible, but not anentis God; for alle thingis ben possible anentis God. ¶ & Petre bigan for to seye to him, Lo we han left alle thingis, & han sued thee. Ihesus answeringe seide, Treuli I seie to you, there is no man that leeueth hous, or britheren, or sistris, or fadir or modir, or sones or feeldis for me, &

the gospel's, 30 But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. 31 But many that are first shall be last; and the last first. 32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, 33 Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: 34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again. 35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. 36 And he said unto them, What would ye that I should do for you? 37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. 38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: 40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared. 41 And when the ten heard it, they began to be much displeased with James and John.

for the gospel, which schal not take an hundrid fold so moche now in this tyme: housis, & britheren & sistris, & modris & sones & feldis, with persecuciouns; & in the world to comynge euere-lastinge lyf. Forsothe manye schulen be the firste, the laste, & the laste, the firste ¶ Forsothe thei weren in the weye stighynge to Ierusalem, & Ihesus wente bifore hem, & thei wondriden & folweyng dredden. And eft-soone Ihesu takinge twelue, bigan to seie to hem what thingis weren to come to hym. For lo we stighen to Ierusalem, & mannis sone schal be bitrayed to the prynces of prestis & to scribis & to the eldre men, & thei schulen dampne hym bi deeth; & thei schulen bitake him to hethen men, & thei schulen scorne him, & bispete him, & bete him. And thei schulen sle him, & in the thridde day he schal ryse agen. ¶ And Iames & Ion Sebedees sones, comen nygh to hym & seyen, Maistir we wolen that what euere we axen, thou do to us. & he seide to hem, What wolen ye that I do to you? & thei seiden, Gyue to us that we sitten theton at thi righthalf & thetother at thi left in thi glorie. Forsothe Ihesus seide to hem, Ye witen not what ye schulen axe. Mown ye drynke the cuppe which I drynke, or be waischun with the baptym in which I am baptisid? & thei seiden to him, We mown. Sotheli Ihesus seide to hem, Treuly ye schulen drynke the cuppe that I drinke, & ye schulen be waischun with the baptym, in which I am baptisid. But for to sitte at my righthalf or left halt, it is not myn to gyue to you, but to whiche it is maad redy. & the ten heeringe, bigunnen to haue indignacioun of Iames & Iohn. Sothe-

42 But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. 43 But so shall it not be among you: but whosoever will be great among you, shall be your minister: 44 And whosoever of you will be the chiefest, shall be servant of all. 45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. 46 And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging. 47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou Son of David, have mercy on me. 48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. 49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. 50 And he, casting away his garment, rose, and came to Jesus. 51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. 52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Mark 11 1 And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, 2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall

li Ihesus clepide hem, & seide to hem, Ye witen that thei that semen or ben seyn to haue prinshood on folkis, ben lordis of hem; & the princes of hem, han power of hem. Forsothe it is not so in you; but who euere wole be maad more, schal be your mynistre, & who euere wole be the first in you, schal be seruaunt of alle. Forwhi & manniss sone cam not, that it schulde be mynistrid to him; but that he schulde mynistre, & gyue his lyf redempcioun or agenbying for manye. & thei comen to Ierico. & whanne he gede forth fro Ierico & hise disciplis & a ful moche cumpany of peple, the sone of Tymey Bartymeus blynd, sat bi sydis the weye & beggide. Which whanne he hadde herd that it is Ihesus of Nazareth, he bigan to crye & seie, Ihesu the sone of Dauith, haue mercy on me. And many thretenyden him, that he schulde be stille. & he criede myche more, Ihesu the sone of Dauith, haue mercy on me. And Ihesus ston-dinge comaundide *, for to be clepid. And thei clepen the blynd man, & seien to hym, Be thou of betre herte. Ryse vp, he clepith thee. Which castide a wey his cloth, & skippide & cam to hym. & Ihesus answeringe, seide to hym, What wolt thou that I schal do to thee? Forsothe the blind man seide to hym, Maistir, that I se. Sotheli Ihesus seide to him, Go thou; thi feith hath maad thee saaf. & anoon he sygh, & suwede him in the weye. //c. xi.//

And whanne Ihesus cam nygh to Ierusalem & to Betanye to the mount of olyues, he sendith twey of hise disciplis, & seith to hem, Go ye into the castel, that is agens you. And anoon ye entringe thidur, schu-

* hym

find a colt tied, whereon never man sat;
 loose him, and bring him. 3 And if any
 man say unto you, Why do ye this? say ye
 that the Lord hath need of him; and
 straightway he will send him hither.
 4 And they went their way, and found the
 colt tied by the door without in a place
 where two ways met; and they loose him.
 5 And certain of them that stood there
 said unto them, What do ye, loosing the
 colt? 6 And they said unto them even as
 Jesus had commanded: and they let them
 go. 7 And they brought the colt to Jesus,
 and cast their garments on him; and he sat
 upon him. 8 And many spread their
 garments in the way: and others cut down
 branches off the trees, and strawed them
 in the way. 9 And they that went before,
 and they that followed, cried, saying,
 Hosanna; Blessed is he that cometh in the
 name of the Lord: 10 Blessed be the
 kingdom of our father David, that cometh
 in the name of the Lord: Hosanna in the
 highest. 11 And Jesus entered into
 Jerusalem, and into the temple: and when
 he had looked round about upon all
 things, and now the eventide was come, he
 went out unto Bethany with the twelve.
 12 And on the morrow, when they were
 come from Bethany, he was hungry:
 13 And seeing a fig tree afar off having
 leaves, he came, if haply he might find any
 thing thereon: and when he came to it, he
 found nothing but leaves; for the time of
 figs was not yet. 14 And Jesus answered
 and said unto it, No man eat fruit of thee
 hereafter for ever. And his disciples heard it.
 15 And they come to Jerusalem: and
 Jesus went into the temple, and began to
 cast out them that sold and bought

len fynde a colt tyed, on which noon
 of men sat yit. Vnbynde ye & bryngeth
 him. And if ony man schal seie ony
 thing to you what doen ye, seie ye
 that he is nedeful to the Lord, & a noon
 he schal leue him hidur. & thei go-
 ynge forth, founden a colt boundun
 bifore the gate withouten forth in the
 meetyng of twey weyes. & thei
 vnbounden him. & summe of men ston-
 dinge there seiden to hem, What doen
 ye vnbyndinge the colt? & thei seiden
 to hem, as Ihesus comaundide hem. And
 thei leften it to hem. & thei broughten
 the colt to Ihesu. & thei puttiden on him
 her cloothis, & Ihesus sat on him. Forsoth
 manye strewiden her cloothis in the
 weye. Sotheli othere men kittiden bowis
or braunchis fro trees, & strewiden
 in the weye. And thei that wenten bi-
 fore & that sueden, crieden seiynge,
 Osanna, blessid is he that cometh
 in the name of the Lord. Blessid be
 the kyngdom of oure fadir Dauith,
 that cometh. Osanna, in higheste thin-
 gis. & he entride into Ierusalem, into the
 temple. & whanne alle men weren seyn
 aboute, whanne the our was now
 euenyng, he wente out into Betanye
 with twelue. And another day whanne
 he wente out of Betanye, he hungri-
 de; & whanne he hadde seyn a fige
 tre a fer, hauynge leeuys, he cam
 if happili he schulde fynde ony thing
 ther ynne. And whanne he cam to it, he
 fond no thing out takun leeuys. For
 it was not tyme of figis. & Ihesus
 answeringe, seide to it, Now no mo-
 re withouten ende, ony man ete fr-
 uit of thee. & hise disciplis herden.
 & thei comen to Ierusalem. & whanne he had-
 de entrid into the temple, he bigan
 for to caste out men sillinge & by-



in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; 16 And would not suffer that any man should carry any vessel through the temple. 17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. 18 And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. 19 And when even was come, he went out of the city. 20 And in the morning, as they passed by, they saw the fig tree dried up from the roots. 21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. 22 And Jesus answering saith unto them, Have faith in God. 23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. 24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. 25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. 26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. 27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, 28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? 29 And Jesus answered and said unto them, I will also ask of you one question,

ynge in the temple, & he turnede vp-
sodoun the boordis of chaungeris & the chaieris
of men sillinge culueris. And he suffri-
de not that ony man schulde bere a ves-
sel thurgh the temple. & he taughte hem &
seide, Wher it is not writun, that my
hous schal be clepid the hous
of preier to alle folkis? But ye han
maad it a denne of theeuys. & whanne
this thing was herd, the princes of pres-
tis & scribis soughten how thei schul-
den leese him; for thei dredde hym, for al
the cumpany of peple wondride on his
teching. & whanne euenyng was maad,
he wente out of the cite. & whanne thei
passiden erly, thei syghen the fige tree
maad drie fro the rootis. & Petre ha-
uyng mynde, seide to him, Maistir lo the
fige tre whom thou cursedist, hath dri-
ed vp. & Ihesus answeringe, seide to hem,
Haue ye the feith of God; treuli I seie
to you, that who euere seith to this hil, be
thou takun & send into the see, & doutith
not in his herte but bileueth, that what
euere he schal seie schal be don; it schal
be maad to him. Therefore I seie to you al-
le thingis, what euere thingis ye prey-
ynge schulen axe, bileue ye that ye schu-
len take, & thei schulen come to you. &
whanne ye schulen stonde for to preye,
forgyue ye if ye han any thing agens othir
man; that & youre fadir that is in heue-
nes, forgyue to you youre synnes. That
if ye forgyuen not, nethir youre fadir
that is in heuenes schal forgyue to
you youre synnes. ¶ And eftsoone thei
comen to Ierusalem. And whanne he walkide
in the temple, the higheste prestis & scribis
& eldre men comen nygh to him & seyen to
him, In what power doist thou thes thingis;
or who gaf to thee this power, that thou
do thes thingis? Forsothe Ihesus answeringe
seide to hem, & I schal axe you o word,

and answer me, and I will tell you by what authority I do these things. 30 The baptism of John, was it from heaven, or of men? answer me. 31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. 33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

Mark 12 1 And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. 2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. 3 And they caught him, and beat him, and sent him away empty. 4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. 5 And again he sent another; and him they killed, and many others; beating some, and killing some. 6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, They will reverence my son. 7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. 8 And they took him, and killed him, and cast him out of the vineyard. 9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. 10 And have ye not read this scripture: The stone which the builders rejected

& answer ye to me, & I schal seie to you in what power I do thes thingis. Whethir was the baptym of Iohn of heuene or of men? Answer ye to me. & thei thoughten with hem silf, seiynge, If we seyen of heuene, he schal seie to us, Whi therfore bileuen ye not to hym? If we seyen of men, we dreden the peple; for alle men hadden Iohn, for he was verili a profete. & thei answeringe, seien to Ihesu, We witen neuere. And Ihesu answeringe, seith to hem, Nethir I seie to you, in what power I do thes thingis.

And Ihesus bigan //c. xii.//

to speke to hem in parablis.

A man plauntide a vyne yerd,
& puttide a boutte it an hegge, & dalf a lake, & bildide a tour, & hiride it to erthetilieris; & wente forth in pilgri-
mage. And sente to the erthetilieris in tyme a seruaut, that he schulde res-
seyue of the erthetilieris of the fruit of the vyneyerd. Whiche token hym
& beeten, & leften him voyde. And eft-
soone he sente to hem another seruaunt,
& thei woundiden him in the heed, & po-
nyschiden with chidingis or reprouyn-
gis. & eftsoone he sente another, &
thei slowen him; & othere mo, betinge sum-
me, but sleynge othere. Therfore yit he
hauynge o sone most dereworthe,
sente also him the laste to hem & seide,
For bi hap thei schulen reuerence my
sone. Forsothe the tenauntis seiden
to gidre, This is the eyr. Come ye sle
we him, & the heritage schal be ourun.
& thei takinge him killeden, & castiden
out withoute the vyneyerd. Therfore
what schal the lord of the vyneyerd
do? He schal come & leese the tenaun-
tis, & gyue the vyneyerd to othere. Wher
ye han not rad this scripture : the stoon
whiche the bilderis han dispisid,

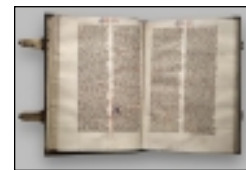
is become the head of the corner: 11 This was the Lord's doing, and it is marvellous in our eyes? 12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way. 13 And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. 14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? 15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. 16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's. 17 And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him. 18 Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, 19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. 20 Now there were seven brethren: and the first took a wife, and dying left no seed. 21 And the second took her, and died, neither left he any seed: and the third likewise. 22 And the seven had her, and left no seed: last of all the woman died also. 23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to

this is maad into the heed of the corner. This thing is maad of the Lord, & is wondirful bifore oure ygen. And thei soughten forto hold hym, & thei dredden the cumpany of peple; for thei knewen, that to hem he seide this parable. And thei leften him, & thei wenten a way. & thei senden to him summe of the Farisees & Erodians, for to take hym in word. Whiche comynge seyen to him, Maistir we witen that thou art sothfast, & reckist not of ony man; for nethir thou seest into face of man, but thou techist the weye of God in treuthe. Is it leefful that tribut be gouun to Cesar, or we schulen not gyue? Which witinge her priuy falsnesse, seide to hem, What tempten ye me? Bring ye to me a peny that I se. And thei broughten to him. & he seide to ~~to~~ hem, Whos is this ymage, & the writing? Thei seyen to hym, Cesaris. Forsothe & Ihesus answeringe, seide to hem, Therfore yelde ye to Cesar, tho thingis that ben of Cesar; & to God, tho thingis that ben of God. & thei wondriden on him. And Saduceis that seyen no resureccioun to be, camen to hym & axiden him & seiden, Maistir Moysees wroot to us, that if the brothir of a man were deed & lefte a wyf, & lefte not sones, his brothir take his wyf, & reyse vp seed to his brothir. Therfore seuene britheren weren, & the firste took a wyf & is deed, & lefte no seed. & the secunde took hir & he is deed, & nether this lefte seed. & the thridde also. & in lyk maner seuene tooken hir, & leften not seed. And the woman the laste of alle is deed. Therfore in the resureccioun, whanne thei schulen ryse agen, whos wyf of thes schal she be? For seuene hadden hir to

wife. 24 And Ihesus answeringe said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? 25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. 26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? 27 He is not the God of the dead, but the God of the living: ye therefore do greatly err. 28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? 29 And Ihesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. 34 And when Ihesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question. 35 And Ihesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son

wyf. And Ihesus answeringe seide to hem, Wher ye erren not therfore, not knowinge the scripturis nethir the vertu of God? For whanne thei schulen rise agen fro dede men, nether thei schulen wedde, nether schulen be weddid; but thei schulen be as aungels of God in heuenes. Sothli of deed men, that thei rysen agen, han ye not rad in the book of Moyses on the boisch, how God spac to him & seide? I am God of Abraham, & God of Isaac & God of Iacob. He is not God of deed men, but of lyuyng men. Therefore ye erren moche. And oon of the scribis that hadde herd hem disputinge to gidre, cam nygh. And he seyng that Ihesu hadde wel answerid hem, axide hym which was the firste maundement of alle. & Ihesus answeride to him, that the firste comaundement of alle is, Heere thou Israel, thi Lord God is oo God; & thou schalt loue thi Lord God of al thin herte, & of al thi soule, & of al thi minde, & of al thi vertu or myght. This is the firste maundement. Forsothe the secunde is lyk to this, Thou schalt loue thi neighebores as thi silf. Ther is noon othir maundement, more than thes. And the scribe seide to him, Maistir in treuthe thou hast wel seid; for o God is, & ther is noon othir out takun hym; and that he be loued of al the herte, & of al the mynde, & of al the vnderstanding, & of al the soule, & of al strengthe. & to loue the neighebores as him silf, is more than alle brend offringis & sacrifices. Ihesus forsothe seyng that he hadde answerid wysely, seide to him, Thou art not fer fro the kingdom of God. And thanne no man durste axe him. & Ihesus answeringe, seide techinge in the temple, How seyen scribis that Crist is the so-

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of David? 36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. 37 David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly. 38 And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the marketplaces, 39 And the chief seats in the synagogues, and the uppermost rooms at feasts: 40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation. 41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. 42 And there came a certain poor widow, and she threw in two mites, which make a farthing. 43 And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: 44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living. **Mark 13** 1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! 2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. 3 And as he sat upon the mount of Olives over against

ne of Dauith? For Dauith him silf seide in the Hooly Gost, The Lord seide to my lord, sitte on my righthalf, til I puttte thin enemyes, the stool of thi feet. Therfore Dauith him silf seith him a lord, & wherof is he his sone? And moche cumpany gladly herde him. & he seide to him in his techyng, Be ye war of scribis that is techeris of lawe, that wolen wandre in stoo-
lis ethir gay clothis & be salutid in cheping & sitte in synagogis in the firste chayeris, & wolen haue the firste sittyng places in souperis; whiche deuouren the housis of wydowis, vndir colour of long preier. Thei schulen take lengere dom ethir hardere dampnacioun. ¶ And Ihesus sittinge agens the treserie, byheel how the cumpany of peple caste money into the treserie; and many riche men castiden many thingis. Sotheli whanne o pore widowe hadde comun, she sente twey myntis that is a ferthing. And he clepinge to gidre hise disciplis, seide to hem, Treuli I seie to you that this pore widowe sente more than alle, & that senten into the treserie. For alle senten of that thing that was plentifulous to hem, but this of hir miseste, sente alle thingis that she hadde al hir lyfode. //c. xiii.//
And whanne he wente out of the temple, oon of his disciplis seide to hym, Mais-
tir bihold what maner stoons, & what maner bildingis. And Ihesu answeringe, seide to him, Seest thou alle thes grete bildingis? There schal not be left a stoon on a stoon, which schal not be distroied. & whanne he sat in the mount of olyues agens

the temple, Peter and James and John and Andrew asked him privately, 4 Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? 5 And Jesus answering them began to say, Take heed lest any man deceive you: 6 For many shall come in my name, saying, I am Christ; and shall deceive many. 7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. 8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows. 9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. 10 And the gospel must first be published among all nations. 11 But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. 12 Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. 13 And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, the same shall be saved. 14 But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judaea flee to the mountains: 15 And let him that is on the housetop not go down into the house, neither enter therein,

the temple, Petre & Iames & Iohn & Andrew axiden him by hym silf, Seie thou to us, whanne thes thingis schulen be maad; & what tokene schal be, whanne alle thes thingis schulen bigynne for to be endid. & Ihesus answeringe, bigan for to seie to hem, Se ye, that no mann disseyue you. For manye schulen come in my name, seiyng, that I am; & thei schulen disseyue manye. Sothli whanne ye schulen heere batels & opynyouns of batels, drede ye not; for it bihoueth these thingis forto be don, but not yit anoon is the ende. For folc schal ryse on folc, & rewme on rewme, & erthe mouyngis & hungir schulen be by places. Thes thingis schulen ben, bigynnynis of sorwis. But se ye you silf, for thei schulen take you in counsels, & ye schulen be betun in synagogis, & ye schulen stonde bifore kingis & domes men for me, into wittnessing to hem. And into alle folkis it bihoueth first the gospel forto be prechid. & whanne thei schulen leden you & bitake, nyle ye bifore thenke what ye schulen speke, but speke ye that thing that schal be gouun to you in that our. For ye ben not the spekeris, but the Hooli Gost. For a brothir schal bitake the brothir into deeth, & the fadir the sone, & sones schulen ryse to gidre agens fadris & modris & ponysche hem by deeth; & ye schulen be in hate to alle men, for my name. But he that lastith into the ende, this schal be saaf. ¶ Forsothe whann ye schulen se the abhomynacioun of discumfort stondinge where it owith not, vndirstonde he that redith. Thanne thei that ben in Iudee, fle into hillis. And he that is a boue the roof, come not down into the hous, nethir entre he,

to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter. 19 For in those days shall be

affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. 23 But take ye heed: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. 26 And

then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the

earth to the uttermost part of heaven. 28 Now learn a parable of the fig tree;

When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is

nigh, even at the doors. 30 Verily I say unto you, that this generation shall not

pass, till all these things be done. 31 Heaven and earth shall pass away: but

my words

that he take any thing of his hous. & he

that schal be in the feeld, turne not

agen bihynde for to take his cloth. So-

theli wo to hem that ben with childe &

norischen in tho dayes. Therfore preie

ye that thei be not don in wyntir. Forso-

the thilke dayes of tribulacioun schulen

be suche, whiche maner weren not

fro the bigynnyng of creature which

God made til now, nethir schulen be. &

no but the Lord hadde breggid the day-

es, al mankynde hadde not be saaf;

but for the chosene whiche he chees,

the Lord hath maad schort the dayes.

And thanne if ony man schal seie to you,

Lo here is Crist, Lo there; bileue ye not.

For false Cristis & false profetis schulen

ryse, & schulen gyue tokenes & won-

dris, to disseyue if it may be don

yhe the chosene. Therfore se ye, Lo I haue

bifore seid to you alle thingis. But in

tho dayes aftir that tribulacioun, the

sonne schal be maad derk; & the moo-

ne schal not gyue hir schynyng; &

sterris of heuene schulen falle down,

& vertues that ben in heuenes sch-

ulen be mooued. & thanne thei schulen

se mannis sone comynge in cloudis of

heuene, with greet vertu & glorie.

& thanne he schal sende hise aungels,

& schal gadre his chosene fro fou-

re coostis, fro the higheste thing of er-

the, til to the higheste thing of heuene.

Forsothe of the fige tre, lerne ye the

parable. Whanne now his braunche

is tendre & leeuys ben sprungun out,

ye knowen that somer is in the nexte.

So & whanne ye schulen seen thes thingis

be maad, wite ye that it is in the nexte

in the doris. Treuli I seie to you that

this generacioun schal not passe awei,

til alle thes thingis be don. Heuene &

erthe schulen passe, but my wordis

shall not pass away. 32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 33 Take ye heed, watch and pray: for ye know not when the time is. 34 For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. 35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: 36 Lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.

Mark 14 1 After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. 2 But they said, Not on the feast day, lest there be an uproar of the people. 3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. 4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? 5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. 6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. 7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

schulen not passe. Treuli of that day or our, no man woot nethir aungels in heuene, nethir the sone, ~~no but the so~~ ~~ne~~ no but the fadir. Se ye, wake ye, & preie ye; for ye witen not, whanne ty-me is. For as a man which goith fer in pilgrimage, lefte his ~~his~~ hous, & gaf to hise seruauentis power of euery werk; & comaundide to the porter, that he wake. Therfore wake ye; for ye witen not whanne the lord of the hous cometh, in the euentyd or in mydnyght, or cockis crowyng, or morewyng; lest whanne he schal come sudenli, he fynde you slepinge. Forsothe that that I seye to you, I seye to alle wake ye. //c. xiiii.//
Forsothe pask & the feeste of therf looues that is withouten sourdough, was aftir twey dayes. And the higheste prestis & scribis soughten, how thei schulden holde him with gile & sle. Sotheli thei seiden, Not in the feeste day, lest per aenture noyse were maad in the peple. & whanne he was at Betanye in the hous of Symound leprous & restide, awomman cam hauynge a box of alabastre of precious oynement spikenard. & whanne the box of alabastre was brokun, she heelde out on his heed. Forsothe ther weren summe beringe vnworthili or heuyli withinne hem silf & seiynge, Wherto is this loss of oynement maad? for this oynement myghte haue be sold *for* more than thre hundrid pens, & be gouun to pore men. & thei groyneden or gnastiden agens hir. Sothli Ihesus seide, Sufre ye hir. What be ye heuy to hir? She hath wrought good werk in me; for euermore ye schulden haue pore men with you, & whanne ye wolen, ye moun do wel to hem. Forsothe ye schulden not euer-



8 She hath done what she could: she is come aforehand to anoint my body to the burying. 9 Verily I say unto you, Wheresoeuer this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. 10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. 11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. 12 And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? 13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. 14 And wheresoeuer he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? 15 And he will shew you a large upper room furnished and prepared: there make ready for us. 16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. 17 And in the evening he cometh with the twelve. 18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. 19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? 20 And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. 21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if

more haue me; she dide that that she hadde, she bifore cam forto annoynte my body into biring. Treuli I seie to you, where euere this gospel schal be prechid in al the world, & that that this womman hath don schal be told into mynde of hir. ¶ And Iudas Scarioth oon of the te twelue, wente to the higheste prestis, that he schulde bitraye him to hem. Whiche heeringe ioiyede, & bihighten hem to gyue hym money. & he soughte how he schulde bytraye hym couenably. And the firste day of therf looues, whanne thei offriden pask, the disciplis seyen to him, Whidur wilt thou we gon & make redy to thee, that thou ete pask? & he sendid tweyne of hise disciplis, & seith to hem, Go ye into the citee, & amanberinge a galoun of watir schal meete you; suwe ye him, & whidur euere he entrith, seie ye to the lord of the hous that the maistir seith, Where is my fulfilling or etyng place, where I schal ete pask with my disciplis? & he schal schewe to you a greet soupyng place strewid, & there make ye redy to us. & hise disciplis wenten forth, & camen into the citee, & founden as he hadde seid to hem, & thei maden redy the pask. Sotheli whanne euentyd was maad, he cam with twelue. & whanne thei saten at the mete & eeten, Ihesu seide, Treuli I seie to you, that oon of you that etith with me schal bitraye me. And thei bigunnen forto be sori & to seie to him, ech bi hym silf, Whether I? Which seide to hem, Oon of twelue, that puttith the hond with me in the plater. & sotheli mannis sone goth, as it is writun of hym. But wo to that man, by whom mannis sone schal be betrayed. It were good to him if thilke

he had never been born. 22 And as they did eat, Ihesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. 23 And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. 24 And he said unto them, This is my blood of the new testament, which is shed for many. 25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. 26 And when they had sung an hymn, they went out into the mount of Olives. 27 And Ihesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. 28 But after that I am risen, I will go before you into Galilee. 29 But Peter said unto him, Although all shall be offended, yet will not I. 30 And Ihesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. 31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. 32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. 33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; 34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. 35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. 36 And he said, Abba,

man hadde not be born. & while thei eeten, Ihesus took breed, & blesside & brak, & gaf to hem & seyde, Take ye; this is my body. & whanne the cuppe was takun, he dide graces & gaf to hem, & alle drinken therof. And he seide to hem, This is my blood of the newe testament, which schal be sched out for manye. Treuly I seye to you, for now I schal not drynke of this fruyt of vyne, til into that day whanne I schal drynke it newe in the rewme of God. & whanne the ympne or heriyng was seid, thei wenten out into the hil of olyues. & Ihesus seide to hem, Alle ye schulen be sclaunderid in me in this nyght, for it is writun, I schal smyte the schepharde, & the scheep of the flock schulen be disparplid. But aftir that I schal ryse agen; I schal go before you into Galile. Forsothe Petre seide to him, Though alle schulen be sclaunderid, but not I. & Ihesus seide to him, Treuli I seie to thee that to day bifore that the koc in this nyght twyes gyue vois, thries thou schalt deny me. And he spak more, Though it bihoue me to dye to gidre with thee, I schal not deny thee. Sotheli in lik manner, & alle seiden. & thei comen into a place, to whom the name is Gethsemany. & he seide to hise disciplis, Sitte ye here, the while I preye. & he took Petre & Iames & Iohn with him, & bigan for to drede & to be a noyed. & he seide to hem, My soule is soreful til to the deeth; susteyne ye or abide ye here, & wake ye with me. & whanne he hadde gon forth a litle, he felde down on the erthe & preiede, that if it myghte be, the hour schulde passe fro him. & he seide, Abba

Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. 37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? 38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. 39 And again he went away, and prayed, and spake the same words. 40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. 41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. 42 Rise up, let us go; lo, he that betrayeth me is at hand. 43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. 44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. 45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. 46 And they laid their hands on him, and took him. 47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. 48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? 49 I was daily

fadir, alle thingis ben possible to thee; bere ouer fro me this cuppe; but not that * I wole, but that that thou wolt be don. And he cam, & fond hem slepinge. & he seide to Petre, Symount slepist thou? Myghtest thou not wake with me oon our? Wake ye & preie ye, that ye entre not into temptacioun; forsothe the spirit is redy, but the fleisch is syk. And eftsoone he goynge, preiede, seiynge the same word. And he turned agen eftsoone, fond hem slepinge, for her ygen weren greued, & thei knowen not what thei schulden answer to him. And he cam the thridde tyme, & seide to hem, Slepe ye now & reste ye; it suffisith. The our is comun, lo mannis sone schal be bitrayed into the hondis of synful men. Ryse ye, go we. Lo he that schal bitraye me is nygh. ¶ And yit the while he spac, Iudas Scariot oon of the twelue cam, & with hym moche company with swerdis & staues, sent fro the higheste prestis & scribis & fro the eldre men. Forsothe his traitor hadde gouun to him a tokene, seiynge, Whom euere I schal kisse, he it is; holde ye hym, & lede ye warli. & whanne he cam, anoon he comynge to him seide, Maistir, and he kisside hym. & thei leiden hondis on him, & heelden him. Sotheli oon of men stondinge aboute drowgh out a swerd & smoot the seruaunt of the higheste preest, & kittede of his eere. & Ihesus answeringe, seide to hem, As to a theef ye han gon out with swerdis & staues, for to take me. Day bi day I was

* that

with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. 50 And they all forsook him, and fled. 51 And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: 52 And he left the linen cloth, and fled from them naked. 53 And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. 54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire. 55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. 56 For many bare false witness against him, but their witness agreed not together. 57 And there arose certain, and bare false witness against him, saying, 58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59 But neither so did their witness agree together. 60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? 61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? 62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. 63 Then the high priest rent his clothes, and saith, What need we any further witnesses?

at you & taughte in the temple; & ye heelden not me; but that the scripturis be fulfillid. Thanne alle hise discipulis forsakinge him, fledden. Sotheli sum yong man clothid with lynnen cloth on the bare, suwede hym & thei heelden him; and whanne the lynnen cloth was forsakun, he fleiy nakid away fro hem. And thei ledden Ihesu to the higheste preest, & alle the prestis & scribis & eldre men camen to gidre. Forsothe Petre suede him after til to with ynne, into the halle of the higheste preest; and he sat with the mynisters, & warmyde hym at the fier. Forsoth the higheste prestis & al the counceil soughten witnessing agens Ihesu, that thei schulden gyue him to the deeth, nethir thei founden. For manye seiden fals witnessing agens hym, & the witnessingis weren not couenable. & summe rysinge, baren fals witnessing agens hym & seiden, For we han herd hym seiyng, I schal vndo this temple maad with hondis, & aftir the thridde day I schal bilde another, not maad with hondis. & the witnessing of hem was not couenable. & the higheste preest risynge vp into the middel, axide Ihesu & seide, Answerist thou not ony thing to tho thingis, that ben put agens thee of these? Sotheli he was stille, & answeride no thing. Eftsoone the higheste preest axide hym, & seide to him, Art thou Crist the sone of blessid God? Sotheli Ihesu seide to him, I am; and ye schulen se mannis sone sittinge on the righthalf of the vertu of God, & comynge in cloudis of heuene. Forsothe the higheste preest to rent his clothis & seide, What yit desiren we witnessingis?

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Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. 65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands. 66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest: 67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. 68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. 69 And a maid saw him again, and began to say to them that stood by, This is one of them. 70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilaean, and thy speech agreeth thereto. 71 But he began to curse and to swear, saying, I know not this man of whom ye speak. 72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Mark 15 1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. 2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. 3 And the chief priests accused him of many things: but he answered nothing. 4 And Pilate asked him again, saying, Answerest

Ye han herd blasfemye. What semeth to you? Whiche also condempneden him, for to be gilty of deeth. & summe bigunnen for to bi spete him & to hyde his face, & smite him with boffatis, & seie to him, Profecie thou. And the mynisters beeten him with strokis or buffatis. & whanne Petre was in the halle bynethe, oon of the handmaydens of the higheste preest cam. And whanne she hadde seyn Petre warmynge him, she biholdinge him seide, & thou were with Ihesu of Nazareth; and he denyede seiyng, Nethir I woot, nethir I knowe, what thou seist. & he wente withoutforth bifore the halle, & anoon the cok crew. Eftsoone forsothe whanne anothir handmayde hadde seyn him, she bigan for to seye to men ston- dinge aboute, that this is of hem; & he eftsoone denyede. & aftir al- til eftsoone thei that stooden nygh, sei- den to Petre, Verily thou art of hem; for whi & thou art of Galile. Sotheli he bigan to curse & swere, for I knowe not this man whom ye seyen; and anoon eftsoones the cok crew, & Petre bithoughte on the word that Ihesus hadde seid to him, bifore the cok crowe tweyes, thries thou schalt de- nye me; & he bigan for to wepe. And anoon in //c. xv.// the morwetyde the higheste prestis makinge councel with the eldre men & scrybis & al the coun- ceil, bounden Ihesu & ledden & bitoo- ken to Pilat. & Pilat axide hym, Art thou king of Iewis? and Ihesu answeringe, seide to him, Thou seist. & the higheste prestis accusiden hym in many thingis. Pilat forsothe eft- soone axide him & seide, Answerist

thou nothing? behold how many things they witness against thee. 5 But Jesus yet answered nothing; so that Pilate marvelled. 6 Now at that feast he released unto them one prisoner, whomsoever they desired. 7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. 8 And the multitude crying aloud began to desire him to do as he had ever done unto them. 9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? 10 For he knew that the chief priests had delivered him for envy. 11 But the chief priests moved the people, that he should rather release Barabbas unto them. 12 And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? 13 And they cried out again, Crucify him. 14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. 15 And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. 16 And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. 17 And they clothed him with purple, and platted a crown of thorns, and put it about his head, 18 And began to salute him, Hail, King of the Jews! 19 And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. 20 And when they had mocked him, they took off the purple from him, and put his own clothes

thou not only thing? Seest thou in how many thingis thei accusen the? Forsothe Ihesus more answeride no thing, so that Pilat wundride. Forsothe bi the feeste day he was wont to leeue to hem * of men boundun, whom euere thei axiden. Forsothe oon was that was seid Barabas, that was boundun with men of dissencioun, that hadde don manslaughter in seducioun that is debate in citee. And whanne the cumpany hadde stighed, he bigan for to preie, as he euermore dide to hem. Sotheli Pilat answeride to hem & seide, Wolen ye I leeue to you the king of Iewis? for he wiste, that the higheste prestis hadden takun him by enye. Forsothe the bischopis stireden the cumpany of peple, that more he schulde leeue to hem Barabas. Forsothe eftsoone Pilat answeringe, seide to hem, What therfore wolen ye I schal do to the king of Iewis? And thei eftsoone crieden, Crucifie him or put him on the cross. Forsothe Pilat seide to hem, Sotheli what of yuel hath he don? And thei cryeden more, Crucifie hym. Sotheli Pilat willinge for to do ynow to the peple, lefte to hem Barabas; & bitook to hem Ihesu betun with scorgis, that he schulde be crucified. Forsothe knyghtis ledden him with inne, & to the porche of the moothalle, and thei clepiden to gidre al the cumpany of knyghtis, & clothiden him purpur. & thei foldinge a crowne of thornes, puttiden on hym. And thei bigunnen for to greete him, & seiden, Heil thou kyng of Iewis. & thei han smyte his heed with a reede, & bispatten him; and thei knelinge, worschipeden him. & aftir that thei hadden scorned him, thei vnclothiden him fro purpur, & clo-

* oon

on him, and led him out to crucify him.
 21 And they compel one Simon a
 Cyrenian, who passed by, coming out of
 the country, the father of Alexander and
 Rufus, to bear his cross. 22 And they
 bring him unto the place Golgotha, which
 is, being interpreted, The place of a skull.
 23 And they gave him to drink wine
 mingled with myrrh: but he received it not.
 24 And when they had crucified him, they
 parted his garments, casting lots upon
 them, what every man should take.
 25 And it was the third hour, and they
 crucified him. 26 And the superscription
 of his accusation was written over, THE
 KING OF THE JEWS. 27 And with him
 they crucify two thieves; the one on his
 right hand, and the other on his left.
 28 And the scripture was fulfilled, which
 saith, And he was numbered with the
 transgressors. 29 And they that passed
 by railed on him, wagging their heads, and
 saying, Ah, thou that destroyest the temple,
 and buildest it in three days, 30 Save
 thyself, and come down from the cross.
 31 Likewise also the chief priests
 mocking said among themselves with the
 scribes, He saved others; himself he cannot
 save. 32 Let Christ the King of Israel
 descend now from the cross, that we may
 see and believe. And they that were
 crucified with him reviled him. 33 And
 when the sixth hour was come, there was
 darkness over the whole land until the
 ninth hour. 34 And at the ninth hour
 Jesus cried with a loud voice, saying, Eloï,
 Eloï, lama sabachthani? which is, being
 interpreted, My God, my God, why hast thou
 forsaken me? 35 And some of them that
 stood by, when they heard it, said, Behold, he
 calleth Elias. 36 And one ran and filled a
 sponge full of vinegar, and put it

thiden him with hise clothis; & ledden
 out hym, to schulden crucifie
 hym. And thei compelliden a man that
 passide the weye, that cam fro the
 toun Symound of Syrenen the fadir
 of Alisaundre & of Rufe to bere his
 cross. And thei leden hym into a place
 Golgatha, that is to seie the place of cal-
 uerie; & thei gauen to him to drynke wyn
 meddlid with myrre, & he took not. &
 th thei crucifieden him; and departiden
 his clothis & kesten lott on tho who
 schulde take what. And it was the
 thridde our, & thei crucifieden him. & the
 tytyle of his cause was writun, Kyng
 of Iewis. & thei crucifien with hym
 twey theues, oon at the righthalf &
 oon at his lefthalf. And the scripture
 was fulfillid that seith, & he is ordey-
 ned with wickid men. And as thei
 passiden forth, thei blasfemyden hym,
 mouynge her heedis & seyinge, Vathe
 thou that distriest the temple of God,
 & in thre dayes bildist it agen. Come a
 down fro the cross, & make thi self
 saaf. Also the higheste prestis stony-
 den him ech to othir with the scribis
 & seiden, He made othere men saaf, he
 may not saue him self. Crist king of
 Ysrael come doun now fro the cross
 that we seen & bileue. And thei that
 weren crucified with him, dispiseden
 him. & whanne the sixte our was come,
 derknessis weren maad on al the er-
 the, til into the nynthe our. And in
 the nynthe our Ihesus criede with a
 greet voys, & seide, Heloy, Heloy,
 lamasabany, that is to seye, my God,
 my God, whi hast thou forsakun me?
 And summe of men that stooden abou-
 te herden & seiden, Lo he clepith He-
 lye. & oon ran & fillide a spounge
 with the vynegre & puttide it a-

on a reed, and gave him to drink, saying,
Let alone; let us see whether Elias will
come to take him down. **37** And Ihesus
cried with a loud voice, and gave up the
ghost. **38** And the veil of the temple was
rent in twain from the top to the bottom.
39 And when the centurion, which stood
over against him, saw that he so cried out,
and gave up the ghost, he said, Truly this
man was the Son of God. **40** There were
also women looking on afar off: among
whom was Mary Magdalene, and Mary the
mother of James the less and of Ioses, and
Salome; **41** (Who also, when he was in
Galilee, followed him, and ministered unto
him;) and many other women which came
up with him unto Jerusalem. **42** And
now when the even was come, because it
was the preparation, that is, the day before
the sabbath, **43** Joseph of Arimathaea,
and honourable counsellor, which also
waited for the kingdom of God, came, and
went in boldly unto Pilate, and craved the
body of Ihesus. **44** And Pilate marvelled if
he were already dead: and calling unto him
the centurion, he asked him whether he
had been any while dead. **45** And when
he knew it of the centurion, he gave the
body to Joseph. **46** And he bought fine
linen, and took him down, and wrapped
him in the linen, and laid him in a
sepulchre which was hewn out of a rock,
and rolled a stone unto the door of the
sepulchre. **47** And Mary Magdalene and
Mary the mother of Ioses beheld where he
was laid.

Mark 16 1 And when the sabbath was
past, Mary Magdalene, and Mary the
mother of James, and Salome, had bought
sweet spices, that they might come and
anoint him. **2** And very

boute to a reede, & gaf to him drynke
& seide, Suffre ye se we if Helye
come ~~for~~ to do hym down. And Ihesus
gaf out a greet cry, & diede. &
the veil of the temple was rent
a two, fro the higheste to bynethe.
But the centurien that stood forn
agens sigh that he so cryinge hadde
died, & seide, Verili this man was
Godis sone. And there weren also
wymmen biholdinge fro a fer, among
whiche was Mari Maudeleyn &
Marie the modir of Iames the les-
se & of Iosep & of Salome. & whanne
Ihesus was in Galile, thes folewiden
him & ministreden to hym; & many
othere wymmen that camen vp to
gidre with hym to Ierusalem. And whan
euentyd was come, for it was the
euentyd which is bfore the sabat,
Ioseph of Armath the noble decu-
rioun cam, and he abood the rew-
me of God. & booldly he entride
to Pilat, & axide the body of Ihesu;
but Pilat wondride if he were
now deed. And whanne the centurion
was clepid, he axide hym if he we-
re deed. And whanne he knew of
the centurion, he grauntide the
body of Ihesu to Ioseph. & Ioseph
boughte lynnyn cloth, & took hym
doun, & wlapide in the lynnyn cloth,
& leide him in a sepulchre that was
hewun of a stoon, & walewide a
ston to the dore of the sepulchre.
And Mari Mawdeleyn & Marie
of Ioseph biheelden where he
was leyd. //c. xvi.//
And whanne the sabat was
passid, Marie Mawdeleyn
& Marie of Iames & Salome bough-
ten swete smellinge oynementis
to come & to anoynte Ihesu. & ful

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early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great. 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. 6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. 7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. 8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid. 9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. 10 And she went and told them that had been with him, as they mourned and wept. 11 And they, when they had heard that he was alive, and had been seen of her, believed not. 12 After that he appeared in another form unto two of them, as they walked, and went into the country. 13 And they went and told it unto the residue: neither believed they them. 14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. 15 And he said unto them, Go ye into all the world, and preach the gospel

eerly in oon of the woke dayes, thei camen to the sepulcre, whanne the sunne was risun. & thei seiden to gidre, Who schal moue away to us the ston, fro the dore of the sepulcre? & thei biheelden & syen the stoon walewid away; for it was ful greet. & thei geden into the sepulcre & syghen ayonglyng, hilid with a whit stole, sittinge at the righthalf, & thei weren a feerd. Which seith to hem, Nyle ye drede; ye seken Ihesu of Nasareth crucified; he is risun, he is not here; lo the place where thei leiden hym. But go ye, & seie ye to hise disciplis & to Petre, that he schal go bifore you into Galile; there ye schulen se him, as he seide to you. And thei geden out, & fledden fro the sepulcre; for drede & quakyng hadde asaylid hem, & to no man thei seiden ony thing, for thei dredde. & Ihesus roos erly the firste day of the woke, & apperide first to Mari Mawdeleyn fro whom he hadde cast out seuene deuelis. And she gede & tolde to hem that hadden ben with him whiche weren weylinge & wepinge; and thei heeringe that he lyuede, & was seyn of hir bileueden not. But aftir thes thingis whanne tweyne of hem wandriden, he was schewid in anothir liknesse to hem goynge into atoun. & thei geden & teelden to the othere, & nethir thei bileueden to hem. But at the laste whanne the enleuene disciplis saten at mete, Ihesus apperide to hem, & reprouede the vnbileue of hem, & the hardnesse of herte; for thei bileueden not to hem, that hadden seyn that he was risun fro deeth. & he seide to hem, Go ye into al the world, & preche the gospel

to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. 19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

to ech creature, who that bileueth, & is baptisid, schal be saaf; but he that bileueth not schal be dampned. And these tokenes schulen suwe hem that bileuen in my name, thei schulen caste out fendis; thei schulen speke with newe tungis; thei schulen do away serpentis; & if thei drynken ony venym, it schal not noye hem. Thei schulen sette her hondis on syke men, & thei schulen wexe hole. & the Lord Ihesu, aftir he hadde spokun to hem, was takun up into heuene; and he sittith on the righthalf of God. & thei geden forth & prechiden euerywhere, for the Lord wroughte with hem & confermide the word with signes folewyng. //Here endith the gospel of Mark, & bigynneth the prolog of the gospel of Luk// Luk was aman of Syrie bi nacoun, & of Antioche, & was alche in craft, & adisciple of apostlis. Aftirward he sude Poul til to his endyng, & seruide God, & was with oute greet synne. For nethir he hadde a wyf in ony tyme, nethir children, and he diede in Bithynye at lxxiiii yeer, & was ful of the Hooly Gost. & whanne gospels weren writun bi Matheu in Iudee & bi Mark in Ytalie, Luk bi stiring of the Hooly Goost wroot this gospel in the cuntrees of A-caye. The mooste nede of his traueil was this, that the manhed of Crist schulde be opyn to feithful Greekis, by alle profetis that God schulde come in fleisch; that is to schewe by alle profetis, that Crist schulde be God & man to gidre, lest cristen Greekis token heede to the fablis of Iewis, & weren holdun in desyr aloone of Moyses lawe. & Luk trauelide lest ethir thei weren

Luke 1 1 Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, 2 Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; 3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, 4 That thou mightest know the certainty of those things, wherein thou hast been instructed. 5 There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. 6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 7 And they had no child, because that Elisabeth was barren, and they both were now well stricken in years. 8 And it came to pass, that while he executed the priest's office before God in the order of his course, 9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. 10 And the whole multitude of the people were praying without at the time of incense. 11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. 12 And when Zacharias saw him, he was troubled, and fear fell upon him. 13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. 14 And thou shalt have joy and gladness; and many shall rejoice at his birth. 15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall

disseyued bi fablis of ertikis & fonned stelthis, & felden a wey fro treuthe. This Luk bigynneth at the concepcioun & natiuite of Iohn baptist, & discryueth the natiuite & bapty m & preching of Crist, & his deeth & risyng agen & assencioun. // **Ierom in his prologe on Luk, seith pleynli this sentence. & now bigynneth the gospel. c. p.**// In the dayes of Eroude kyng of Iudee ther was a preest, Sacarie bi name, of the sort of Abia; & his wyf was of the doughtris of Aaron, & hir name was Elisabeth; and bothe weren iust before God, goynge in alle the maundementis & iustifyngis of the Lord, withoute pleynt. And thei hadden no child, for Elizabeth was bareyne, & bothe weren of greet age in her daies. & it bifel that whanne Sacarie schulde do the office of preesthod in the ordre of his cours to fore God aftir the custom of the presthod, he wente forth bi lot & entride into the temple to encensen. & al the multitude of the peple was withouteforth, & preide in the our of encensyng. And an aungel of the Lord apperide to hym, & stood on the righthalf of the auter of incense. & Sacarie seyng was afrayed, & drede fel vpon hym. & the aungel seide to hym, Sacarie drede thou not, for thi preier is herd, & Elisabeth thi wyf schal bere to thee a sone, & his name schal be clepid Iohn. And ioye & gladyng schal be to thee, & manye schulen haue ioye in his natiuite; for he schal be greet before the Lord, & he schal not drynke wyn ne sydir, & he schal

be filled with the Holy Ghost, even from his mother's womb. 16 And many of the children of Israel shall he turn to the Lord their God. 17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. 18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. 19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. 20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season. 21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple. 22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. 23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. 24 And after those days his wife Elisabeth conceived, and hid herself five months, saying, 25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men. 26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, 27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name

be fulfillid with the Hooly Gost, yit of his modir wombe. & he schal conuerter many of the children of Ysrael, to her Lord God; & he schal go bfore him in the spirit & *the* vertu of Hely, & he schal turne the hertis of the fadris into the sones, & men out of bileue to the prudence of iust men to make redi a parfyt peple to the Lord. And Sacarie seide to the aungel, Wherof schal I wite this; for I am old, & my wyf hath go fer in hir dayes. And the aungel answeride & seide to him, For I am Gabriel, that stonde nygh bfore God, & I am sent to thee, to speke & to euaungelise to thee these thingis. And lo thou schalt be doumbe & thou schalt not mowe speke til in to the day in which these thingis schulen be don; for thou hast not bileued to my wordis, whiche schulen be fulfillid in her tyme. And the peple was abidinge Zacarie, & thei wondriden that he tariede in the temple. And he gede out & myghte not speke to hem, & thei knewen that he hadde seyn a visioun in the temple. & he bekenyde to hem & he dwellide stille doumb. ¶ And it was don, whanne the dayes of his office weren fulfillid, he wente into his hous. And aftir thes dayes Elizabeth his wyf conceyuede, & hidde hir fyue monethis & seide, For so the Lord dide to me, in the dayes in whiche he biheeld to take away my reprof a mong men. ¶ But in the sixte monethe the aungel Gabriel was sent fro God, into a cite of Galile, whos name was Nazareth, to a mayden weddid to a man, whos name was Ioseph, of the hous of Dauith; & the na-



was Mary. 28 And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. 29 And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. 30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God. 31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. 34 Then said Mary unto the angel, How shall this be, seeing I know not a man? 35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. 36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. 37 For with God nothing shall be impossible. 38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. 39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda; 40 And entered into the house of Zacharias, and saluted Elisabeth. 41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb;

me of the mayden was Marie. & the aungel entride to hir, & seide, Heil ful of grace the Lord be with thee, blessid be thou among wymmen. And whane she hadde herd she was troublid in his word, & thoughte what maner salutacioun this was. & the aungel seide to hir, Ne drede not thou Marie; for thou hast foundun grace a- nentis God. Lo thou schalt conceyue in wombe, & schalt bere a sone; & thou schalt clepe his name Ihesus. This schal be greet, & he schal be clepid the sone of the higheste; and the Lord God schal gyue to him the seete of Da- uith his fadir, & he schal regne in the hous of Iacob withouten ende; and of his rewme, schal be noon ende. & Marie seide to the aungel, On what maner schal this thing be don? for I knowe not man? & the aun- gel answeride & seide to hir, The Hoo- ly Gost schal come fro aboue into thee, & the vertu of the higheste schal ouer shadowe thee. & therfore that hooly thing that schal be born of thee, schal be clepid the sone of God. & lo Eliza- beth thi cosyn, & she also hath con- ceuyed a sone in hir eelde, & this monethe is the sixte to hir that is clepid bareyn; for euery word sch- al not be impossible anentis God. And Marie seide, Lo the handmay- den of the Lord, be it don to me afir thi word; and the aungel departide fro hir. ¶ And Marie roos up in tho dayes & wente with haste into the mountaynes into a citee of Iu- dee. & she entride into the hous of Zacarie, & grette Elizabeth. & it was don as Elizabeth her- de the salutacioun of Marie, the yong child in hir wombe gladide,

and Elisabeth was filled with the Holy Ghost: 42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. 43 And whence is this to me, that the mother of my Lord should come to me? 44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. 45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord. 46 And Mary said, My soul doth magnify the Lord, 47 And my spirit hath rejoiced in God my Saviour. 48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. 49 For he that is mighty hath done to me great things; and holy is his name. 50 And his mercy is on them that fear him from generation to generation. 51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. 52 He hath put down the mighty from their seats, and exalted them of low degree. 53 He hath filled the hungry with good things; and the rich he hath sent empty away. 54 He hath holpen his servant Israel, in remembrance of his mercy; 55 As he spake to our fathers, to Abraham, and to his seed for ever. 56 And Mary abode with her about three months, and returned to her own house. 57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son. 58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. 59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him

and Elizabeth was fulfillid with the Hooli Gost, & criede with a greet vois & seyde, Blessid be thou among wymmen, & blessid be the fruit of thi wombe. & wherof is this thing to me, that the modir of my Lord come to me? For lo as the vois of thi salutacioun was maad in myn eeris, the yonge child gladide in ioie in my wombe. & blessid be thou that hast bileued; for thilke thingis that ben seid of the Lord to thee schulen be parfytli don. & Marie seide, My soule magnifieth the Lord, & my spiryt hath gladid; in God myn heelte; for he hath biholdun the mekenesse of his handmayden. For lo of this, alle generaciouns schulen seie that I am blessid; for he that is myghti hath don to me grete thingis, & his name is hooly. & his mercy is fro kynrede into kynredis, to men that dreden hym. He made myght in his arm, he scatteride proude men with the thought of his herte; he sette doun myghti men fro seete, & enhauncide meke men. He hath fulfillid hungri men with goodis, & he hath left ryche men voyde. He hauynge mynde of his mercy, took Ysrael his child; as he hath spokun to oure fadris, to Abraham & to his seed into worldis. And Marie dwellide with hir as it were thre monethis, & turnede agen into hir hous. But the tyme of beringe child was fulfillid to Elyzabeth, & she bar a sone. & the neigheboris & cosyns of hir herden that the Lord hadde magnified his merci with hir, & thei thankiden him. And it was don in the eighteth day thei camen to cumside the child, & thei clepiden hym

Zacharias, after the name of his father.
 60 And his mother answered and said,
 Not so; but he shall be called John.
 61 And they said unto her, There is none
 of thy kindred that is called by this name.
 62 And they made signs to his father,
 how he would have him called. 63 And
 he asked for a writing table, and wrote,
 saying, His name is John. And they
 marvelled all. 64 And his mouth was
 opened immediately, and his tongue
 loosed, and he spake, and praised God.
 65 And fear came on all that dwelt round
 about them: and all these sayings were
 noised abroad throughout all the hill
 country of Judaea. 66 And all they that
 heard them laid them up in their hearts,
 saying, What manner of child shall this be!
 And the hand of the Lord was with him.
 67 And his father Zacharias was filled
 with the Holy Ghost, and prophesied,
 saying, 68 Blessed be the Lord God of
 Israel; for he hath visited and redeemed his
 people, 69 And hath raised up an horn of
 salvation for us in the house of his servant
 David; 70 As he spake by the mouth of
 his holy prophets, which have been since
 the world began: 71 That we should be
 saved from our enemies, and from the
 hand of all that hate us; 72 To perform
 the mercy promised to our fathers, and to
 remember his holy covenant; 73 The
 oath which he sware to our father
 Abraham, 74 That he would grant unto
 us, that we being delivered out of the hand
 of our enemies might serve him without
 fear, 75 In holiness and righteousness
 before him, all the days of our life.
 76 And thou, child, shalt be called the
 prophet of the Highest: for thou shalt go
 before the face of the Lord to prepare his
 ways; 77 To give knowledge of salvation
 unto his people by the remission of their
 sins,

Zacarie bi the name of his fadir.
 And his modir answeride & seide,
 Nay, but he schal be clepid Iohn.
 & thei seiden to hir, for no man is in
 thi kynrede, that is clepid this name;
 & thei bekeneden to his fadir, what
 he wolde that he were clepid. & he ax-
 ynge a poyntel, wroot seiynge,
 Iohn is his name; & alle men won-
 driden. & anoon his mouth was o-
 penyd, and his tunge, & he spak,
 & blesside God; & drede was maad
 on alle her neigheboris, & alle thes
 wordis weren pupplischid on alle
 the mounteyns of Iudee. & alle men
 that herden puttiden in her herte,
 & seiden what maner child schal this
 be? for the hond of the Lord was
 with hym. And Zacarie his fadir
 was fulfillid with the Hooly Gost,
 & profeciede & seide, Blessid be the
 lord God of Ysrael, for he hath visi-
 ted & maad redempcioun of his peple;
 and he hath rerid to us an horn of
 heelthe, & in the hous of Dauith his ch-
 ild. As he spak by the mouth of his
 hooli profetis, that weren fro the
 world. Heelthe fro oure enemyes,
 & fro the hond of alle men that hati-
 den us. To do mercy with oure fadris,
 & to haue mynde of his hooly testa-
 ment, the greet ooth that he swoor to
 Abraham oure fadir, to gyue himself
 to us, that we withoute drede delyuer-
 ed fro the hond of oure enemyes,
 serue to him. In hoolynesse & ryghtwis-
 nesse bifore hym, in alle oure da-
 yes. And thou child schalt be clepid
 the profete of the higheste, for thou sch-
 alt go bifore the face of the Lord to
 make redy his weyes; to gyue sci-
 ence of heelthe to his peple, into
 remmyssioun of her synnes

78 Through the tender mercy of our God;
whereby the dayspring from on high hath
visited us, 79 To give light to them that
sit in darkness and in the shadow of death,
to guide our feet into the way of peace.

80 And the child grew, and waxed strong
in spirit, and was in the deserts till the day
of his shewing unto Israel.

Luke 2 1 And it came to pass in those
days, that there went out a decree from
Caesar Augustus, that all the world should
be taxed. 2 (And this taxing was first
made when Cyrenius was governor of
Syria.) 3 And all went to be taxed, every
one into his own city. 4 And Joseph also
went up from Galilee, out of the city of
Nazareth, into Judaea, unto the city of
David, which is called Bethlehem; (because
he was of the house and lineage of David:)
5 To be taxed with Mary his espoused
wife, being great with child. 6 And so it
was, that, while they were there, the days
were accomplished that she should be
delivered. 7 And she brought forth her
firstborn son, and wrapped him in
swaddling clothes, and laid him in a
manger; because there was no room for
them in the inn. 8 And there were in the
same country shepherds abiding in the
field, keeping watch over their flock by
night. 9 And, lo, the angel of the Lord
came upon them, and the glory of the Lord
shone round about them: and they were
sore afraid. 10 And the angel said unto
them, Fear not: for, behold, I bring you
good tidings of great joy, which shall be to
all people. 11 For unto you is born this
day in the city of David a Saviour, which is

by the inwardnesse of the merci of
oure God, in the which he spryngyn-
ge vp fro an high, hath visyted us,
to gyue light to hem that sitten in derc-
nessis, & in schadowe of deeth; to
dresse oure feet, into the weye
of pees. & the child wexide, and
was coumfortid in spirit; & was
in desert placis, til to the day of
his schewing to Ysrael. //c. ii.//
And it was don in tho day-
es a maundement wente
out fro the emperour, that
al the world schulde be discryued.
This firste discryuyng was maad
of Ciryng Iustice of Sirye, & alle
men wenten to make professioun,
ech into his owne citee. & Ioseph
wente vp fro Galile fro the cite
Nazareth into Iudee into a ci-
te of Dauith that is clepid Bethle-
em, for that he was of the hous &
of the meyne of Dauith, that he sch-
ulde knowleche with Marie his
wyf that * weddid to hym & was gre-
et with childe. & it was don while
thei weren there, the dayes weren
fulfillid that she schulde bere child.
And she baar hir firste born sone,
& wlapide him in clothis, & leyde
hym in a cracche, for ther was no pla-
ce to hym in no chaumbir. ¶ And sch-
eepherdis weren in the same cun-
tre, wakyng & kepyng the wacchis
of the nyght on her floc. & lo the aun-
gel of the lord stood bisydis hem,
& the clerenesse of God schynede
aboute hem, & thei dredden with
greet drede; & the aungel seide to
hem, Nyle ye drede; for lo I preche
to you a greet ioye, that schal be
to al peple. For a sauour is
born to day to you, that is Crist

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* was

Christ the Lord. 12 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. 13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 14 Glory to God in the highest, and on earth peace, good will toward men. 15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. 16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. 17 And when they had seen it, they made known abroad the saying which was told them concerning this child. 18 And all they that heard it wondered at those things which were told them by the shepherds. 19 But Mary kept all these things, and pondered them in her heart. 20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. 21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb. 22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; 23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) 24 And to offer a sacrifice according to that which is said in the law of the

the Lord in the citee of Dauith. And this is a tokene to you: ye schulen fynde ayoung child wlapid in clothis, & leyd in a cracche. & suddenly ther was maad with the aungel a multitude of heuenly knyghthod, heriynge God & seyinge, Glorie be in the higheste thingis to God, & in erthe pees be to men of good wille. & it was don, as the aungelis passiden away fro hem in to heuene, the schepardis spaken to gidre & seiden, Go we ouer to Bethlem, & se we this word that is maad, which the Lord hath maad & schewid to us. & thei hyghynge camen, & founden Marie & Ioseph & the yong child leid in a cracche. & thei seynge knewen of the word that was seid to hem of this child. And alle men that herden wonderiden, & of thes thingis that weren seid to hem of the schepardis. But Marie kepte alle thes wordis, berynge to gidre in hir herte. & the schepardis turneden agen glorifynge & heriynge God in alle thingis that thei hadden herd & seyn, as it was seid to hem. ¶ & aftir that the eighte dayes weren ended, his name was clepid Ihesus; which was clepid of the aungel, bifore that he was conseyuied in wombe. ¶ And aftir that the dayes of the purgacioun of Marie weren fulfillid aftir Moyses lawe, thei tooken him into Ierusalem to offre him to the Lord, as it is writun in the lawe of the Lord, For euery male kynde openynge the wombe, schal be clepid hooly to the Lord; & that thei schulen gyue an offryng, aftir that it is seid in the lawe of the

Lord, A pair of turtledoves, or two young pigeons. 25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. 26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. 27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, 28 Then took he him up in his arms, and blessed God, and said, 29 Lord, now lettest thou thy servant depart in peace, according to thy word: 30 For mine eyes have seen thy salvation, 31 Which thou hast prepared before the face of all people; 32 A light to lighten the Gentiles, and the glory of thy people Israel. 33 And Joseph and his mother marvelled at those things which were spoken of him. 34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; 35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. 36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; 37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. 38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption

Lord a peyre of turturis, or twey culuere briddis. And lo aman was in Ierusalem, whos name was Symeon; & this man was iust & vertuous, & abood the coumfort of Ysrael; & the Hooly Gost was in hym. & he hadde takun an answer of the Hooly Gost, that he schulde not se deeth, but he saigh furst the Crist of the Lord. & he cam in spirit into the temple. And whanne his fadir & modir ledden the child Ihesu to do aftir the custom of the lawe for hym, he took Ihesu into his armes, & he blesside God & seide, Lord now thou leeuest thi seruaunt, aftir thi word in pees; for my ygen han seyn thin heelthe, which thou hast maad redy before the face of alle peplis; light to the schewyng of hethen men, & glorie of thi peple Ysrael. & his fadir & his modir weren wondring on the thingis that weren seid of him. & Symeon blesside hem, & seide to Marie his modir, Lo this is sett into the falling doun & into the rysyng agen of many men in Ysrael, & into a tokene to whom it schal be agenseid. & swerd schal passe thurgh thin owne soule, that the thoughtis be schewid of many hertis. & Anna was a profetesse the doughtir of Fanuel of the lynage of Aser. And she hadde gon forth in many dayes & hadde lyued with hir hosebonde seuen yeer for hir maydenhod. & this was a widowe, to foure score yeer & foure. & sche departide not fro the temple, but seruede to God nyght & day, in fastingis & preieris. & this cam vpon hem in thilke our; & knowlechide to the Lord & spak of him to alle that abiden the re-

in Jerusalem. 39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. 40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him. 41 Now his parents went to Jerusalem every year at the feast of the passover. 42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast. 43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. 44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. 45 And when they found him not, they turned back again to Jerusalem, seeking him. 46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. 47 And all that heard him were astonished at his understanding and answers. 48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. 49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? 50 And they understood not the saying which he spake unto them. 51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. 52 And Jesus increased in wisdom and stature, and in favour with God and man.

Luke 3 1 Now in the fifteenth year of the reign of Tiberius

dempcioun of Ysrael. & as thei hadden ful don alle thingis afir the lawe of the Lord, thei turneden agen into Galile, into her cite Nasareth. & the child wax & was coumfortid ful of wysdom, & the grace of God was in him. & his fadir & modir wenten ech yeer into Ierusalem, in the solempne day of pask. & whanne Ihesus was twelue yeer old, thei wenten vp to Ierusalem, aftir the custom of the feeste day. & whanne the dayes weren don thei turneden agen, & the child abood in Ierusalem, & his fadir & modir knewen it not; for thei gessinge that he hadde be in the felouschip camen a dayes iurney & soughten hym among his cosyns & his knowleche. And whanne thei founden him not, thei turneden agen into Ierusalem & soughten him. & it bi-fel that aftir the thridde day, thei founden him in the temple, sittinge in the myddil of the doctours, heeringe hem & axynge hem. & alle men that herden hym, wondriden on the prudence & the answeris of hym. And thei syghen & wondriden. & his modir seide to him, Sone what hast thou do to us this? Lo thi fadir & I sorwyng, han sought thee. & he seide to hem, What is it that ye soughten me? Wisten ye not that in tho thingis that ben of my fadir, it bihoueth me to be? And thei vndirstonden not the word, which he spak to hem. & he cam down with hem & cam to Nazareth, & was suget to hem. And his modir kept to gidre alle these wordis, & bare hem in hir herte. & Ihesus profitede in wysdom, age, & grace, anentis God & men. //c. iii.// In the fyftenthe yeer of the empire of Tyberie

Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,
 2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.
 3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;
 6 And all flesh shall see the salvation of God. 7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. 9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. 10 And the people asked him, saying, What shall we do then? 11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.
 12 Then came also publicans to be baptized, and said

the emperour, whanne Pilat of Pounce gouernede Iudee, & Eroude was prynce of Galile, & Filip his brothir was prynce of Iturie & of the cuntre of Tracon, & Lisanye was prince of Abilyn vndir the princes of prestis Annas & Cayfas, the word of the Lord was maad on Iohn the sone of Sacarie in desert. & he cam into al the cuntre of Iordan, and prechide baptym of penaunce in to remmyssioun of synnes as it is writun in the book of the wordis of Isaye the profete, The vois of a criere in desert, Make ye redy the weye of the Lord, make ye his pathis right. Ech valey schal be fulfillid, & euery hil & lytil hil schal be maad louw; and schrewid thingis schulen be into dressid thingis, & scharpe thingis in to pleyn weyes; & euery fleisch schal se the heelthe of God. Therfore he seyde to the peple which wente out to be baptysid of hym, Kyndlyngis of eddris, who schewide to you to fle fro the wraththe to comynge? Therfore do ye worthi fruytis of penaunce, & bigynne ye not to seye, we han a fadir Abraham. For I seie to you, that God is myghty to reyse of thes stoones the sones of Abraham. & now an ax is sett to the roote of the tre; and therfore euery tre that makith no good fruyt schal be kitt down, & schal be cast into the fier. And the peple axide hym, & seiden, What thanne schulen we do? He answeride, & seyde to hem, He that hath twey cootis, gyue to him that hath noon; & he that hath metis, do in lyk maner. & pupplicans camen to be baptisid, & thei seiden

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unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. 15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; 16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. 18 And many other things in his exhortation preached he unto the people. 19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, 20 Added yet this above all, that he shut up John in prison. 21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, 22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. 23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, 24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

to him, Maistir what schulen we do?

And he seide to hem, Do ye no thing more than that that is ordeyned to you. And knyghtis axiden hym & seiden, What schulen also we do? & he seide to hem, Smyte ye wrongfully no man, nethir make fals calenge, & be ye apayed with youre soudis. ¶ Whanne al the peple geside & alle men thoughten in her heretis of Iohn, lest perauenture he were Crist, Iohn answeride & seide to alle men, I baptise you in watir but astrongere than I schal come after me, of whom I am not worthi to vnbynde the lace of his schoon. He schal baptise you in the Hooly Gost & fier. Whos wynewyng tool in his hond, & he schal purge his floor of corn, & schal gedre the whete in to his berne, but the chaffis he schal brenne with fier vnquenchable. & many othir thingis also he spak & prechide to the peple. ¶ But Eroude the tetrark whanne he was blamyd of Iohn for Erodias the wyf of his brothir & for alle the yuels that Eroude dide, encreside this ouer alle, & schitte Iohn in prisoun. & it was don whanne al the peple was baptisid, & whanne Ihesu was baptisid & preiede, heuene was openyd; & the Hooly Gost cam down in bodily lyknesse, as a dowfe on him. & a vois was maad fro heuene, Thou art my dereworthe sone, in thee it hath plesid to me. & Ihesu himsilf was bigynnyng as of thrity yeer, that he was gessid the sone of Ioseph, which was of Hely which was of Matath, which was of Leuy, which was of Melchi, that was of Iamne, that was of Ioseph

25 Which was the son of Mattathias, which was the son of Amos, which was the son of Naum, which was the son of Esli, which was the son of Nagge, 26 Which was the son of Maath, which was the son of Mattathias, which was the son of Semei, which was the son of Joseph, which was the son of Juda, 27 Which was the son of Joanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri, 28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, 29 Which was the son of Jose, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, 30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, 31 Which was the son of Melea, which was the son of Menan, which was the son of Mattatha, which was the son of Nathan, which was the son of David, 32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson, 33 Which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, 34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, 35 Which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, 36 Which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, 37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, 38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

Luke 4 1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, 2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. 3 And the devil said unto him, If thou be

that was of Matatie, that was of Amos, that was of Naum, that was of Hely, that was of Nagge, that was of Matath, that was of Mataty, that was of Semei, that was of Ioseph, that was of Iuda, that was of Iohanna, that was of Resa, that was of Sorobabel, that was of Salatiel, that was of Nery, that was of Melchi, that was of Addy, that was of Cosan, that was of Elmadan, that was of Her, that was of Ihesu, that was of Eleasar, that was of Iorum, that was of Mathath, that was of Leuy, that was of Symeon, that was of Iuda, that was of Ioseph, that was of Iona, that was of Elyachym, that was of Melca, that was of Menna, that was of Mathatha, that was of Nathan, that was of of Dauith, that was of of Iesse, that was of of Obeth, that was of of Booz, that was of Salmon, that was of Nason, that was of Aminadab, that was of Aram, that was of Esrom, that was of Fares, that was of Iudas, that was of of Iacob, that was of Isaac, that was of Abraham, that was of Tare, that was of Nacor, that was of Seruth, that was of Ragau, that was of Phaleth, that was of Heber, that was of Sale, that was of Chaynan, that was of Arfaxath, that was of Sem, that was of Noe, that was of Lameth, that was of Matu-sale, that was of Ennok, that was of Iareth, that was of Malaliel, that was of Caynan, that was of Enos, that was of Seth, that was of Adam, that was of God. //c. iiiii.// And Ihesu ful of the Hooly Go-
st, turnede agen fro Ior-
dan, and was led bi the spi-
rit into desert, fourty dayes. &
was temptid of the deuel, & eet
no thing in tho dayes. & whanne tho
dayes weren endid, he hungride.
& the deuel seide to him, If thou art

the Son of God, command this stone that it be made bread. 4 And Jesus answered him, saying, It is writen, That man shall not live by bread alone, but by every word of God. 5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. 7 If thou therefore wilt worship me, all shall be thine. 8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: 10 For it is written, He shall give his angels charge over thee, to keep thee: 11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. 12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. 13 And when the devil had ended all the temptation, he departed from him for a season. 14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. 15 And he taught in their synagogues, being glorified of all. 16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. 17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

Godis sone; seye to this stoon, that it be maad breed. & Ihesus answeride to hym, It is writun, That aman lyueth not in breed aloone, but in euery word of God. And the deucl ladde hym to an high hil & schewide to hym alle the rewmes of the worlde in amoment of tyme; & seide to hym, I schal gyue to thee al this power, & the glorie of hem, for to me thei ben gouun; & to whom I wole, I gyue hem. Therfore if thou falle down & worschipe bifore me, alle thingis schulen be thine. & Ihesus answeride; & seide to hym, It is writun, Thou schalt worschipe thi lord God, & to him aloone thou schalt serue. & he ledde hym into Ierusalem, & sette hym on the pynacle of the temple & seide to hym, If thou art Goddis sone, sende thi silf fro hennys down; for it is writun, For he hath comaundid to his aungels of thee, that thei kepe thee in alle thi weyes; and that thei schulen take thee in hondis, lest perauenture thou hirte thi foot at a stoon. & Ihesus answeride & seide to hym, It is seid, Thou schalt not tempte thi Lord God. & whanne euery temptacioun was endid, the fend wente a wey fro hym for a tyme. & Ihesus turnede agen in the vertu of the spirit into Galile; & the fame wente forth of hym thurgh al the cuntre. & he taughte in the synagogis of hem, & was magnified of alle men. & he cam to Nazareth, where he was norischid, & entride aftir his custom in the sabat day into a synagoge & roos to rede; & the book of Isaye the profete was takun to hym. & as he turnyde the book, he fond a place where it was writun,

18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 To preach the acceptable year of the Lord. 20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. 21 And he began to say unto them, This day is this scripture fulfilled in your ears. 22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? 23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. 24 And he said, Verily I say unto you, No prophet is accepted in his own country. 25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. 27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. 28 And all they in the synagogue, when they heard these things, were filled with wrath, 29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built,

The spirit of the Lord on me, for which thing he anoyntide me; he sente me to preche to pore men, to heele contryt men in herte & to preche remmissioun to prisoneris, & sight to blynde men, & to delyuere brokun men into remmissioun; to preche the yeer of the Lord plesaunt, & the day of yeldyng agen. & whanne he hadde closid the book, he gaf agen to the mynistre & sat. And the ygen of alle men in the synagoge weren biholdinge into hym. & he bigan to seye to hem, For in this day this scripture is fulfillid in youre eeris. & alle men gauen witnessing to hym, & wonderid in the wordis of grace that camen forth of his mouth. & thei seiden, Whethir this is not the sone of Ioseph? & he seide to hem, Sotheli ye schulen seye to me this liknesse, Leeche heele thi silf. The Farisees seiden to Ihesu, How grete thingis han we herd don in Cafarnaum, do thou also here in thi cuntre. & he seide, Truly I seye to you, that no profete is resseyued in his owne cuntre. In treuthe I seie to you that many widwis weren in the dayes of Elye the profete in Israel, whanne heuene was closid thre yeer & sixe monethis, whanne greet hungur was maad in al the erthe; & to noon of hem was Elye sent, but to Sarepta of Sydon to a widowe. & many mesels weren in Ysrael, vndir Elysee the profete; & noon of hem was clensid, but Naman of Sirye. & alle in the synagoge heeringe thes thingis, weren fillid with wraththe, & thei risen vp & drouen him out withouten the citee, & ledden hym to the top of the hyl on which her citee was



that they might cast him down headlong. 30 But he passing through the midst of them went his way, 31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. 32 And they were astonished at his doctrine: for his word was with power. 33 And in the synagoge there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, 34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. 35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. 36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. 37 And the fame of him went out into every place of the country round about. 38 And he arose out of the synagoge, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. 39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them. 40 Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. 41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ. 42 And when it was day, he departed and went into a desert place: and the

bildid, to caste him down. But Ihesus pas-
side & wente thurgh the myddel of
hem. ¶ And cam doun into Cafar-
naum a citee of Galile, & there he
taughte hem in sabatis. & thei weren
astonyed in his techyng, for his
word was in power. And in ther
synagoge was aman hauynge
an vnclene fend, & he criede with
greet vois, & seide, Suffre, what
to us & to thee Ihesu of Nazareth;
art thou comun to leese us? I know-
leche that thou art the hooly of God.
& Ihesus blamyde him, & seide, Wexe do-
umb, & go out fro him. & whanne the fend
hadde cast him forth into the myddil,
he wente away fro him, & he noy-
ede hym no thing. & drede was maad
in alle men, & thei spaken to gidre
& seiden, What is this word, for in po-
wer & vertu he comaundith to vn-
clene spiritis, & thei goen out?
& the fame was pupplischid of him,
into ech place of the cuntre. & Ihesus
roos up fro the synagoge & en-
tride into the hous of Symount.
& the modir of Symoundis wyf
was holdun with grete feueris,
& thei preeden him for hir. & Ihesus stood
ouer hir & comaundide to the fend
& it lefte hir. & anoon she roos
vp & seruede hem. & whanne the sun-
ne wente doun, alle that hadden syke
men with dyuerse langours ledden
hem to him, & he sette his hondis
on ech by hem self, & heelide hem.
& fendis wenten out fro manye,
& cryeden & seyden, For thou art the
sone of God. & he blamyde & suf-
fride hem not to speke, for thei
wisten him that he was Crist. And whanne
the day was come, he gede out &
wente into a desert place, & the

people sought him, and came unto him, and stayed him, that he should not depart from them. **43** And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent. **44** And he preached in the synagogues of Galilee. **Luke 5** **1** And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, **2** And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. **3** And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. **4** Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. **5** And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. **6** And when they had this done, they inclosed a great multitude of fishes: and their net brake. **7** And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. **8** When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. **9** For he was astonished, and all that were with him, at the draught of the fishes which they had taken: **10** And so was also James, and John, the sons

peple soughten him; & thei camen to hym, & thei heelden him that he schulde not go away fro hem. To whiche **he** he seide, For also to othir citees it bihoueth me to preche the kingdom of God; for therfore I am sent. & he prechide in the synagogis of And it ¶ Galile. //c. v.// was don whanne the peple camen faste to Ihesu, to heere the word of God, he stood bisydis the pool of Genasareth, & sygh two bootis stondinge bisydis the pool. And the fihscheris weren gon doun, & waschiden her nettis. & he wente vp into a boot that was Symoundis, & preiede hym to lede it alytel fro the lond; & he saat & taughte the peple out of the boot. & as he ceesside to speke, he seide to Symount, Lede thou into depthe, & slake youre nettis to take fihsch. & Symount answeride & seide to hym, Comaundor, we traueliden al the nyght, & token no thing; but in thi word, I schal leye out the nett. & whanne thei hadden do this thing, thei closiden to gidre a greet multitude of fihsches, & her net was brokun; & thei bekyden to felowis that weren in an othir boot, that thei schulden come helpe hem. & thei camen & filliden bothe bootis, so that thei weren al most drenchid. & whanne Symount Petre sygh this thing, he felde doun to the knees of Ihesu & seide, Lord go fro me, for I am a synful man; for he was on ech syde a stonyed, & alle that weren with hym in the takyng of fihschis whiche thei token. Sotheli in lyk maner Iames & Iohn the sones

of Zebedee, which were partners with Simon. And Ihesus said unto Simon, Fear not; from henceforth thou shalt catch men. 11 And when they had brought their ships to land, they forsook all, and followed him. 12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Ihesus fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. 13 And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. 14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. 15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. 16 And he withdrew himself into the wilderness, and prayed. 17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judaea, and Jerusalem: and the power of the Lord was present to heal them. 18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. 19 And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Ihesus. 20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. 21 And the scribes and the Pharisees began to reason, saying,

of Zebede, that weren felawis of Symount Petre. And Ihesus seide to Symount, Nyle thou drede; now fro this tyme thou schalt take men. & whanne the bootis weren ledd up to the lond, thei leften alle thingis & thei sueden hym. ¶ And it was don, whanne he was in oon of the citees, Lo aman ful of lepre, & seynge Ihesus felde doun on his face, & preiede him & seide, Lord if thou wolt, thou maist make me clene. & Ihesus held forth his hond & touchide hym & seide, I wole, be thou maad clene. And anoon the lepre passide a wey from hym. & Ihesus comaunidide to hym, that he schulde seye to no man; but go schewe thou thee to a preest, and offre for thi clensyng, as Moyses bad into witnessing to hem. & the word walkide aboute the more of hym; & moche peple camen to gidre, to heere & to be heelid of her syknessis. & he wente into desert, & preyede. & it was don in oon of the dayes, he sat & taughte; & there weren Farisees sittinge & doctors of the lawe, that camen of ech castel of Galile & of Iude & of Ierusalem. & the vertu of the Lord was, to heele syke men. & lo men baren in a bed aman that was syk in the palsye, & thei soughten to bere hym yn, & sette bfore hym. & thei fouden not in what partie thei schulden bere hym yn, for the peple; wenten on the roof, & by the sclattis thei leeten him doun with the bed, into the myddel bfore Ihesu. & whanne Ihesu sygh the feith of hem, he seide, Man, thi synnes ben forgouun to thee. & the scribis & Farisees bigunnen to thenke, seiynge,

Who is this which speaketh blasphemies?
 Who can forgive sins, but God alone?
 22 But when Jesus perceived their
 thoughts, he answering said unto them,
 What reason ye in your hearts?
 23 Whether is easier, to say, Thy sins be
 forgiven thee; or to say, Rise up and walk?
 24 But that ye may know that the Son of
 man hath power upon earth to forgive
 sins, (he said unto the sick of the palsy,) I
 say unto thee, Arise, and take up thy couch,
 and go into thine house. 25 And
 immediately he rose up before them, and
 took up that whereon he lay, and departed
 to his own house, glorifying God. 26 And
 they were all amazed, and they glorified
 God, and were filled with fear, saying, We
 have seen strange things to day. 27 And
 after these things he went forth, and saw a
 publican, named Levi, sitting at the receipt
 of custom: and he said unto him, Follow
 me. 28 And he left all, rose up, and
 followed him. 29 And Levi made him a
 great feast in his own house: and there was
 a great company of publicans and of
 others that sat down with them. 30 But
 their scribes and Pharisees murmured
 against his disciples, saying, Why do ye eat
 and drink with publicans and sinners?
 31 And Jesus answering said unto them,
 They that are whole need not a physician;
 but they that are sick. 32 I came not to
 call the righteous, but sinners to
 repentance. 33 And they said unto him,
 Why do the disciples of John fast often,
 and make prayers, and likewise the
 disciples of the Pharisees; but thine eat and
 drink?

Who is this that spekith blasfe-
 myes? Who may forgyue synnes,
 but God aloone? & as Ihesus knew
 the thoughtis of hem, he answeri-
 de & seyde to hem, What thenken
 ye yuele thingis in youre hertis?
 What is lightere to seye, synnes ben
 forgouun to thee; or to seye, ryse
 up & walke? But that ye wite that
 manniss sone hath power in erthe
 to forgyue synnes, he seide to
 the syk man in palesye, I seie
 to thee, ryse vp; take thi bed &
 go into thin hous. & anoon he ro-
 os vp bifore hem & toke the bed in
 which he lay, & wente into his
 hous; & magnified God. & greet
 wondir took alle, & thei magni-
 fiede God. & thei weren fulfillid
 with greet drede, & seiden, For we
 han seyn merueilouse thingis to
 day. And afir thes thingis Ihesus
 wente out & sygh a puppican Le-
 uy by name, sittinge at the tol bo-
 the; & he seide to him, Sue thou me.
 & whanne he hadde left alle thingis,
 he roos vp & sude hym. & Leuy ma-
 de to him a greet cumpany of
 puppicans & of othere that weren
 with hem, sittinge at the mete. &
 Farisees & the scribis of hem gr-
 ucchiden, & seiden to hise disciplis,
 Whi eten ye & drynken with pup-
 plicans & synful men? & Ihesus an-
 sweride & seide to hem, Thei that
 ben hoole han no nede to a leche;
 but thei that ben syke; for I cam
 not to clepe iust men, but synful
 men to penaunce. & thei seiden to him,
 Whi the disciplis of Ion fasten of-
 te & maken preieris also & of Fa-
 risees, but thine eten & drynke?

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34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. 36 And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. 37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved. 39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.

Luke 6 1 And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. 2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? 3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; 4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? 5 And he said unto them, That the Son of man is Lord also of the sabbath. 6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees

To whiche he seide, Where ye moun make the sones of the spouse to faste, while the spouse is with hem? But daies schulen come whanne the spouse schal be take a wey fro hem, & thanne thei schulen faste in tho dayes. & he seide to hem also aliknesse. For no man taketh a pese fro a newe cloth, & puttith it into an old clothing, ellis bothe he brekith the newe, and the pese of the newe accordith not to the elde. And no man puttith newe wyn into olde botels ellis the newe wyn schal breke the botels, & the wyn schal be sch-ed out, & the botetels schulen perische. But newe wyn owith to be putt into newe botels, & bothe ben kept. & no man drynkinge the elde, wole a noon newe; for he seith the olde is the bettre.

And it was don //c. vi.//
in the secunde firste sabot
whanne he passide by the cornes, hise disciplis pluckiden eeris of corn; & thei frotinge with her hondis, eeten. And summe of the Farisees seiden to hem, What doen ye that that is not leefful in the sabotis? & Ihesus answeride to hem, Ye han not redd what Dauith dide, whanne he hungride, & thei that weren with hym; how he entride into the hous of God & took looues of proposicioun & eet, & gaf to hem that weren with him; whiche looues it was not leefful to ete, but oonly to prestis.
& he seide to hem, For mannis sone is Lord, yhe of the saboth. & it was don in anothir saboth, that he entride into a synagoge & taughte. & aman was there, & his righthond was drye. & the scribis & Farisees

watched him, whether he would heal on the sabbath day; that they might find an accusation against him. 8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. 9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? 10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. 11 And they were filled with madness; and communed one with another what they might do to Jesus. 12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. 13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; 14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, 15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, 16 And Judas the brother of James, and Judas Iscariot, which also was the traitor. 17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; 18 And they that were vexed with unclean spirits: and they were healed. 19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. 20 And he lifted up his eyes on his disciples, and said, Blessed be ye poor:

aspieden him, if he wolde heele hym in the saboth, that thei schulden fynde cause wherof thei schulden accuse hym. & he wiste the thoughtis of hem, & he seide to the man that hadde a drye hond, Ryse up & stonde into the myddel; & he roos; & stood. & Ihesus seide to hem, I axe you if it is leefful to do wel in the sabot or yuele? to make a soule saaf, or to leese? & whanne he hadde biholde alle men aboute, he seide to the man, Hold forth thin hond; & he heeld forth, & his hond was restorid to heelthe. & thei weren fulfillid with vnwisdom, & spaken to gidre, what thei schulden do of Ihesu. ¶ And it was don in tho daies, he wente out into an hil, to preie; & he was al nyght dwellinge in the preier of God. & whanne the day was come, he clepide hise disciplis & chees twelue of hem, whiche he clepide also apostlis; Symound whom he clepide Petre, & Andreu his brothir; Iames & Ion, Philip & Bartholomew, Matheu & Thomas, Iames Alfey & Symound that is clepid Zelotes; Iudas of Iames; & Iudas Scariot that was traytour. And Ihesus cam doun fro the hil with hem & stood in a feeldy place; & the cumpany of hise disciplis & a greet multitude of peple of al Iudee & Ierusalem, & of the see coostis & of Tyre & Sydon, that camen to heere him, & to be heeled of her syknessis. & thei that weren trauelid of vnclene spiritis, weren heeled. And alle peple soughte to touche him, for vertu wente out of hym & heeled alle. & whanne hise ygen weren cast vp into hise disciplis, he seide, Blessid be ye pore men,

for yours is the kingdom of God.

21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. 22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. 24 But woe unto you that are rich! for ye have received your consolation. 25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. 27 But I say unto you which hear, Love your enemies, do good to them which hate you, 28 Bless them that curse you, and pray for them which despitefully use you. 29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. 31 And as ye would that men should do to you, do ye also to them likewise. 32 For if ye love them which love you, what thank have ye? for sinners also love those that love them. 33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. 34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. 35 But love ye your enemies,

for the kingdom of God is youre.

Blessid be ye that now hungre, for ye schulen be fulfillid. Blessid be ye that now wepen, for ye schulen leighe.

Ye schulen be blessid, whanne men schulen hate you & departe you away & putte schenschip to you, & caste out youre name as yuel for mannis sone. Ioye ye in that day & be ye glad, for lo youre mede is moche in heuene; for aftir these thingis, the fadris of hem diden to profetis. Netheles wo to yow ryche men, that han youre coumfort. Wo to you that ben fulfillid, for ye schulen hungre. Wo to you that now leighen, for ye schulen morne & wepe.

Wo to you whanne alle men schulen blesse you; aftir thes thingis the fadris of hem diden to profetis.

¶ But I seie to you that heeren, Loue ye youre enemyes, do ye wel to hem that hatiden you. Blesse ye men that cursen you; preye ye for men that defamen you; & to hym that smyth thee on o cheke, schewe also the toher, & fro him that takith away fro thee a clooth, nyle thou forbide the coote. And gyue to ech that axith thee; & if aman takith away tho thingis that ben thine, axe thou not agen. And as ye wolen that men do to you, do ye also to hem in lyk maner. & if ye louen hem that louen you, what thank is to you? for synful men louen men that louen hem. & if ye doen wel to hem that doen wel to you, what grace is to you? Synful men doen this thing. & if ye leenen to hem of whiche ye hopen to take agen, what thank is to you? for synful men leenen to synful men, to take agen as moche. Netheles loue ye youre enemyes

and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil. 36 Be ye therefore merciful, as your Father also is merciful. 37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. 39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? 40 The disciple is not above his master: but every one that is perfect shall be as his master. 41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? 42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. 43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. 44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. 45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speak-

& do ye wel, and leene ye hopinge no thing therof, & youre mede schal be moche, & ye schulen be the sones of the higheste, for he is benynge on vnkynde men & yuel men. ¶ Therfor be ye merciful, as youre fadir is mercyful. Nyle ye deme, & ye schulen not be demyd. Nyle ye condempne, & ye schulen not be condempned. Forgyue ye, & it schal be forgouun to you. Gyue ye, & it schal be gouun to you. Thei schulen gyue into youre bosum a good mesure & wel fillid, & schakun to gidre & ouer flowinge; for bi the same mesure bi which ye meten, it schal be metun agen to you. & he seide to hem a liknesse, Whethir the blynde may lede the blynde, ne fallen thei not bothe into the dyche? A disciple is not a boue the maistir; but ech schal be parfyt, if he be as his maistir. And what seest thou in thi brotheris yge a mot but thou biholdist not a beam that is in thin owne yge? Or how maist thou seie to thi brothir, Brother suffre I schal caste out the mot of thin yge, & thou biholdist not a beam in thin owne yge? Ipocrite, first take out the beam of thin ~~owne~~ yge, & thanne thou schalt se to take the mot of thi brotheris yge. ¶ It is not a good tre, that makith yuele fruytis; nethir an yuel tre, that makith goode fruytis; for euery tre is knowun of his fruyt. & men gaderen not fygyus of thornes, nethir men gaderen a grape of a boisch of breris. A good man, of the good tresour of his herte bryngith forth goode thingis; & an yuel ~~man~~ man, of the yuel tresour bryngith forth yuel thingis; for of the plente of the herte, the mouth spe-

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eth. 46 And why call ye me, Lord, Lord,
and do not the things which I say?
47 Whosoever cometh to me, and
heareth my sayings, and doeth them, I will
shew you to whom he is like: 48 He is like
a man which built an house, and digged
deep, and laid the foundation on a rock:
and when the flood arose, the stream beat
vehemently upon that house, and could
not shake it: for it was founded upon a
rock. 49 But he that heareth, and doeth
not, is like a man that without a foundation
built an house upon the earth; against
which the stream did beat vehemently,
and immediately it fell; and the ruin of that
house was great.

Luke 7 1 Now when he had ended all
his sayings in the audience of the people,
he entered into Capernaum. 2 And a
certain centurion's servant, who was dear
unto him, was sick, and ready to die.
3 And when he heard of Jesus, he sent
unto him the elders of the Jews,
beseeching him that he would come and
heal his servant. 4 And when they came
to Jesus, they besought him instantly,
saying, That he was worthy for whom he
should do this: 5 For he loveth our nation,
and he hath built us a synagogue. 6 Then
Jesus went with them. And when he was
now not far from the house, the centurion
sent friends to him, saying unto him, Lord,
trouble not thyself: for I am not worthy
that thou shouldest enter under my roof:
7 Wherefore neither thought I myself
worthy to come unto thee: but say in a
word, and my servant shall be healed.
8 For I also am

kith. And what clepen ye me Lord
Lord, & doen not tho thingis that I
seye? Ech that cometh to me & hee-
reth my wordis & doith hem, I
schal schewe to you to whom he
is lyk. He is lyk to aman that bildeth
an hous that diggede deepe & sette
the fundament on a stoon. & whanne
greet flood was maad the flood
was hurtlid to that hous, & it mygh-
te not moue it; for it was foun-
did on a sad stoon. But he that
heerith & doith not, is lyk to a
man bildinge his hous on erthe
without fundament, into which
the flood was hurlid; & a noon it
felle down, & the falling down of that
hous was maad greet. //c. vii.//
And whanne he hadde fulfil-
lid alle his wordis into
the eeris of the peple, he
entride into Cafarnaum. But a ser-
uaunt of a centurien that was
precious to hym was syk & dra-
wynge to the deeth. & whanne he
hadde herd of Ihesu, he sente to
hym the eldre men of Iewis, &
preiede him that he wolde come &
heele his seruaunt. & whanne thei
camen to Ihesu, thei preieden hym
bisyli & seiden to him, For he is wor-
thi that thou graunte to hym this thing,
for he loueth oure folk, & he bildi-
de to us a synagoge; & Ihesus wen-
te with hem. & whanne he was not
fer fro the hous the centurien sen-
te to hym frendis & seide, Lord nyle
thou be traelid; for I am not
worthi, that thou entre vndir my
roof; for which thing, & I deme-
de not my silf worthi, that I come
to thee. But seie thou bi word, &
my child schal be heeled. For I am

a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. 9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick. 11 And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. 12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not. 14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. 15 And he that was dead sat up, and began to speak. And he delivered him to his mother. 16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. 17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about. 18 And the disciples of John shewed him of all these things.

19 And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? 20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we

aman ordeyned vndir power, & haue knyghtis vndir me; & I seie to this go, & he goith; & to a nothir come, & he cometh; & to my seruauant do this thing, & he doith. & whanne this thing was herd, Ihesus wondride; & seide to the peple suyng him, Treuli I seie to you, nethir in Ysrael I fond so greet feith. & thei that weren sent turneden agen home, & founden the seruauant hool which was syk. And it was don aftir ward Ihesus wente into a cite, that is clepid Naym, & hise disciplis & ful greet peple wenten with hym. & whanne he cam nygh to the gate of the citee, lo the sone of a womman that hadde no mo children was born out deed; & this was a widow, & moche peple of the citee with hir. & whanne the Lord Ihesus hadde seyn hir, he hadde reuthe on hir, & seide to hir, Nyle thou wepe. & he cam nygh, & touchide the beere; & thei that baren, stooden; & he seide, Yonge man, I seie to thee ryse vp. & he that was deed saat vp agen, & bigan to speke. & he gaf hym to his modir; and drede took alle men, & thei magnifieden God & seiden, For a greet profete is risun among us, & for God hath visited his peple. & this word wente out of hym into al Iudee; & into al the cuntre aboute. And Iohnis disciplis tolden hym, of alle thes thingis; & Iohn clepide tweyne of hise disciplis & sente hem to Ihesu & seide, Art thou he that is to come? or abiden we anothir? & whanne the men cam to him, thei seiden, Iohn baptist sente us to thee, & seide, Art thou he that is to come, or we

for another? 21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. 22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. 23 And blessed is he, whosoever shall not be offended in me. 24 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? 25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. 26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. 29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. 31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? 32 They are like unto children sitting in the marketplace, and calling one to another, and saying,

abyden anothir? And in that our he heelide many men of her syknes-
sis & woundis & yuel spiritis; & he gaf light to many blynde men. & Ihesus answeride & seyde to hem, Go ye agen & telle ye to Iohn, tho thingis that ye han herd & seyn; blynde men seen, crokid men goen, meselis ben maad cleene; deef men heeren, deede men rysen agen; pore men ben takun to preching of the gospel. & he that schal not be sclaunderid in me, is blessid. & whanne the messangers of Iohn weren gon forth, he bigan to seie of Iohn to the peple, What wenten ye out into desert to se? A reede wawid with the wynd? But what wenten ye out to se? Aman clothid with softe clothis? Lo thei that ben in precious cloth & in delyces, ben in kyngis housis. But what wenten ye out to se? A profete? Yhe I seye to you, & more than a profete. This is he of whom it is writun, Lo I sende my aungel bifore thi face, which schal make thi weye redy bifore thee. Certis I seie to you, Ther is no man more profete among children of wymmen than is Iohn; but he that is lesse in the kyngdom of heuenes, is more than he.
¶ And alle the peple heeringe & pup-
plicants that hadden be baptisid with the baptym of Iohn, iustifieden God. But the Farisees & the wyse men of the lawe that weren not baptisid of him, dispiseden the counsel of God agens hem silf. & the Lord seide, Therefore to whom schal I seye men of this generacioun lyk, & to whom ben thei lyk? Thei ben lyk to children sittinge in cheping & spekinge to gidre & seyinge,

We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. 33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. 34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! 35 But wisdom is justified of all her children. 36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. 37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, 38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. 39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner. 40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. 41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? 43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged. 44 And he turned to the woman, and said unto Simon, Seest

We han songun to you with pipis, & ye han not daunsid; we han maad mornynge, & ye han not wept; for Iohn baptist cam nethir etynge breed ne drynkynge wyn, & ye seien, He hath a fend. Mannis sone cam etynge & drynkynge, & ye seien, Lo aman devoure, & drynkynge wyn a frend of pupplicants & of synful men. & wysdom is iustified of her sones. ¶ but oon of the Farisees preiede Ihesu, that he schulde etc with hym, and he entride into the hous of the farisee, & sat at the mete. & lo a synful womman that was in the citee, as sche knew that Ihesus sat at the mete in the hous of the farisee, she broughte an alabastre box of oynement; & she stood bihynde bisydis his feet, & bigan to moiste his feet with teeris, & wypede with the heeris of hir heed; & kiste his feet, & anyontide with oynement. & the Farisee seynge that hadde clepid him, seide with ynne hym silf seiynge, If this were a profete, he schulde wite, who & what manner womman it were that touchith him, for she is a synful womman. & Ihesus answeride & seyde to him, Symount I haue sum thing to seie to thee. & he seide, Maistir seie thou. & he answeride, Twey dettours weren to oo lenere & oon oughte fyue hundrid pens; & the othir fyfty. But whanne thei hadden not wherof thei schulden yelde, he for gaf to bothe. Who thanne loueth him more? Symount answeride & seide, I gesse that he, to whom he forgaf more. & he answeride to hym, Thou hast demyd rightly. & he turnede to the womman & seide to Symount, Seest

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thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. 45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. 48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? 50 And he said to the woman, Thy faith hath saved thee; go in peace.

Luke 8 1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, 2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, 3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance. 4 And when much people were gathered together, and were come to him out of every city, he spake by a parable: 5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it. 6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. 7 And some fell among thorns; and the thorns

thou this womman? I entride into thin hous; thou gaf no watir to my feet, but this hath moistid my feet with teeris, & wypid with hir heeris. Thou hast not gouun to me a cosse, but this sithen she entride ceesside not to kisse my feet; thou anyntidest not myn heed with oyle, but this anyntide my feet with oynement. For the which thing I seie to thee, many synnes ben forgouun to hir, for she hath loued moche; & to whom is lesse forgouun, he loueth lesse. & Ihesus seide to hir, Thi synnes ben forgouun to thee. & thei that saten to gidre at the mete bigunnen to seie with ynne hem silf, Who is this that forgyueth synnes? But he seide to the womman, Thi feith hath maad thee saaf; go thou in pees. And it was don //c. viii.// aftirward & Ihesu made iourney bi citees & castels, preching & euuangelisynge the rewme of God, & twelue with him, & sum wymmen that weren heeled of wickid spiritis & syknessis, Marie that is clepid Mawdelein of whom seuene deuellis wenten out, & Ioone the wyf of Chuse the procurator of Eroude, & Susanne & many othere that mynistriden to hym of her rychessis. & whanne myche peple was come to gidre; & men higheden to hym fro the citees, he seide by a symilitude, He that sowith gede out to sowe his seed. & whanne he sowith, sum fel bi sydis the weie & was defoulid, & briddis of the eyr eeten it; and othir feel on a stoon, & it sprong up & driede, for it hadde not moisture; and othir fel among thornes, & the thor-

sprang up with it, and choked it. 8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. 9 And his disciples asked him, saying, What might this parable be? 10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. 11 Now the parable is this: The seed is the word of God. 12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. 13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. 15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. 16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. 17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.

nes springen vp to gidre, & strangle it; and othir fel into good erthe, & it is sprong vp, & made an hundrid fold fruyt. He seide thes thingis & cryede, He that *hath* eeris of heeryng heere he. But hise discipulis axeden him, *what was* this parable was. & he seide to hem, To you it is grauntid to knowe the priuyte of the kyngdom of God, but to othere men in parables, that the seynge se not; and thei heeringe vndirstonde not. & this is the parable: the seed, is godis word. & thei that ben bisydis the weye, ben thes that heeren. And aftirward the fend cometh & takith away the word fro ther herte, lest thei bileuyng be maad saf. But thei that fel on a stoon, ben thes that whanne thei han herd, resceyuen the word with ioye; & thes han not rootis, for at a tyme thei bileuen, & in tyme of temptacioun thei goen away. But that that fel among thornes, ben thes that herden, & of bisynesses & richessis & lustis of lyf thei goen forth & ben stranglid, & bryngen forth no fruyt. But that that fel into good erthe, ben thes that in a good herte & best heeren the word & holden, & bryngen forth fruit in pacience. ¶ No man lightneth a lanterne & hilleth it with a vessel, puttith it vnder a bed; but on a candelsticke, that men that entren se light. For there is no priuy thing, which schal not be openyd; nethir hid thing, which schal not be knowun & come into opyn.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. 19 Then came to him his mother and his brethren, and could not come at him for the press. 20 And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. 21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it. 22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. 23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. 24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. 25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him. 26 And they arrived at the country of the Gadarenes, which is over against Galilee. 27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. 28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. 29 (For he had commanded the unclean spirit to come out of the man. For oftentimes

Therefore se ye how ye heeren; for it schal be gouun to hym that hath; & who euere ~~that~~ hath not, also that that he weneth that he haue, schal be takun away fro hym. & his modir & britheren camen to hym, & thei myghten not come to hym for the peple. & it was teeld to hym, Thi modir & thi britheren stonden withouteforth, willinge to se thee. And he answeride & seide to hem, My modir & my britheren ben these that heeren the word of God & doen it. And it was don in oon of the daies, he wente vp into aboot & hise discipulis; & he seide to hem, Passe we ouer the see; and thei wenten vp. & while thei roweden, he slepte. And a tempest of wynd cam down into the watir, & thei weren dryuun hidur & thidur with wawes & weren in perel. & thei camen nygh, & reiseden him & seiden, Commaundour we perischen. & he roos & blamyde the wynde & the tempest of the watir, & it ceeside, & pesiblete was maad. & he seide to hem, Where is your feith? Which dredynge wondriden, & seiden to gidre, Who gessist thou is this? for he comaundith to wyndis & to the see, & thei obeyen to hym. & thei rowiden to the kuntre of Gerasenus, that is agens Galile. And whanne he wente out to the lond, aman ran to him that hadde a deuel long tyme; & he was not clothid with cloth, neither dwellid in hous, but in sepulcris. This whanne he sygh Ihesu, fel down bifore hym; & he crynge with a greet vois, seyde, What to me & to thee, Ihesu the sone of * higheste God? I biseche thee that thou tormente not me. For he comaundide the vnclene spirit, that he schulde go out fro the man. For he took him ofte ty-

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it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.) 30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. 31 And they besought him that he would not command them to go out into the deep. 32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. 33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. 34 When they that fed them saw what was done, they fled, and went and told it in the city and in the country. 35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. 36 They also which saw it told them by what means he that was possessed of the devils was healed. 37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. 38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, 39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. 40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him. 41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue:

mes, and he was boundun with chaynes & kept in stockis. & whanne the bondis weren brokun, he was lad of deu-
 uelis into desert. And Ihesus axide him & seide, What name is to thee? & he seide a legioun; for many deu-
 uelis weren entrid into him. And thei prey-
 eden him, that he schulde not comaun-
 de hem, that thei schulden go into helle.
 And ther was a floc of many swyn,
 lesewinge in an hil; & thei preieden
 him, that he schulde suffre hem to entre
 into hem; & he suffride hem. & so the
 deu-
 uelis wenten out fro the man,
 & entriden into the swyn; & with a
 bire the floc wente heedlinge into
 the pool, & was drenchid. & whanne
 the herdis saighen this thing don, thei
 flowen & teelden into the citee & in-
 to the towns. And thei geden out to
 se that thing, that was don. & thei ca-
 men to Ihesu, & thei founden the man
 sittinge clothid fro whom the fendis
 wenten out & in hool mynde at his
 feet, & thei dredden. And thei that sy-
 ghen toolden to hem, how he was maad
 hool of the legioun. & al the multitude
 of the cuntre of Gerasenus preiede him
 that he schulde go fro hem, for thei we-
 ren holdun with greet drede. He wen-
 te up into a boot & turnede agen;
 & the man of whom the deu-
 uelis weren gon out, preiede him that he schulde be
 with him. Ihesu lefte hym & seide, Go a-
 gen into thin hous, & telle how gre-
 te thingis God hath don to thee. & he
 wente thurgh al the cite, & prechide
 how grete thingis Ihesu hadde don to
 him. ¶ And it was don whanne Ihesus
 was gon agen, the peple resseyue-
 de hym; for alle weren abydinge him.
 And lo aman to whom the name was
 Iairus, & he was prince of a sy-



and he fell down at Ihesus' feet, and besought him that he would come into his house: 42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. 43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, 44 Came behind him, and touched the border of his garment: and immediately her issue of blood stanchd. 45 And Ihesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? 46 And Ihesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. 47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him and how she was healed immediately. 48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace. 49 While he yet spake, there cometh one from the ruler of the synagoge's house, saying to him, Thy daughter is dead; trouble not the Master. 50 But when Ihesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole. 51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. 52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth. 53 And they laughed him to scorn, knowing that she was dead. 54 And he put them all out, and took her by the hand, and called,

nagoge; & he fel down at the feet of Ihesu, & preide him that he schulde entre into his hous, for he hadde but o doughtir almost of twelf yeer eeld, & she was deed. & it bifel, the while he wente, he was thrungun of the peple. & a womman that hadde a flux of blood twelf yeer, & hadde spendid al hir catel in lechis, & she myghte not be curid of ony; & she cam nygh bihynde, & touchide the hemme of his cloth, and anoon the flux of hir blood ceesside. & Ihesus seide, Who is that touchide me? & whanne alle men denyeden, Petre seide, & thei that weren with him, Comaundour the peple thrusten & disesen thee; & thou seist who touchide me? & Ihesus seide, Sum man hath touchid me, for that vertu gede out of me. & the womman seynge that it was not hid fro him, cam tremlinge & fel down at his feet; & for what cause she hadde touchid him, she schewide bfore al the peple, & how anoon she was heelid. & he seide to hir, Doughtir thi feith hath maad thee saaf, go thou in pees. & yit while he spak, a man cam to the prince of the synagoge & seide to him, Thi doughtir is deed, nyle thou trauele the maistir. & whanne this word was herd, Ihesus answeride to the fadir of the damysel, Nyle thou drede, but beleue thou onely, & she schal be saaf. And whanne he cam to the hous, he suffride no man to entre with him but Petre & Iohn & Iames & the fadir & the modir of the damysel. & alle wepten & biweyleden hir. & he seide, Nyle ye wepe; for the damysel is not deed, but slepith. & thei scorneden hym, & wisten that she was deed. But he heeld hir hond & cry-

saying, Maid, arise. 55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

Luke 9 1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. 2 And he sent them to preach the kingdom of God, and to heal the sick. 3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece. 4 And whatsoever house ye enter into, there abide, and thence depart. 5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. 6 And they departed, and went through the towns, preaching the gospel, and healing every where. 7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead; 8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again. 9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him. 10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. 11 And the people, when they knew it, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. 12 And when the day began to

ede & seide, Damysel ryse vp. And hir spirit turnede agen, & she roos anon. & he comaundide to gyue to hir to ete, & hir fadir & modir wondriden greetly. & he comaundiden hem that thei schulden not seye to ony that thing that was don. //c. ix.// And whanne the twelue apostlis weren clepid to gidre, Ihesus gaf to hem vertu and power on alle deuelis, & that thei schulden heele syknessis. And he sente hem for to preche the kingdom of God, & to heele syke men. & he seide to hem, No thing take ye in the weye nethir yerd ne scrippe, nethir breed ne money, & nethir haue ye two cootis. & into what hous that ye entren, dwelle ye there, & go ye not *out* fro thennis. & who euere ressyuen not you, go ye out of that citee, & schake ye * the poudre of youre feet into witnessing on hem. & thei geden forth, & wenten aboute bi castels preching & heeling euerywhere. And Eroude tetrark herde alle thingis that weren don of him; & he doutide for that it was seid of sum men, that Iohn was rise fro deeth; & of sum men, that Elye hadde aperid; but of othere, that oon of the elde profetis was risun. And Eroude seide, I haue biheedid Iohn; & who is this, of whom I heere suche thingis? & he soughte to se hym. And the apostlis turneden agen, & telden to him alle thingis that thei hadden don. And he took hem, & wente bisydis into a desert place that is Bethsayda. & whanne the peple knewen this, thei folewiden him, & he resseyuede hem, & spak to hem of the kingdom of God. And he helide hem, that hadden neede of cure. & the day bigan to

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wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. 13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. 14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. 15 And they did so, and made them all sit down. 16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. 17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets. 18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? 19 They answering said, John the Baptist; but some say, Elias; and others say, that one of the old prophets is risen again. 20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. 21 And he straitly charged them, and commanded them to tell no man that thing; 22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. 23 And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. 24 For whosoever will

bowe down, and the twelue camen & seiden to him, Leeue the peple, that thei go & turne into castles & townes that ben aboute that thei fynde mete; for we ben here in a desert place. & he seide to hem, Gyue ye to hem to ete. And thei seiden, Ther ben not to us mo than fyue looues & twey fischis. Perauenture that we go & bye metis, to alle peple; and the men weren almost fyue thousand. & he seide to hise disciplis, Make ye hem sitte to mete, by cumpanyes a fifty to gidre. & thei diden so, & thei maden alle men sitte to mete. And whanne he hadde take the fyue looues & tweye fischis, he biheeld into heuene, & blesside hem & brak, & delide to hise disciplis, that thei schulden sette forth bfore the cumpanyes. & alle men eeten, & weren fulfilled. & that that lefte to hem of brokun metis was takun vp, twelue coffyns. And it was don whanne he was aloone preyinge, hise disciplis weren with hym; & he axide hem & seide, Whom seyen the peple that I am? & thei answeriden & seiden, Iohn baptist; othere seien, Elye; & othere seien, o profete of the former is risun. & he seide to hem, But who seye ye that I am? Symound Petre answeride, & seide, the Crist of God. And he blamyng hem, comaundide that thei schulden seie to no man, & seide thes thingis, For it bihoueth mannis sone to suffre many thingis, & to be reпреued of the eldre men, & of the princes of prestis & of scribis, & to be slayn, & the thridde day to ryse agen, & he seide to alle, If ony wole come aftir me, denye he hym silf & take he his cross euery day & suwe he me. For he that wole make

save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it. 25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away? 26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. 27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God. 28 And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. 29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. 30 And, behold, there talked with him two men, which were Moses and Elias: 31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. 32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. 33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. 34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. 35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him. 36 And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen. 37 And it came to pass, that on the next day, when they were come down from

his lyf saaf, schal leese it; and he that leesith his lyf for me schal make it saaf. And what profitith it to a man if he wyne al the world & leese his silf, & do peyryng of his silf? For who so schameth me & my wordis, mannis sone schal schame him whanne he cometh in his mageste & of the fadris & of the hooly aungelis. ¶ And I seie to you, verili there ben summe stondinge here which schulen not taste deeth, til thei seen the rewme of God. & it was don aftir thes wordis, almost eighte dayes, & he took Petre & Iames & Iohn, & he stighede into an hil, to preie. & while he preiede, the lyknesse of his chere was chaungid, & his clothing was whit schyninge. & lo twey men spaken with hym; & Moyses & Elye weren seyn in maieste; & thei sayen his goying out schulde fulfille in Ierusalem. & Petre & thei that weren with him, weren heuy of sleep. And thei wakinge sayghen his maieste, & the twey men that stonden with him. & it was don whanne thei departed fro hym, Petre seide to Ihesu, Comaundour it is good, that we be here, & make we here thre tabernaclis; oon to thee & oon to Moyses, & oon to Elye. & he wiste not, what he schulde seye. But while he spak thes thingis, a clowde was maad & ouerschadowide hem; & thei dredden, whanne thei entriden in to the cloude. & a vois was maad out of the cloude & seide, This is my dereworthe sone, heere ye hym. & while the vois was maad, Ihesu was foundun aloone. & thei weren stille, & to no man seiden in tho daies ought of tho thingis that thei hadden seyn. But it was don in the day sunge, whanne thei camen doun of the

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the hill, much people met him. 38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son: for he is mine only child. 39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him. 40 And I besought thy disciples to cast him out; and they could not. 41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. 42 And as he was yet a coming, the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. 43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, 44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. 45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying. 46 Then there arose a reasoning among them, which of them should be greatest. 47 And Jesus, perceiving the thought of their heart, took a child, and set him by him, 48 And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great. 49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us. 50 And Jesus said unto him, Forbid him not: for he that is not against us is

hil, moche peple mette hem. & lo a man of the cumpany cryede & seide, Maistir I biseche thee, bihold my sone; for I haue no mo. & lo a spirit taketh him, & sudenly he crieth & hurtlith down & todrawith hym with fomme; & vnneth he goith away alto drawynge him. And I preiede thi disciplis, that thei schulden caste hym out, & thei myghten not. & Ihesus answeride, & seide to hem, A vnfeithful generacioun & weyward, how longe schal I be at you & suffre you? Bringe hidur thi sone. And whanne he cam nygh, the deucl hurtlide him down & to brayde him. And Ihesus blamede the vnclene spirit, & heelide the child, & yeldide him to his fadir. & alle men wondriden greetly in the greetnesse of God. And whanne alle men wondriden in alle thingis that he dide, he seide to hise disciplis, Putte ye these wordis in youre hertis. For it is to come that mannys sone be bitrayed into the hondis of men. & thei knewen not this word & it was hid bifore hem, that thei feeliden it not; and thei dreden to axe him of this word. ¶ But a thought entride into hem, who of hem schulde be grettest. And Ihesu seyng the thoughtis of the herte of hem, took a child & settide him bisydes him, & seide to hem, Who euere resseyueth this child in my name, resseyueth me; & who euere resseyueth me, resseyueth him that sente me; for he that is leest among you alle, is the grettest. And Iohn answeride & seide, Comaundour, we syghen aman castinge out fendis in thi name; & we han forbodun hym, for he sueth not thee with vs. & Ihesus seide to him, Nyle ye forbede. For he that is not agens vs, is

for us. 51 And it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, 52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. 53 And they did not receive him, because his face was as though he would go to Jerusalem. 54 And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? 55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save them. And they went to another village. 57 And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. 58 And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head. 59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. 60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God. 61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. 62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Luke 10 1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. 2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into

for us. And it was don whanne the day-
es of his taking vp weren fulfil-
lid, he settide faste his face to go to
Ierusalem, & sente messangeris bfore
his sight. And thei geden & entriden into
a citee of Samaritans, to make
redy to him. & thei resseyueden not
him, for the face was of him, goynge
into Ierusalem. & whanne Iames & Iohn
hise disciplis syghen, thei seiden, Lord
wolt thou that we seyen that fier come
down fro heuene & waste hem?
And he turnede, & blamede hem & seide,
Ye witen not whos spiritis ye ben;
for mannis sone cam not to leese men-
nis soulis, but to saue. & thei wenten
into anothir castel. ¶ And it was don
whanne thei walkiden in the weye, aman
seide to him, I schal sue thee, whidur
euere thou go. & Ihesus seide to him, Foxis
han dennes, & briddis of the eyr han
nestis; but mannis sone hath not whe-
re he reste his heed. And he seide
to another, Sue thou me. And he seide,
Lord suffre me first to go, & birie my
fadir. & Ihesus seide to him, Suffre that deede
men birie her deede men, but go thou &
telle the kingdom of God. And anothir
seide, Lord I schal suwe thee, but fi-
rst suffre me to leefe al thingis that ben
at hoom. & Ihesus seide to him, No man
that puttith his hond to the plough &
biholdinge backward, is able to the
rewme of God. //c. x.//
And afir thes thingis, the Lo-
rd Ihesu ordeynede also othir
seuenty & tweyne, & sente hem bi twey-
ne & tweyne bfore his face, into
euery cite & place whidur he was
to come. & he seide to hem, Ther is mo-
che rype corn, & fewe werkmen;
therfore preie ye the lord of the rype
corn, that he sende werkmen into

his harvest. 3 Go your ways: behold, I send you forth as lambs among wolves. 4 Carry neither purse, nor scrip, nor shoes: and salute no man by the way. 5 And into whatsoever house ye enter, first say, Peace be to this house. 6 And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. 7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. 8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you: 9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. 12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. 13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. 14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. 15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. 16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. 17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. 18 And he said unto them, I beheld Satan as lightning fall from

his rype corn. Go ye lo I sende you, as lambren among wolues. Therfore nyle ye bere a sachel neithir scrippe, nethir schoon; & greete ye no man bi the weie. Into what hous ye entren first seye ye pees to this hous; & if a sone of pees be there, youre pees schal reste on him. But if noon, it schal turne agen to you. & dwelle ye in the same hous, etinge & drynkinge tho thingis that ben at hem; for a werkman is worthi his hire. Nyle ye passe from hous into hous. & into what euer citee ye entren, & thei resseyuen you, ete ye tho thingis that ben sett to you. & heele ye the syke men that ben in that citee, & seye ye to hem, The kingdom of God schal neighe into you. Into what cite ye entren, & thei resseyuen you not, go ye out into the streetis of it, & seye ye, We wypen of agens you the powder that denyde to us of youre cite. Netheles wite ye this thing, that the rewme of God schal come nygh. I seye to you, that to Sodom it schal be esyere, than to that citee in that day. ¶ Wo to thee Corosaym wo to thee Betsayda; for if in Tyre & Sidon the vertues hadde be don whiche han be don in you, sum tyme thei wolden han sete in hayre & aysches & haue don penaunce. Netheles to Tyre & Sidon it schal be esyere in the dome, than to you. & thou Cafarnaum art enhaunsid til to heuene, thou schalt be drenchid til into helle. He that heerith you, heerith me; & he that dispisith you, dispisith me; & he that dispisith me, dispisith hym that sente me. ¶ And the two & seenty discipulis turneden agen with ioye, & seiden, Lord also deuelis ben suget to vs in thi name. & he seide to hem, I saigh Sathanas fallinge down fro

heaven. 19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. 21 In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. 22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. 23 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: 24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. 25 And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving

heuene as leyt. & lo I haue gouun to you power to trede on serpentis & scorpions, & on al the vertu of the enemy, & no thing schal anoye you. Netheles nyle ye ioye in this thing that spiritis ben suget to you; but ioye ye that youre names ben writun in heuenes. In thilke our he gladdide in the Hooly Gost, & seide, I knowleche to thee fadir, Lord of heuene & of erthe; for thou hast hid thes thingis fro wyse men & prudent, & hast schewid hem to smale children. Yhe fadir, for so it pleside bfore thee. Alle thingis ben gouun to me of my fadir; & no man woot who is the sone, but the fadir; & who is the fadir, but the sone, & to whom the sone wole schewe. And he turnede to hise disciplis & seide, Blessid ben the ygen, that seen tho thingis that ye seen. For I seie to you that many profetis & kingis wolden haue seyn tho thingis that ye seen, & thei syghen not; & heere tho thingis that ye heeren, & thei herden not. & lo a wys man of the lawe roos vp, temptynge him & seiynge, Maistir what thing schal I do to haue euerlastinge lyf? & he seide to him, What is writun in the lawe? how redist thou? He answeride & seide, Thou schalt loue thi Lord God of al thin herte, & of al thi soule, & of alle thi strengthis & of al thi mynde; & thi neighebore as thi silf. & Ihesus seide to him, Thou hast answerid rightly; do this thing, & thou schalt lyue. But he willinge to iustifie him silf, seide to Ihesu, And who is my neighebore? & Ihesus byheeld & seide, A man cam doun fro Ierusalem into Ierico, & fel among theues, & thei robbiden him & woundiden him & wenten away, & leften



him half dead. 31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. 32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. 33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, 34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. 35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. 36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? 37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise. 38 Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. 39 And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. 40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. 41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: 42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

Luke 11 1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. 2 And he said unto them, When ye pray,

the man half alyue. & it bifel that a preest cam doun the same weye, & passide forth whanne he hadde seyn hym; also a dekenne whanne he was bisydis the place & saigh him, passide forth. But a Samaritan goynge the wey, cam bisidis him, & he sygh hym & hadde reu- the on hym, & cam to him & boond to gi- dre his woundis, & hilde yn oyle & wyn, & leide him on his beest, & ledde into an ostrye, & dide the cure of hym. And anothir day he broughte forth twey pans, & gaf to the osteler & seide, Ha- ue the cure of him, & what euer thou schalt gyue ouer, I schal yelde to thee whanne I come agen. Who of thes thre semeth to thee, was neigheboore to hym that fel among thefis? & he seide, He that dide mercy into him. & Ihesus seide to hym, Go thou & do thou on lyk maner. & it was don while thei wenten, he entride into a castel; & a womman Martha bi na- me resseyuede him in to hir hous & to this was a sister, Marie by name, which also saat by sidis the feet of the Lord, & herde his word. But Mar- tha bisyede aboute the ofte seruyse. & she stood & seyde, Lord takist thou no kepe, that my sistir hath left me aloone to serue? therfore seie thou to hir, that she helpe me. & the Lord answeride, & seyde to hir, Martha Martha thou art bisy, & art trou- blid aboute ful many thingis; but o thing is necessarie, Mary hath cho- sun the beste part, which schal not be take away fro hir. //c. xi.// And it was don whanne he was preiyng in a place, as he cesside, oon of his disciplis seide to him, Lord teche us to preye, as Iohn taughte hise disci- plis. & he seide to hem, Whanne ye preien,

say, Our Father which art in heaven,
 Hallowed be thy name. Thy kingdom come.
 Thy will be done, as in heaven, so in earth.
 3 Give us day by day our daily bread.
 4 And forgive us our sins; for we also
 forgive every one that is indebted to us.
 And lead us not into temptation; but
 deliver us from evil. 5 And he said unto
 them, Which of you shall have a friend, and
 shall go unto him at midnight, and say
 unto him, Friend, lend me three loaves;
 6 For a friend of mine in his journey is
 come to me, and I have nothing to set
 before him? 7 And he from within shall
 answer and say, Trouble me not: the door is
 now shut, and my children are with me in
 bed; I cannot rise and give thee. 8 I say
 unto you, Though he will not rise and give
 him, because he is his friend, yet because
 of his importunity he will rise and give him
 as many as he needeth. 9 And I say unto
 you, Ask, and it shall be given you; seek,
 and ye shall find; knock, and it shall be
 opened unto you. 10 For every one that
 asketh receiveth; and he that seeketh
 findeth; and to him that knocketh it shall
 be opened. 11 If a son shall ask bread of
 any of you that is a father, will he give him
 a stone? or if he ask a fish, will he for a fish
 give him a serpent? 12 Or if he shall ask
 an egg, will he offer him a scorpion? 13 If
 ye then, being evil, know how to give good
 gifts unto your children: how much more
 shall your heavenly Father give the Holy
 Spirit to them that ask him? 14 And he
 was casting out a devil, and it was dumb.
 And it came to pass, when the devil was
 gone out, the dumb spake; and the people
 wondered. 15 But some of

seye ye, Fadir, halewid be thi name.
 Thi kingdom come to. Gyue to us to-
 day oure echedayes breed. & forgyue
 to us oure synnes, as we forgyuen
 to ech man that owith to us. & lede
 us not into temptacioun. And he sei-
 de to hem, Who of you schal haue a
 frend, & schal go to him at mydnyght,
 & schal seye to him, Frend leue to
 me thre looues; for my frend cometh
 to me fro the weye, & I haue not
 what I schal sette bifore him. & he
 withinneforth answer & seie, Nyle
 thou be heuy to me, the dore is now
 schitt, & my children ben with me in
 bed; I may not ryse & gyue to thee.
 And if he schal dwelle stille knoc-
 kinge, I seie to you, though he schal
 not ryse & gyue to hym for that that he
 is his frend, netheles for his conti-
 nuel axyng, he schal ryse & gyue to
 hym, as manie as he hath nede to. &
 I seie to you, Axe ye, & it schal be
 gouun to you; seke ye, & ye schulen
 fynde; knocke ye, & it schal be ope-
 nyd to you. For ech that axith, takith;
 & he that sekith, fyndith; & to aman
 that knockith, it schal be openyd.
 Therfore who of you axith his fadir
 breed, whether he schal gyue him a
 stoon? or if he axith fihsch, whether
 he schal gyue hit a serpent for the
 fihsch? or if he axith an ey, whether
 he schal areche him a scorioun? Ther-
 fore if ye whanne ye ben yuel, kun-
 nen gyue goode giftis to youre chil-
 dren, how moche more youre fa-
 dir of heuene schal gyue agood
 spirit to men that axith him? ¶ &
 Ihesu was castinge out a fend, & he
 was doumbe. & whanne he hadde cast
 out the fend, the doumbe man spak,
 & the peple wondride. & summe of

them said, He casteth out devils through Beelzebub the chief of the devils. 16 And others, tempting him, sought of him a sign from heaven. 17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. 18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. 19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. 20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. 21 When a strong man armed keepeth his palace, his goods are in peace: 22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. 23 He that is not with me is against me: and he that gathereth not with me scattereth. 24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. 25 And when he cometh, he findeth it swept and garnished. 26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. 27 And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and

hem seiden in Belsebub prince of deuelis, he castith out deuelis; & othere temptinge, axiden of him a tokene fro heuene. & as he saigh the thoughtis of hem, he seide to hem, Euery rewme departid agens it silf schal be desolat, & an hous schal falle on a hous. & if Sathanas be departid agens him silf how schal his rewme stonde? for ye seien that I caste out fendis in Belsebub; & if I in Belsebub caste out fendis, in whom casten out youre sones? Therefore thei schulen be youre domesmen. But if I caste out fendis in the fyngir of God, thanne the rewme of God is comun among you. ¶ Whanne a strong armed man kepith his hous, alle thingis that he welldith ben in pees. But if a strongere than he come vpon him & ouercome him, he schal take away al his aarmere in which he tristide, & schal deele abroad his robbries. He that is not with me, is agens me; & he that gedrith not with me to gydre, scatirith a brood. Whanne an vnclene spirit goith out of aman, he wandrith by drie places, & sekith reste; & he fyndinge not, seith, I schal turne agen to myn hous, fro whannes I cam out. & whanne he cometh, he fyndith hit clensid with besyms, & faire arayed. Thanne he goith & takith with him seuene othere spiritis werse than him silf, & thei entren & dwellen there. & the laste thingis of that man ben maad worse than the formere. ¶ And it was don whanne he hadde seid thes thingis, awomman of the cumpany reide hir vois & seide to him, Blessid be the wombe that bar thee, and

the paps which thou hast sucked. 28 But he said, Yea rather, blessed are they that hear the word of God, and keep it. 29 And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. 30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. 31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. 32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. 33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. 34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light. 37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. 38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner. 39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter;

blessid be the teetis that thou hast sokun. & he seiden, But yhe, blessid be thei that heeren the word of God & kepen it. ¶ And whanne the peple runnen to gidre, he bigan to seie, This generacioun is a weyward generacioun; it sekith a tokene, & a tokene schal not be gouun to it, but the tokene of Ionas the profete. For as Ionas was a tokene to men of Nyniue, so mannis sone schal be to this generacioun. The queene of the south schal ryse in dom with men of this generacioun, & schal condempne hem; for she cam fro the eendis of the erthe, for to heere the wysdom of Salomon, & lo here is a grettere than Salomon. Men of Nyniue schulen ryse in doom with this generacioun, & schulen condempne it; for thei diden penaunce & the preching of Ionas. And lo here is a grettere than Ionas. ¶ No man tennith alanterne, & puttith in hidlis nethir vndir a boyschel, but on a candilstick, that thei that goen yn se light. The lanterne of thi body, is thin yge. If thin yge be symple, al thi body schal be lighty. But if it be weiward, al thi body schal be derkful. Therfore se thou, lest the light that is in thee be derknessis. Therfore if al thi body be bright, & haue no part of derknessis, it schal be al bright; & as a lanterne of brightnesse, it schal gyue light to thee. & whanne he spak, a Farise preiede him that he schulde ete with him, & he entride & saat to the mete. & the Farise bigan to seye gessinge with ynne him self, why he was not waischun bi fore mete. & the Lord seide to him, Now ye Farisees clensen that that is withouteforth of the cuppe & the plater,

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but your inward part is full of ravening and wickedness. 40 Ye fools, did not he that made that which is without make that which is within also? 41 But rather give alms of such things as ye have; and, behold, all things are clean unto you. 42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. 43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. 44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them. 45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. 46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. 47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. 48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. 49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: 50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; 51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. 52 Woe unto you, lawyers! for ye have taken away the key

but that thing that is with ynnē of you, is ful of rauyne & wickidnesse.
 Foolis, whethir he that made that that is withoutenforth, made not also that that is with ynnē? Netheles that that is ouerpluysch gyue ye almes,
 & lo alle thingis ben clene to you.
 ¶ But wo to you Farisees that tithen mynte & ruwe & ech eerbe, & leeuē dom & the charite of God. For it bihofte to do these thingis, & not leeuē tho. Wo to you Farisees that louen the firste chayeris in synagogis, & salutaciouns in cheping. Wo to you that ben as sepulcris that ben not seyn, & men walkinge aboue & witen not. But oon of the wyse men of the lawe answeride, & seide to him, Maistir thou seyinge thes thingis, also to vs doist dispyt. & he seide, Also wo to you wyse men of lawe; for ye chargen men with birthyns whiche thei moun not bere, & ye you silf with youre o fyngir touchen not the heuynessis. Wo to you that bylden toumbis of profetis, & youre fadris slouwen hem. Truly ye witnessen, that ye consenten to the werkis of youre fadris; for thei slouwen hem, but ye bylden her sepulcris. Therfore the wysdom of God seide, I schal sende to hem profetis & apostlis; & of hem thei schulen sle & pursuwe, that the blood of alle profetis that was sched fro the making of the world be sought of this generacioun, fro the blood of the iust Abel to the blood of Zacharie, that was slayn bi twixe the auter & the hous. So I seie to you, it schal be sought of this generacioun. Wo to you wyse men of the lawe, for ye han takun away the keye

of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. 53 And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things: 54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

Luke 12 1 In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy. 2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops. 4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. 5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. 6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God? 7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. 8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: 9 But he that denieth me before men shall be denied before the angels of God. 10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth

of kunnyng; & ye you silf entriden not, & ye han forbedun hem that entriden. And whanne he seide thes thingis to hem, the Farisees & wyse men of lawe bigunnen greuously to agenstonde, & stoppe his mouth of many thingis, aspiynge him, and sekyng to take sum thing of his mouth, to accuse him. And whanne moche //c. xii.// peple stood aboute, so that thei treeden ech on othir, he bigan to seye to hise disciplis, Be ye war of the sourdowgh of the Farisees, that is Ipocrisy. For no thing is hiled, that schal not be schewid, nethir hid, that schal not be wist. For whi tho thingis that ye han seid in derknessis, schulen be seid in light; & that that ye han spokun in eere in *the* couchis, schal be prechid in roofes. And I seie to you my frendis, be ye not a feerd of hem that sleen the body, & aftir thes thingis han no more what thei schulen do. But I schal schewe to you, whom ye schulen drede. Drede ye him, that aftir he hath slayn, he hath power to sende into helle. & so I seye to you, drede ye him. Wher fyue sparowis ben not seld for tweyne halpens, & oon of hem is not in forgetyng bfore God? But also alle the heeris of youre heed ben noumbred. Therefore nyle ye drede; ye ben of more priis than many sparowis. Treuly I seye to you ech man that knowlechith me bfore men, mannis sone schal knowleche him bfore the aungelis of God. But he that denyeth me bfore men, schal be denyed bfore the aungelis of God. And ech that seith aword agens mannis sone, it schal be forgouun to him; but it schal not be forgouun to hym, that blasfemeth

against the Holy Ghost it shall not be forgiven. 11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: 12 For the Holy Ghost shall teach you in the same hour what ye ought to say. 13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. 14 And he said unto him, Man, who made me a judge or a divider over you? 15 And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. 16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: 17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? 18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. 19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. 20 But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? 21 So is he that layeth up treasure for himself, and is not rich toward God. 22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. 23 The life is more than meat, and the body is more than raiment. 24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye

agens the Hooly Gost. ¶ And whanne thei leden you into synagogis, & to magistratis & potentatis, nyle ye be bisy how or what ye schulen answer, or what ye schulen seie. For the Hooly Gost schal teche you in that our, what it bihoueth you to seie. And oon of the peple seide to hym, Maistir seie to my brother that he departe with me the eritage. & he seide to him, Man who ordeynede me a domesman or a departere on you? & he seide to hem, Se ye & be war of al couetise; for the lyf of aman is not in the abundaunce of tho thingis, whiche he weldith. And he tolde to hem a licnesse & seide, The feeld of a ryche man broughte forth plenteuouse fruytis, & he thoughte with ynne him silf & seide, What schal I do for I haue not whidur I schal gadre my fruytis? & he seith, This thing I schal do; I schal throwe down my bernis, & I schal make gretter; and thidur I schal gadre alle thingis that growen to me & my goodis. & I schal seye to my soule, Soule thou hast many goodis kept into ful many yeeris. Reste thou, ete drynke & make feeste. And God seide to him, Fool in this nyght thei schulen take thi lyf fro thee; & whos schulen tho thingis be, that thou hast arayed? So is he that tresourith to him self, & is not riche in God. & he seide to hise disciplis, Therefore I seye to you, nyle ye be bisy to youre lyf, what ye schulen ete, nethir to youre body, with what ye schulen be clothid. The lyf is more than mete, & the body more than clothing. Biholde ye crowis, for thei sowen not nethir repen, to whiche is no celer ne berne, & God fedith hem. How moche more ye

better than the fowls? 25 And which of you with taking thought can add to his stature one cubit? 26 If ye then be not able to do that thing which is least, why take ye thought for the rest? 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. 31 But rather seek ye the kingdom of God; and all these things shall be added unto you. 32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. 33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. 34 For where your treasure is, there will your heart be also. 35 Let your loins be girded about, and your lights burning; 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. 37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. 38 And if he shall come in

ben of more priis than thei? & who of you bithenkyng, may putte to oo cubite to his stature? Therefore if ye mown not that that is leest, what ben ye bisy of othir thingis? Biholde ye the lilyes of the feeld how thei wexen. Thei trauelen not nethir spynnen. & I seie to you, that nethir Salomon in al his glorie was clothid as oon of thise. And if God clothith thus the hey that to day is in the feeld, & to morwe is cast into an ouen, how myche more you of lytil feith? & nyle ye seke what ye schulen ete or what ye schulen drynke, & nyle ye be reisid an high. For folkis of the world seken alle these thingis, & youre fadir woot, that ye neden alle these thingis. Netheles seke ye first the kingdom of God, & alle thes thingis schulen be cast to you. ¶ Nyle ye litel floc drede, for it pleside to youre fadir, to gyue you a kyngdom. Selle ye tho thingis that ye han in possessioun, & gyue almes. & make ye to you sachelis that wexen not olde, tresour that failith not in heuenes whidur a thief neigheth not, nethir moughte destruyeth. For where is thi tresour, there thin herte schal be. ¶ Be youre leendis gird aboue, & lanternes brennyng in youre hondis; & be ye lyk to men that abyden her lord, whanne he schal turne agen fro the weddignis, that whanne he schal come & knocke, anoon thei opyne to hym. Blessid be tho seruautis, that whanne the lord schal come, he schal fynde wakinge. Treuly I seye to you, that he schal girde him silf, & make hem sitte to mete, & he schal go & serue hem. And if he come in

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the second watch, or come in the third watch, and find them so, blessed are those servants. 39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. 40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. 41 Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? 42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? 43 Blessed is that servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will make him ruler over all that he hath. 45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; 46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. 47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. 49 I am come to send fire on the earth; and what will I if it be already kindled? 50 But I have a baptism to be baptized with;

the secunde waking, & if he come in the thridde waking, & fynde so, tho seruauntis ben blessid. & wite ye this thing, for if an hosebonde man wiste in what our the theef wolde come, sotheli he schulde wake & not suffre his hous to be myned. And be ye redy, for in what our ye gessen not, mannis sone schal come. & Petre seide to him, Lord seyest thou this parable to vs, or to alle? And the Lord seide, Who gessist thou is a trewe dispender & a prudent, whom the lord hath ordeyned on his meyne to gyue hem in tyme, mesure of whete? Blessid is that seruaunt, that the lord whanne he cometh schal fynde so doynge. Verily I seye to you that on alle thingis that he weeldith, he schal ordeyne hym. That if that seruaunt seye in his herte, My lord tarieth to come, & bigynne to smyte children & handmaidens, & ete & drynke & be fillid ouer mesure, the lord of that seruaunt schal come in the day that he hopith not, & the our that he woot not; and schal departe him, & putte his part with vnfeithful men. ¶ But thilke seruaunt that knew the wille of his lord & made not him redy & dide not afir his wille, schal be betun with many betingis. But he that knew not & dide worthi thingis of strokis, schal be betun with fewe. For to ech man to whom moche is gouun, moche schal be axid of him; and thei schulen axe more of him, to whom thei bitoken moche. I cam to sende fier into erthe, & what wole I, but that it be kyndlid? And I haue to be baptysid with a baptytm,

and how am I straitened till it be accomplished! 51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: 52 For from henceforth there shall be five in one house divided, three against two, and two against three. 53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law. 54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. 56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 57 Yea, and why even of yourselves judge ye not what is right? 58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. 59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

Luke 13 1 There were present at that season some that told him of the Galilaeans, whose blood Pilate had mingled with their sacrifices. 2 And Jesus answering said unto them, Suppose ye that these Galilaeans were sinners above all the Galilaeans, because they suffered

and how am I constreyned, til that it be parfytyl don? ¶ Weene ye that I cam to gyue pees into erthe? Nay I seye to you, but departing; for fro this tyme, ther schulen be fyue departid in oon hous; thre schulen be departid agens tweyne, & tweyne schulen be departid agens thre; the fadir agens the sone, & the sone agens the fadir; the modir agens the doughtir, & the doughtir agens the modir; the hosebondis modir agens the sones wyf; & the sones wyf, agens hir hosebondis modir. And he seide also to the people, Whanne ye seen a cloude rysinge fro the sunne goyng down, a noon ye seyen reyn cometh, & so it is don. And whanne ye seen the south blowinge, ye seyen that heete schal be, & it is don. Ipocritis ye kunnen preue the face of heuene & of erthe, but how preuen ye not this tyme? But what, & of you silf ye demen not that that is iust. But whanne thou goist with thin aduersarie in the weye to the prince, do bisynesse to be delyuered fro him, lest perauenture he take thee to the domesman, & the domesman bitake thee to a maistirful axer & the maistirful axer sende thee into prisoun. I seie to thee thou schalt not go fro thennis, til thou yelde the laste ferthing. //c. xiii.// And sum men weren present in that tyme, that teelden to him of the Galilees, whos blood Pilat myngide with the sacrificis of hem. And he answeride & seide to hem, Weenen ye that these men of Galile weren synneris more than alle Galilees, for thei suffri-

such things? 3 I tell you, Nay; but, except ye repent, ye shall all likewise perish. 4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 5 I tell you, Nay; but, except ye repent, ye shall all likewise perish. 6 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. 7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? 8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 9 And if it bear fruit, well: and if not, then after that thou shalt cut it down. 10 And he was teaching in one of the synagogues on the sabbath. 11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. 12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. 13 And he laid his hands on her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall,

den suche thingis? I seie to *you* nay; alle ye schulen perische in lyk maner, but ye haue penaunce. & as tho eightetene, on whiche the tour in Syloa fel down & slow hem, gessen ye for thei weren dettouris more than alle men that dwellen in Ierusalem? I seie to you nay; but also ye alle schulen perische, if ye doen not penaunce. & he seide this liknesse, Aman hadde a fige tre plauntid in his vyne yerd, & he cam sekinge fruyt in it & fond noon. And he seide to the tiliere of the vyne yerd, Lo thre yeeris ben sithen I coom sekende fruyt in this fyge tre, & I fynde noon; therefore kitte it down; wherto ocupieth it the erthe? & he answeringe, seide to him, Lord suffre it also this yeer, the while I delue aboute it, & I schal dunge it, if it schal make fruyt; if nay, in tyme comynge thou schalt kitte it down. & he was techinge in her synagoge in the sabotis. And lo awomman that hadde a spirit of syknesse eightetene yeeris, & was crokid, & nethir ony maner myghte loke vpward; whom whanne Ihesus hadde seyn, he clepide to him, & seide to hir, Womman thou art delyuered of thi syknesse, & he settide on hir his hondis, & anoon she stood vpright & glorifiede God. & the prince of the synagoge answeride haunynge dedeyn for Ihesus hadde heelid in the saboth, & he seide to the peple, Ther ben sixe dayes, in whiche it bihoueth to worche; therefore come ye in these & be heelid, & not in the day of saboth. But the Lord answeride to him & seide, Ipocrite wher ech of you vntieth not in the saboth his oxe or asse fro the cracche,

and lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? 17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him. 18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? 19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. 20 And again he said, Whereunto shall I liken the kingdom of God? 21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened. 22 And he went through the cities and villages, teaching, and journeying toward Jerusalem. 23 Then said one unto him, Lord, are there few that be saved? And he said unto them, 24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. 25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: 26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. 27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. 28 There shall be weeping and

and ledith to watir? Bihofte it not this doughtir of Habraham, whom Sathanas hath boundun lo eightetene yee-
ris, to be vnboundun of this boond in the day of the saboth? & whanne he seide these thingis, alle hise aduersaries weren a schamed; and al the peple ioyede in alle thingis, that weren gloriously doen of him. ¶ Therefore he seide, To what thing is the kingdom of God lyk? & to what thing schal I gesse it to be lyk? It is lyk to a corn of seneuey, which a man took & caste into his yerd, & it wax & was maad into a greet tre, & foulis of the eir restiden in the braunchis therof. & eft soone he seide, To what thing schal I gesse the kingdom of God lyk? It is lyk to sourdough, that a womman took & hidde it into thre mesuris of mele, til al were sourid. ¶ And he wente by citees & castels, techinge & makinge a iourney into Ierusalem. & a man seide to him, Lord if ther ben fewe, that ben saued? & he seide to hem, Stryue ye to entre by the strite gate. For I seie to you, manye seeken to entre, & thei schulen not mowe. For whanne the hosebonde man is entrid & the dore is closid, ye schulen bigynne to stonde withoute forth & knocke at the dore & seye, Lord opyne to us. & he schal answer & seie to you, I knowe you not, of whennis ye ben. Thanne ye schulen bigynne to seye, We han etun bfore thee & drunkun, & in oure streetis thou hast taught. & he schal seie to you, I knowe you not, of whennis ye ben; goith away from me, alle ye worcheris of wickidnesse. There schal be wepyng &



gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. 29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. 30 And, behold, there are last which shall be first, and there are first which shall be last. 31 The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. 32 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. 33 Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. 34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! 35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

Luke 14 1 And it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. 2 And, behold, there was a certain man before him which had the dropsy. 3 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? 4 And they held their peace. And he took him, and healed him, and let him go; 5 And answered them, saying, Which of you shall have an ass

grutyng of teeth, whanne ye schal se Abraham & Isaac & Iacob, & alle the profetis in the kingdom of God, & you to be putt out. & thei schulen come fro the eest & west & fro the north & south, & schulen sitte at the mete in the rewme of God. & lo thei that weren the firste, ben the laste; & thei that weren the laste, ben the firste. In that day summe of Farisees camen nygh, & seiden to him, Go out & go out & go fro hennis; for Eroude wolle sle thee. And he seide to hem, Go ye & seye ye to that fox, Lo I caste out fendis, & I make partitly heelthis, to-day & to morwe, & the thridde day I am eendid. Netheles it byhoueth me to day & to morwe & the day that suweth, to walke; for it fallith not a profete to perische out of Ierusalem. Ierusalem Ierusalem that sleest profetis, & stonest hem that ben sent to thee. How ofte wolde I gadre to gidre thi sones, as a brid gadrith his nest vnder fetheris, & thou woldest not? Lo youre hous schal be left to you, desert. & I seie to you that ye schulen not se me, til it come whanne ye schulen seie, Blessid is he that cometh in the name of the Lord. //c. xiiii.//

And it was don whanne he hadde entrid into the hous of a prince of Farisees, in the sabboth to ete breed, thei aspieden him. And lo aman syk in the dropesye was bfore hym. And Ihesus answeringe spak to the wyse men of lawe & to the Farisees & seide, Wher it is leefful to heele in the sabath? & thei heelden pees. & Ihesus took & heelde him, & leet him go. & he answeride to hem & seide, Whos asse

or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? 6 And they could not answer him again to these things. 7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, 8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; 9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. 10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. 11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. 12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. 13 But when thou makest a feast, call the poor, the maimed, the lame, the blind: 14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. 15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. 16 Then said he unto him, A certain man made a great supper, and bade many: 17 And sent his

or oxe of you schal falle into a pitte, & he schal not anoon drawe him out in the day of saboth? & thei myghten not answere to him to thes thingis. ¶ He seide also a parable to men bedun to a feeste, & biheeld how thei chesyn the firste sitting placis, & seide to hem, Whanne thou art bedun to bridalys, sitte not at the mete in the firste place; lest perauenture a worthier than thou be bedun of him, and lest he come that clepide thee & him, & seie to thee, Gyue place to this. & thanne thou schalt bigynne with schame, to holde the loweste place, But whanne thou art bedun to a feeste, go & sitte down in the laste place, that whanne he cometh that bad thee to the feeste, he seye to thee, Frend come highere. Thanne worship schal be to thee bifore men that sitten at the mete. For ech that enhauncith him, schal be lowid; & he that mekith hym, schal be highed. ¶ And he seide to him, that hadde bedun him to the feeste, Whanne thou makist a mete or a souper, nyle thou clepe thi frendis, nethir thi britheren, nethir cosyns, nethir neigheboris, ne riche men; lest perauenture thei bidde thee agen to the feeste, & it be yoldun agen to thee. But whanne thou makist a feeste, clepe pore men, feble, crokid, & blynde; & thou schalt be blessid, for thei han not wherof to yelde thee; for it schal be yoldun to thee, in the risyng agen of iust men. & whanne oon of hem that saten to gidre at the mete hadde herd thes thingis, he seide to him, Blessid is he that schal ete bred in the rewme of God. & he seide to him, A man made a greet souper, & clepide manye. & he sente his

servant at supper time to say to them that were bidden, Come; for all things are now ready. 18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come. 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper. 25 And there went great multitudes with him: and he turned, and said unto them, 26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? 29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began

seruaunt in the our of souper to seie to men that weren bedun to the feeste, that thei schulden come; for now alle thingis ben redy. And alle bigunnen to gidre to excuse hem. The firste seide, I haue bought a town, & I haue nede to go out & se it. I preie thee, haue me excusid. & thetothir seide, I haue bought fyue yokkis of oxun, & I go to preue hem. I preie thee, haue me excusid. & anothir seide, I haue weddid a wyf, & therefore I may not come. & the seruaunt turnede agen, & tolde thes thingis to his lord. Thanne the hosebonde man was wroth, & seide to his seruaunt, Go out swythe into the grete stretis & smale stretis of the citee, & brynge yn hidur pore men & feble, blynde & crokid. & the seruaunt seide, Lord it is don as thou hast comaundid, & yit ther is a voyde place. And the lord seide to the seruaunt, Go out into weyes & heggis, & constreynne men to entre, that my hous be fulfillid. For I seye to you, that noon of tho men that ben clepid, schal taste my soper. And moche peple wente with hym, & he turnede & seide to hem, If ony man cometh to me & hatith not his fadir & modir & wyf & sones, & britheren & sustris, & yit his owne lyf; he may not be my disciple. And he that berith not his cross, & cometh aftir me, may not be my disciple. ¶ For who of you willinge to bylde a tour, wher he first sitte not, & kounteth the spensis that ben nedeful, if he haue to parfourme? Lest aftir that he hath sett the fundament, & mow not perfourme, alle that seen bigynne to scorne him & seye, For this man bigan

to build, and was not able to finish. 31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. 34 Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned? 35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

Luke 15 1 Then drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. 3 And he spake this parable unto them, saying, 4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? 5 And when he hath found it, he layeth it on his shoulders, rejoicing. 6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. 7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. 8 Either what woman having ten pieces of silver, if

to bilde, & myghte not make an ende. Or what kyng that wole go to do a bateile agens anothir king, wher he sittith not first & bithenkith, if he may with ten thousand go agens hym that cometh agen him with twenty thousand, ellis yit while he is aferr, he sendinge a messenger, preieth tho thingis that ben of pees. So therefore ech of you that forsakith not alle thingis that he hath; may not be my disciple. ¶ Salt is good, but if salt vanysche, in what thing schal it be saverid? Nethir in erthe, nethir in dunghille it is profitable, but it schal be cast out. He that hath eeris of heering heere he. And puppli- //c. xv.// cans & synful men weren neighynge to hym, to heere him. & the Farisees & scribis grucchiden, seiynge, For this resseyueth synful men, & etith with hem. And he spak to hem this parable & seide, What man of you that hath an hundrid scheep, & if he hath lost oon of hem, wher he leeueth not nynty & nyne in desert, & goith to it that perischide, til he fynde it? & whanne he hath founden it, he ioyeth & leith it on his schuldris. And he cometh hoom & clepith to gidre hise frendis & neigheboris & seith to hem, Be ye glad with me, for I haue founde my scheep, that hadde perischid. & I seie to you, so ioye schal be in heuene on o synful man doynge penaunce, more than on nynty & nyne iuste that han no nede to penaunce. Or what woman hauynge ten besauntis, & if

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she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? 9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. 10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. 11 And he said, A certain man had two sons: 12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. 14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. 15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. 16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, 19 And am no more worthy to be called thy son: make me as one of thy hired servants. 20 And he arose, and came

she hath lost o besaunt, wher she teendith not a lanterne, & turneth vpsodoun the hous, & sekith diligently til that she fynde it? And whanne she hath foundun, she clepith to gidre frendis & neigheboris, & seith, Be ye glade with me, for I haue founde the besaunt that I hadde lost. So I seie to you, ioye schal be bifore aungelis of God, on o synful man doynge penaunce. ¶ And he seide aman hadde twey sones, & the yongere of hem seide to the fadir, Fadir gyue me the porcioun of catel that fallith to me. & he departide to hem the catel. & not aftir many dayes, whanne alle thingis weren gedrid to gidre, the yonger sone wente forth in pilgrymage into a ferr kuntre. And there he wastide hise goodis, in lyuynge leccherously. And aftir that that he hadde endid alle thingis, a strong hungir was maad in that cuntre, & he bigan to haue nede. & he wente & drough hym to oon of the citeseynes of that cuntre, and he sente him into his town, to fede swyn, & he couetide to fille his wombe of the coddis that the hoggis eeten, & no man gaf to him. & he turnede agen into him silf, & seide, How many hyrid men in my fadris hous han plente of looues, & I perische here thorw hungir? I schal ryse vp & go to my fadir, & I schal seie to him, Fadir I haue synned into heuene & bifore thee, & now I am not worthi to be clepid thi sone; make me as oon of thin hyrid men. & he roos vp & cam

to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: 23 And bring hither the fatted calf, and kill it; and let us eat, and be merry: 24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. 26 And he called one of the servants, and asked what these things meant. 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. 28 And he was angry, and would not go in: therefore came his father out, and intreated him. 29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. 31 And he said unto him, Son, thou art ever with me, and all that I have is thine. 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again;

to his fadir. & whanne he was yit aferr, his fadir sygh him, & was stirid by mercy; and he ran & fel on his necke, & kisside hym. And the sone seide to him, Fadir I haue synned into heuene & bifer thee, & now I am not worthi to be clepid thi sone. And the fadir seide to his seruautis, Swithe bringe ye forth the firste stooles, & clothe ye hym, & gyue ye a ring in his hond, & schoon on his feet; and brynge ye a fat calf & slee ye, & ete we & make we feeste. For this my sone was deed, & hath lyued agen; he perischide, & is foundun. & alle men bigunnen to ete. But his eldre sone was in the feeld; & whanne he cam & neighede to the hous, he herde a symfonye & a croude. & he clepide oon of the seruantis, & axide what thes thingis weren. & he seid to hym, Thi brothir is comun, & thi fadir slowgh a fat calf, for he resseyuede him saf. & he was wroth, & wolde not come yn. Therfore his fadir gede out, & began to preie him. & he answeride to his fadir & seide, Lo so many yeris I serue thee, & I neuere brak thi comaundement; & thou neuere gaue to me a kide, that I with my frendis schulde haue etun. But aftir that this thi sone that hath deuourid his substaunce with hooris cam, thou hast slayn to hym a fat calf. & he seide to him, Sone thou art euermore with me, & alle my thingis ben thine. But it bihofte to make feeste & to haue ioye, for this thi brothir was deed, & lyuede agen;

and was lost, and is found.

Luke 16 1 And he said also unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. 2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. 3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. 4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. 5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? 6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. 7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. 8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. 9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. 10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. 11 If therefore ye have not been faithful in the unrighteous

he perischide & is foundun. //c. xvi.//

He seide also to hise disci-
plis, Ther was a ryche
man that hadde a baylyf,
and this was defamed to him as
he hadde wastid his goodis. & he
clepide hym & seyde to hym, What
heere I this thing of thee? Yelde
rekenynge of thi baylie, for thou
myght not now be baylif. & the
bailif seide with ynne hym silf, What
schal I do, for my lord takith away
fro me my bailie? Delue may I
not, I schame to begge. I woot
what I schal do, that whanne I
am remoued fro the baylie, thei
resseyue me into her hous. Ther-
fore whanne alle the dettouris of
his lord weren clepid to gidre,
he seide to the firste, How moche
owist thou to my lord? And he
seide, An hundrid barels of oyle.
& he seide to him, Take thi caucoun,
& sitte soone & wriit fyfty. Af-
tirward he seide to anothir, &
how moche owist thou? Which
answeride an hundrid corys of
whete. & he seide to hym, Take
thi lettris, & wriit foure score.
& the lord preisede the bailyf of wic-
kidnesse, for he hadde don prudent-
ly. For the sones of this world ben
more prudent in her generacioun,
than the sones of lyght. & I seie to
you, make ye to you frendis of
the richesse of wickidnesse, that
whanne ye schulen fayle, thei res-
seyue you into euerlastinge taber-
naclis. He that is trewe in the leeste
thing, is trewe also in the more;
& he that is wickid in a lytel thing,
is wickid also in the more. Therefore
if ye weren not trewe in the wic-

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mammon, who will commit to your trust the true riches? 12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own? 13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. 14 And the Pharisees also, who were covetous, heard all these things: and they derided him. 15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. 16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. 17 And it is easier for heaven and earth to pass, than one tittle of the law to fail. 18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery. 19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: 20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, 21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. 22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. 24 And he cried

kid thing of richness, who schal bitake to you that that is verrey? & if ye weren not trewe in othere mennis thing, who schal gyue to you that that is youre? ¶ No seruaunt may serue to twey lordis. For ethir he schal hate theton, & loue thetothir, ethir he schal drawe to thetoon & schal dispise thetothir. Ye mow not serue to God & to riches. But the Farisees that weren coueitouse, herden alle thes thingis, & thei scorniden him. & he seide to hem, Ye it ben that iustifien you bifore men. But God hath knowen youre hertis; for that that is high to men, is abhominacioun bifore God. The lawe & profetis, til to loon; fro that tyme the rewme of God is euangelisid, & ech man doith violence into it. Forsoth it is lighter heuene & erthe to passe, than that o titil falle fro the lawe. ¶ Eueri man that forsakith his wyf & weddith another, doith leccherie; and he that weddith the wyf forsakun of the hosebonde, doith auoutrie. ¶ Ther was a ryche man & was clothid in purpur & whit silk, & eet euery day schynnyngly. & ther was a beggere Lasarus by name, that lay at his gate ful of bylis, & couetide to be fulfilled of the crummes that fillen down fro the ryche mannis boord, & no man gaf to him; but houndis camen, & lickeden his bylis. & it was don that the begger diede, & was born of aungelis into Abrahams bosom. And the ryche man was deed also, & was biried in helle. & he reside his ygen whanne he was in tormentis, & saygh Abraham aferr, & Lasarus in his bosom. & he criede

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and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. 26 And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: 28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment. 29 Abraham saith unto him, They have Moses and the prophets; let them hear them. 30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. 31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Luke 17 1 Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! 2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. 3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. 4 And if he trespass against thee seven times in a day, and seven times in a day

& seide, Fadir Abraham haue merci on me, & sende Lasarus that he dippe the ende of his fyngur in watir, to kele my tunge, for I am turmentid in this flawme. And Abraham seide to hym, Sone haue mynde, for thou hast resseyued goode thingis in thi lyf, Lasarus also yuel thingis. But he is now comfortid, & thou art turmentid. And in alle thes thingis, a greet derk place is stablischid bitwixe us & you, that thei that wolen fro hennis passe to you, mown not, nethir fro thennis passe ouer hidur. & he seide, Thanne I preye thee fadir, that thou sende hym into the hous of my fadir. For I haue fyue britheren, that he wnesse to hem, lest also thei come into this place of turmentis. And Abraham seide to him, thei han Moyseu & the profetis; heere thei hem. & he seide, Nay fadir Abraham, but if ony of deede men go to hem, thei schulen do penaunce. & he seide to him, If thei heeren not Moyseu & profetis, nethir if ony of deed men ryse agen, thei schulen bileue to hym. //c. xvii.// And Ihesu seide to hise discipulis, It is impossible, that sclaudris come not; but wo to ~~to~~ that man, by whom thei comen. It is more profitable to hym if amyne stoon be put aboute his necke, & he be cast into the see, than that he sclaudreoon of thes lytle. Take ye heed you silf. If thi brothir hath synned agens thee, blame hym; & if he do penaunce, forgyue hym. And if seuene sythis in the day he do synne agens thee, & seuene sithis in the day, he

turn again to thee, saying, I repent; thou shalt forgive him. 5 And the apostles said unto the Lord, Increase our faith. 6 And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. 7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? 8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? 9 Doth he thank that servant because he did the things that were commanded him? I trow not. 10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. 11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. 12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: 13 And they lifted up their voices, and said, Jesus, Master, have mercy on us. 14 And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. 15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, 16 And fell down on his face at his feet, giving him thanks: and he was a Samaritan. 17 And Jesus answering said, Were there not ten cleansed? but where are the nine? 18 There are not found that returned to give glory

be conuertid to thee, & seye it forthin-
keth me; forgyue you hym. And the
apostlis seiden to the Lord, Encre-
esse to us feith. & the Lord seyde,
If ye han feith as the corn of sene-
uey, ye schulen seye to this more
tre, be thou drawun up bi the roo-
te, & be ouerplauntid into the see,
& it schal obeye to you. But who
of you hath a seruaunt erynge or le-
sewynge oxis, which seith to hym
whanne he turneth agen fro the fe-
eld, Anoon go & sitte to mete? &
seith not to hym, Make redy that I
soupe, & girde thee & serue me whi-
le I ete & drynke, & aftir this thou
schalt ete & drynke. Wher he hath
grace to that seruaunt, for he dide
that that he comaundide hym? Nay
I gesse. So ye whanne ye han don al-
le thingis that ben comaundid to you,
seye ye we ben vnprofitable ser-
uauntis, we han don that that we
oughten to do. ¶ And it was don the
while Ihesus wente into Ierusalem, he
passide thurgh the myddel of Sama-
rie & Galile. And whanne he entride
into a castel, ten leprouse men ca-
men agens him, whiche stooden afere
& reiseden her vois & seiden, Ihesu
comaundour, haue mercy on us.
& as he sygh hem, he seide, Go ye sche-
we ye you to *the* prestis. And it was
don the while thei wenten, thei we-
ren clensid. & oon of hem as he sygh,
that he was clensid, wente agen mag-
nifynge God with a greet vois;
and he fel down on the face bfore
his feet, & dide thankinis; & this
was a Samaritan. & Ihesus answeri-
de & seide, Wher ten ben not clensid,
& where ben the nyne? Ther is noon
foundun that turnede agen & gaf glorie

to God, save this stranger. 19 And he said unto him, Arise, go thy way: thy faith hath made thee whole. 20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. 22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. 23 And they shall say to you, See here; or, see there: go not after them, nor follow them. 24 For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. 25 But first must he suffer many things, and be rejected of this generation. 26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30 Even thus shall it be in the day when the Son of man is revealed. 31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. 32 Remember Lot's wife. 33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose

to God, but this alien. And he seide to hym, Ryse up go thou, for thi feith hath maad the saaf. ¶ And he was axid of the Farisees, whanne the rewme of God cometh; & he answeride to hem & seide, The rewme of God cometh not with asspiyng, neither thei schulen seie, Lo here or lo there. For lo the rewme of God is with inne you. & he seide to hise disciplis, Dayes schulen come whanne ye schulen desire to se o day of mannis sone, & ye schulen not se. & thei schulen seye to you, Lo heere & lo there. Nyle ye go, nethir sue ye. For as leit schynynge from vndir heuene schyneth into tho thingis that ben vndir heuene, so schal mannis sone be in his day. But first it bihoueth hym to suffre many thingis, & to be reproued of this generacioun. & as it was don in the dayes of Noe, so it schal be in the dayes of mannis sone. Thei eeten & drunken, weddiden wyues, & weren gouun to weddinges, til into the day in the which Noe entride into the schip, & the greet flood cam & loste all. Also as it was don in the dayes of Loth, thei eeten & drunken, boughten & selden, plauntiden & bildeden. But the day that Loth wente out of Sodom, the lord reynede fyer & brymstoon fro heuene & loste alle. Lyk this thing it schal be, in what day mannis sone schal be schewid. In that hour he that is in the roof & his vessels in the hous, come he not doun to take hem away. & he that schal be in the feeld, also turne not agen bihynde. Be ye myndeful of the wyf of Loth. Who euere seke to make his lyf saaf, schal leese it; and who euere leeseith

his life shall preserve it. 34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. 35 Two women shall be grinding together; the one shall be taken, and the other left. 36 Two men shall be in the field; the one shall be taken, and the other left. 37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoeuer the body is, thither will the eagles be gathered together.

Luke 18 1 And he spake a parable unto them to this end, that men ought always to pray, and not to faint; 2 Saying, There was in a city a judge, which feared not God, neither regarded man: 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. 4 And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. 6 And the Lord said, Hear what the unjust judge saith. 7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? 8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth? 9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican. 11 The Pharisee stood and prayed

it, schal quykene it. But I seie to you, in that nyght tweyne schulen be in o bed; oon schal be takun, & thetothir forsakun; twey wymmen schulen be gryndinge to gidre; theton schal be takun, & thetothir forsakun; tweyne in afeeld, theton schal be takun, & thetothir left. Thei answeren & seyen to hym, Where Lord? Which seide to hem, Where euere the body schal be, thidur schulen be gadrid to gidre also the eglis. //c. xviii.// And he seide also to hem a parable, that it bihoueth to preye euermore, & not faile, & seide, Ther was a Iuge in a citee, that dredde not God, nethir schamed of men. And a widowe was in that citee, & she cam to hym & seide, Venge me of myn aduersarie. And he wolde not long tyme. But aftir thes thingis he seide with ynne hym silf, Though I drede not God, & schame not of man, netheles for this widowe is heuy to me; I schal venge hir, lest at the laste she comynge condempne me. & the the Lord seide, Heere ye what the domesman of wikkidnesse seith; & wher God schal not do veniaunce of this chosne cryinge to him nyght & day, & schal haue pacience in hem? Sotheli I seie to you, for soone he schal do veniaunce of hem. ¶ Netheles gessist thou that mannes sone comynge schal fynde feith in erthe? And he seide also to sum men that trusteden in hem silf as thei weren rightful & dispisiden othere, this parable seyinge, Tweyne men wenten vp into the temple, to preye, theton a Farisee & thetothir a puppican. & the farisee stood & preide



thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. 12 I fast twice in the week, I give tithes of all that I possess. 13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. 14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. 15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. 16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. 17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. 18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? 19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. 20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. 21 And he said, All these have I kept from my youth up. 22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come,

by him silf these thingis & seide, God I do thankis to thee. for I am not as othere men, raueynouris, vniust, auowtreris; as also this puppli- can; I faste tweyes in the woke, I gyue tithes of alle thingis that I ha- ue in possessioun. And the puppican stood a fer, & wolde nethir reyse his ygen to heuene, but smoot his brest, & seyde, God be merciful to me synnere. Treuly I seie to you, this gede down into his hous & was iustified fro the other. For ech that en- haunsith him, schal be mad low; & he that mekith him, schal be enhaunsid. ¶ And thei broughten to hym yonge children, that he schulde touche hem. And whanne the disciplis say- en this thing, thei blameden hem. But Ihesus clepide to gidre hem & seyde, Suf- fre ye children to come to me, & nyle ye forbede hem, for of of su- che is the kigdom of heuenes. Treu- ly I seie to you, who euere schal not take the kyngdom of God as a ch- ild, he schal not entre into it. And a prince axide him & seide, Goode mais- tir in what thing doynge, schal I weelde euerelastyng lyf? & Ihesus seide to hym, What seist thou me go- od? No man is good but God aloo- ne. Thou knowist the comaundemen- tis, Thou schalt not sle, Thou schalt not do leccherie, Thou schalt not do thefte, Thou schalt not seye fals wit- nessyng. Worschipe thi fadir & thi modir. Which seide, I haue kept alle thes thingis fro my yongthe. & whanne this thing was herd Ihesus sei- de to him, Yit o thing faileth to thee. Selle thou alle thingis that thou hast & gyue to pore men, & thou schalt haue tresour in heuene & come

follow me. 23 And when he heard this, he was very sorrowful: for he was very rich. 24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! 25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. 26 And they that heard it said, Who then can be saved? 27 And he said, The things which are impossible with men are possible with God. 28 Then Peter said, Lo, we have left all, and followed thee. 29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, 30 Who shall not receive manifold more in this present time, and in the world to come life everlasting. 31 Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. 32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: 33 And they shall scourge him, and put him to death: and the third day he shall rise again. 34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. 35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: 36 And hearing the multitude pass by, he asked what it meant. 37 And they told him, that Jesus of Nazareth passeth by. 38 And he cried,

& suwe thou me. Whanne thes thingis weren herd, he was sorweful, for he was ful ryche. And Ihesus seynge him maad sori, seide, How hard thei that han money schulen entre into the kingdom of God. For it is lightere a camel to passe thurgh a needlis yge, than a ryche man to entre into the kingdom of God. & thei that herden thes thingis, seyden, Who may be maad saaf? & he seide to hem, Tho thingis that ben impossible anentis men, ben possible anentis God. But Petre seide, Lo we han left alle thingis, & han suwed thee. And he seide to him, Treuly I seye to you, ther is no man that schal forsake hous or fadir & modir, or britheren or wyf or children or feeldis for the rewme of God, & schal not ressyue many mo thingis in this tyme & in the world to comynge euerelastinge lyf. And Ihesus took his twelue disciplis & seide to hem, Lo we goen up to Ierusalem, & alle thingis schulen be ended that ben writun by the prophetis of mannis sone. For he schal be bitrayed to hethen men, & he schal be scorned & scourgid & bispat; and aftir that thei han scourgid, thei schulen sle hym, & the thridde day he schal ryse agen. & thei vndirstoden no thing of these. & this word was hid fro hem, & thei vndirstoden not tho thingis that weren seid. But it was don whanne Ihesus cam nygh to Ierico, a blynd man sat bisydis the weye & beggide. & whanne he herde the peple passinge, he axide what this was; and thei seiden to hym, that Ihesus of Nazareth passide. & he cryede &

saying, Jesus, thou Son of David, have mercy on me. 39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me. 40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, 41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight. 42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee. 43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

Luke 19 1 And Jesus entered and passed through Jericho. 2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature. 4 And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. 8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. 9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost. 11 And as they heard these things, he added and spake a parable,

seide, Ihesu the sone of Dauith, haue mercy on me. And thei that wenten bfore blamyden hym, that he schulde be stille; but he cryede moche the more, Thou sone of Dauith, haue mercy on me. And Ihesus stood & comaundide him to be brought forth to hym. And whanne he cam nygh, he axide hym & seide, What wolt thou that I schal do to thee? & he seide, Lord that I see. And Ihesus seide to him, Bihoold; thi feith hath maad the saaf. And anoon he saygh, & sude hym, & magnyfiede God. And al the peple as it saygh, gaf heriyng to God. And Ihesus turne- //c. xix.// de agen & walkide to Ierico. And lo aman Sache bi name, & this was a prince of pupplicants, & he was ryche; & he soughte to se Ihesu who he was, & he myghte not for the peple, for he was lytil in stature. & he ran bfore & stighede into a sycomoure tre, to se him, for he was to passe fro thennis. And Ihesus biheeld vp whanne he cam to the place, & saigh hym & seide to hym, Sache haaste thee & come down, & ioyinge resseyuede him. & whanne alle men sayen, thei grucchiden seyinge, for he hadde turned to a synful man. But Sache stood & seide to the Lord, Lo, Lord I gyue the half of my good to pore men; and if I haue ony thing defraudid ony man, I yelde foureso moche. Ihesus seith to him, For to day heelthe is maad to this hous, for that he is Abrahams sone. For mannis sone cam to seke & make saaf that thing that perischide. ¶ Whanne thei herden thes things he addide & seide a pa-

because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. 12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. 13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. 14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. 15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. 16 Then came the first, saying, Lord, thy pound hath gained ten pounds. 17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities. 18 And the second came, saying, Lord, thy pound hath gained five pounds. 19 And he said likewise to him, Be thou also over five cities. 20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: 21 For I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow. 22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: 23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? 24 And he said unto them that stood by, Take from him the pound,

rabble for that he was nygh Ierusalem, & for thei gessiden that anoon the kingdom of God schulde be schewid. Therefore he seide, A worthi man wente into afer cuntre, to take to hym a kingdom & to turne agen. And whanne his ten seruauntis weren clepid, he gaf to hem ten besauntis, & seide to hem, Chaffare ye, til I come. But his citeseyne hatiden hym, & senten a messenger aftir hym, & seiden, We wolen not that he regne on vs. And it was don that he turnede agen, whanne he hadde take the kingdom. And he comaundide his seruantis to be clepid, to whiche he hadde gyue money, to wite how moche ech hadde wunne by chaffaring. & the firste cam & seide, Lord, thi besaunt hath wunne ten besauntis. He seide to him, Wel be thou good seruaunt; for in lytel thing thou hast be trewe, thou schalt be hauyng power on ten citees. & the tothir cam & seide, Lord thi besaunt hath maad fyue besauntis. & to this he seide, & be thou on fyue citees. & the thridde cam & seide, Lord lo thi besaunt that I hadde putt vp in a sudarie; for I dradde thee, for thou art a sterne man. Thou takist away that that thou settidest not, & thou repist that that thou hast not sowun. He seith to hym, Wickid seruaunt of thi mouth I deme thee. Wistist thou that I am a sterne man, takinge away that thing that I settide not, & repinge that thing that I sew not? And whi hast thou not gouun my money to the boord, & I comynge schulde haue axid it with vsuris? & he seide to men stondinge nygh, Take ye away fro hym the besaunt,

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and give it to him that hath ten pounds.
 25 (And they said unto him, Lord, he hath ten pounds.) 26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.
 27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. 28 And when he had thus spoken, he went before, ascending up to Jerusalem. 29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, 30 Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. 31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. 32 And they that were sent went their way, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord hath need of him.
 35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. 36 And as he went, they spread their clothes in the way. 37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; 38 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in

& gyue ye to hym that hath ten besauntis. & thei seiden to hym, Lord he hath ten besauntis. & thei seiden to hym, Lord he hath ten besauntis.
 And I seie to you, to ech man that hath, it schal be gouun, & he schal encrease; but fro him that hath not, also that thing that he hath schal be takun of hym. Netheles brynge ye hidur tho myne enemyes that wolden not that I regnede on hem, & sle ye bifore me. And whanne thes thin-gis weren seid, he wente bifore & gede up to Ierusalem. And it was don whanne Ihesus cam nygh to Bethfage & Betanye at the mount that is clepid of Olyuete, he sente hise two disciplis & seide, Go ye into the castel, that is agens you; into which as ye entren ye schulen fynde a colt of a asse tyed, on which neuere man sat. Vntyge ye hym, & brynge ye to me. & if ony man axe you why ye vntyen, thus ye schulen seye to him, For the Lord desireth his werk. & thei that weren sent, wenten forth, and fonden as he seide to hem, a colt ston-dinge. And whanne thei vntyeden the colt, the lordis of it seiden to hem, What vntyen ye the colt? & thei seiden, For the Lord hath nede to hym. & thei led-den it to Ihesu; and thei castinge her clothis on the colt, & setten Ihesu on him. & whanne he wente, thei stre-widen her clothis in the weye. & whanne he cam nygh to the comynge doun of the mount of Olyuete, alle the peple that cam doun bigunnen to ioie & to herie God with greet vois, on alle the vertues that thei hadden seyn, & seiden, Blessid be the kyng that cometh in the name of the Lord; pees in heuene, & glorie in

the highest. 39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. 40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. 41 And when he was come near, he beheld the city, and wept over it, 42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, 44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. 45 And he went into the temple, and began to cast out them that sold therein, and them that bought; 46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. 47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, 48 And could not find what they might do: for all the people were very attentive to hear him.

Luke 20 1 And it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon him with the elders, 2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority? 3 And he answered and said unto them, I will also ask you one thing; and answer me:

highe thingis. & summe of the Farise-
es of the peple seiden to hym,
Maistir, blame thi disciplis. &
he seide to hem, I seye to you, for
if thes ben stille, stoonen schulen
crye. And whanne he neighede, he
sygh the citee, & wepte on it, & sei-
de, For if thou haddist knowen, thou
schuldist wepe also; for in this
day the thingis ben in pees to thee,
but now thei ben hid fro thin ygen.
But dayes schulen come in thee,
& thyne enemyes schulen enuyrow-
ne thee with a pale, & thei schulen
go aboute thee, & make the streit
on alle sidis; & caste thee down to the
erthe, & thi sones that ben in thee.
And thei schulen not leue in thee
a stoon on a stoon, for thou hast
not knowen the tyme of thi visita-
cioun. And he entride into the tem-
ple, & bigan to caste out men
sellynge therynne & byinge & seide
to hem, It is writun, that myn hous
is an hous of preyer. But ye han
maad it a den of theues. & he was
teching euey day in the temple. &
the princes of prestis & the scribis
& the princes of the peple, soughten to
leese hym. & thei founden not what
thei schulden do to hym, for al the
peple was ocupied & herde hym.
And it was //c. xx.//
don in oon of the dayes whanne
he taughte the peple in the temple &
prechide the gospel, the princes of
prestis & scribis camen to gidre
with the eldre men. & thei seden to him,
Seie to us in what power thou doist
thes thingis, or who is he that gaf to
thee this power? & Ihesus answeride
& seide to hem, & I schal axe you
oo word; answer me to, Was

4 The baptism of John, was it from heaven, or of men? 5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? 6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet. 7 And they answered, that they could not tell whence it was. 8 And Jesus said unto them, Neither tell I you by what authority I do these things. 9 Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. 10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. 11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty. 12 And again he sent a third: and they wounded him also, and cast him out. 13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. 14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. 15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them? 16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid. 17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head

the baptym of Iohn of heuene,
or of men? & thei thoughten with inne
hem silf, seiynge, For if we sey-
en of heuene, he schal seye, Why
thanne bileuen ye not to hym? and
if we seyen of men, al the peple sch-
al stoone vs; for thei ben certeyn,
that Iohn is a profete. & thei answeri-
den that thei knewen not, of whennus
it was. & Ihesus seide to hem, Nethir I seye
to you, in what power I do thes
thingis. And he bigan to seie to the
peple this parable, Aman plauntide
a vyneyerd, & hyride it to tilieris,
& he was in pilgrymage long ty-
me. And in the tyme of gadring of
grapis, he sente a seruaunt to the
tilieris, that thei schulden gyue
to hym of the fruyt of the vyne-
yerd. Whiche beeten him, & leeten him
go voide. And he thoughte yit to sen-
de anothir seruaunt. & thei beeten this
& turmentiden him sore & leeten him
go. And he thoughte yit to sende the
thridde. & hym also thei woundiden & cas-
tiden him out. And the lord of the vy-
neyerd seide, What schal I do? I
schal sende my dereworthe sone;
peraenture whanne thei seen hym, thei
schulen drede. And whanne the tilie-
ris syen him thei thoughten with ynne
hem silf & seiden, This is the eyr; sle
we hym, that the eritage be oure.
& thei castiden him out of the vynyerd,
& killeden him. What schal thanne the lord
of the vynyerd do to hem? He schal
come & distrie thes tilieris, & gy-
ue the vynyerd to othere. And whanne
this thing was herd, thei seiden to him,
God forbede. But he biheld hem, &
seyde, What thanne is this that is
writun, the stoon which men bildinge
ripreueden, this is maad into the heed

of the corner? 18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. 19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. 20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. 21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: 22 Is it lawful for us to give tribute unto Caesar, or no? 23 But he perceived their craftiness, and said unto them, Why tempt ye me? 24 Shew me a penny. Whose image and superscription hath it? They answered and said, Caesar's. 25 And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's. 26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace. 27 Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, 28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. 29 There were therefore seven brethren: and the first took a wife, and died without children. 30 And the second took her to wife, and he died childless. 31 And the third took her;

of the corner. Ech that schal falle on that stoon, schal be to brysid, but on whom it schal falle, it schal alto breke hym. & the princes of prestis & scribis soughten to leye on hym hondis in that our, & thei dredden the peple; for thei knewen, that to hem he seide this liknesse. & thei aspyeden & senten aspieris, that feyneden hem iust, that thei schulden take him in word, & bitake him to the power of the prince, & to the power of the iustise. & thei axiden hym & seyden, Maistir we witen, that rightly thou seist & techist, & thou takist not the persone of man, but thou techist in treuthe the weye of God. Is it leefful to us, to gyue tribut to the emperour or nay? & he biheeld the disseit of hem, and seide to hem, What tempten ye me? Schewe ye to me a peny. Whos ymage & superscripcioun hath it? Thei answeriden & seiden to hym, The emperouris. & he seide to hem, Yelde ye therefore to the emperour, tho thingis that ben the emperouris; & tho thingis that ben of God, to God. & thei myghten not reproue his word bfore the peple. And thei wondriden in his answer, & heelden pees. Summe of the Saduces that denyeden the agenyng fro deeth to lyf, camen & axiden him & seiden, Maistir Moyses wroot to us, if the brothir of ony man haue a wyf & be deed, & he was withouten eyres, that his brothir take his wyf, & reyse seed to his brother. & so ther weren seuene brethren. The firste took awyf, & is deed, withouten eyres. & the brothir suyng took hir, & he is deed withouten sone. & the thridde took hir;



and in like manner the seven also: and they left no children, and died. 32 Last of all the woman died also. 33 Therefore in the resurrection whose wife of them is she? for seven had her to wife. 34 And Jesus answering said unto them, The children of this world marry, and are given in marriage: 35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. 37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 For he is not a God of the dead, but of the living: for all live unto him. 39 Then certain of the scribes answering said, Master, thou hast well said. 40 And after that they durst not ask him any question at all. 41 And he said unto them, How say they that Christ is David's son? 42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand, 43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son? 45 Then in the audience of all the people he said unto his disciples, 46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; 47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

Luke 21 1 And he looked up,

also & alle seuene, & leften not seed, but ben deede. & the laste of alle the womman is deed. Therfore in the rying agen, whos wyf of hem schal she be; for seuene hadden hir to wyf. And Ihesus seide to hem, Sones of this world wedden, & ben gouun to weddingis. But thei that schulen be had worthi of that world & of the rying agen fro deeth, nethir ben weddid nethir wedden wyues, nethir schulen mowe die more for thei ben euene with angels, & ben the sones of God, si-then thei ben sones of risyng agen fro deeth. & that deede men rysen agen, also Moyses schewide bisydis the boyssch, as he seith the Lord God of Abraham, & God of Isaac, & God of Iacob; & God is not of deed men, but of lyuyng men; for alle men lyuen to hym. And summe of scribis answeringe, seiden, Maistir thou hast wel seid. & thei dursten no more axe him ony thing. But he seide to hem, How seyen men Crist to be the sone of Dauith, & Dauith him silf seith in the book of psalmes? The Lord seide to my lord, sitte thou on my righthalf, til that I putte thyne enemyses a stool of thi fet-et? Therfore Dauith clepith him lord, & how is he his sone. & in heering of al the peple, he seide to hise disciplis, Be ye war of scribis that wolen wandre in stoolis, & louen salutaciouns in chepyng, & the firste chaieris in synagogis, & the firste sitting placis in feestis; that deuouren the housis of widowis, & feynen long preying. These schulen take the more dampnacioun. And he biheeld //c. xxi.//

and saw the rich men casting their gifts into the treasury. 2 And he saw also a certain poor widow casting in thither two mites. 3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: 4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had. 5 And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, 6 As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. 7 And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? 8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them. 9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. 10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: 11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. 12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. 13 And it shall turn to you for a testimony. 14 Settle it therefore in your hearts, not to meditate

& sygh tho ryche men that castiden her giftis into the treserie. But he sygh also a lytel pore widowe castynge twey ferthingis, & he seide, Treuli I seye to you that this pore widowe keste more than alle men. For why alle these of thing that was plenteuous to hem, kes-ten into the giftis of God; but this widowe of that thing that failide to hir, keste al hir lyflode that she hadde. And whanne sum men seiden of the temple, that it was apareilid with goode stoones & giftis, he seide, Thes thingis that ye seen, dayes schulen come in whiche a stoon schal not be left on a stoon, which schal not be distryed. And thei axiden hym & seiden, Comaundour whanne schulen thes thingis be, & what tookne schal be whanne thei schulen bigynne to be don? & he seide, Se ye that ye be not disseyued. For manye schulen come in my name, seyinge for I am, & the tyme schal neighe. Therfore nyle ye go aftir hem. And whanne ye schulen heere batelis & stryues with ynne, nyle ye be afeerd. It bihoueth first thes thingis to be don, but not yit anoon is an ende. Thanne he seide to hem, Folk schal ryse agens folk, & rewme agens rewme; grete mouyngis of erthe schulen be by places, & pestilencis & hungris; & dredis fro heuene, & grete tokenes schulen be. But bifore alle thes thingis, thei schulen sette her hondis on you, & schulen persuwe, bitakinge into synagogis & kepingis, drawynge to kyngis & to iustisis for my name; but it schal falle to you into witnessing. Therfore putte ye in youre hertis, not to then-

before what ye shall answer: 15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. 16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. 17 And ye shall be hated of all men for my name's sake. 18 But there shall not an hair of your head perish. 19 In your patience possess ye your souls. 20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. 21 Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. 22 For these be the days of vengeance, that all things which are written may be fulfilled. 23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. 24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. 25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory. 28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

ke bifore, how ye schulen answer; for I schal gyue to you mouth & wysdom, to whiche alle youre aduersaries schulen not mowe agenstonde & agen seye. & ye schulen be takun of fadir & modir & britheren & cosyns & frendis, & by deeth thei schulen turmente of you; & ye schulen be in hate to alle men, for my name. And an heer of youre heed schal not perische. In youre pacience ye schulen weelde youre soulis. But whanne ye schulen se Ierusalem be enuyrowned with an oost, thanne wite ye that the desolacioun of it schal neighe. Thanne thei that ben in Iudee, fle to the mounteyns; and thei that ben in the myddil of it, go away; and thei that ben in the kunteis, entre not into it. For these ben dayes of veniaunce, that alle thingis that ben writun, be fulfillid. & wo to hem that ben with childe, & norischen in tho dayes, for a greet disese schal be on the erthe, and wraththe to this peple. & thei schulen falle by the scharpnesse of swerd, & thei schulen be lad prisoneris into alle folkis; & Ierusalem schal be defoulid of hethen men, til the tymes of nacions be fulfillid. ¶ And tokenes schulen be in the sunne & the mone & in the steris, & in the erthe ouerleying of folkis for confusioun of sown of the see & of floodis. For men schulen wexe drye for drede & abydyng, that schulen come to al the world; for vertues of heuenes schulen be moued. And thanne thei schulen se mannis sone comynge in a clowde, with greet power & maieste. & whanne thes thingis bigynnen to be maad, biholde & reyse ye youre heedis, for youre redempcioun neighe.

29 And he spake to them a parable;
Behold the fig tree, and all the trees;
30 When they now shoot forth, ye see
and know of your own selves that summer
is now nigh at hand. 31 So likewise ye,
when ye see these things come to pass,
know ye that the kingdom of God is nigh
at hand. 32 Verily I say unto you, This
generation shall not pass away, till all be
fulfilled. 33 Heaven and earth shall pass
away: but my words shall not pass away.
34 And take heed to yourselves, lest at
any time your hearts be overcharged with
surfeiting, and drunkenness, and cares of
this life, and so that day come upon you
unawares. 35 For as a snare shall it come
on all them that dwell on the face of the
whole earth. 36 Watch ye therefore, and
pray always, that ye may be accounted
worthy to escape all these things that shall
come to pass, and to stand before the Son
of man. 37 And in the day time he was
teaching in the temple; and at night he
went out, and abode in the mount that is
called the mount of Olives. 38 And all the
people came early in the morning to him
in the temple, for to hear him.

Luke 22 1 Now the feast of unleavened
bread drew nigh, which is called the
Passover. 2 And the chief priests and
scribes sought how they might kill him; for
they feared the people. 3 Then entered
Satan into Judas surnamed Iscariot, being
of the number of the twelve. 4 And he
went his way, and communed with the
chief priests and captains, how he might
betray him unto them. 5 And they were
glad, and covenanted to give him money.
6 And he promised, and sought
opportunity to betray him unto them in
the absence of the multitude. 7 Then
came the day of unleavened bread, when

And he seide to hem a liknesse, Se
ye the fige tre & alle trees, whanne
thei bryngen forth now of hemself
fruyt, ye witen that somer is nygh;
so ye whanne ye seen thes thingis to be
don, wite ye that the kingdom of God
is nygh. Treuly I seie to you, that this
generacioun schal not passe, til
alle thingis be don. Heuene & erthe
schulen passe, but my wordis schulen
not passe. But take ye heede to you
silk, lest perauenture youre her-
tis be greuyd with glotenye & drun-
kenesse, & bisynesses of this lyf, &
thilke day come sudeyn on you;
for as a snare it schal come on al-
le men that sitten on the face of al-
erthe. Therfore wake ye preiynge
in ech tyme, that ye be had worthi
to fle alle thes thingis that ben to co-
me & to stonde bifore mannis sone.
& in dayes he was techinge in the
temple, but in nyghtis he gede out
& dwellide in the mount that is clepid
of Olyuete. & all the peple roos eer-
ly to come to him in the temple & to heere
And the haly ¶ hym. //c. xxii.//
day of therf looues that is
seid pask neighede, & the prin-
ces of prestis & the scribis soughten
hou thei schulden sle Ihesu. But thei
dredde the peple. And Sathanas
entride into Iudas, that was cle-
pid Scarioth, oon oon of the twel-
ue. And he wente & spak with the
princes of prestis & with the maies-
tratis, how he schulde bitraye
him to hem. And thei ioyeden & ma-
den couenant, to gyue hym mo-
ney. & he bihyghte, and he soughte
oportunyte, to bitraye him with
outen peple. But the dayes of therf
looues camen, in whiche it was

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the passover must be killed. 8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. 9 And they said unto him, Where wilt thou that we prepare? 10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. 11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples? 12 And he shall shew you a large upper room furnished: there make ready. 13 And they went, and found as he had said unto them: and they made ready the passover. 14 And when the hour was come, he sat down, and the twelve apostles with him. 15 And he said unto them, With desire I have desired to eat this passover with you before I suffer: 16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. 17 And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: 18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. 19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. 21 But, behold, the hand of him that betrayeth me is with me on the table. 22 And truly the Son of man goeth, as it was determined: but woe unto

nede that the sacrifice of pask were slayn. And he sente Petre & Iohn & seide, Go ye & make ye redy to vs the pask, that we etc. & thei seyden, Where wolt thou that we make redy? and he seide to hem, Lo whanne ye schulen entre into the citee, a man berynge a vessel of watir schal mæete you. Suwe ye him into the hous, into which he entrith, & ye schulen seye to the hosebonde man of the hous, The maistir seith to thee, where is a chaumbre, where I schal etc the pask with my disciplis? And he schal schewe to you a greet souping place strewid, & there make ye redy. And thei geden & founden as he seide to hem, & thei maden redy the pask. And whanne the our was come, he sat to the mete & the twelue apostlis with him. And he seyde to hem, With desyr I haue desirid to ete with you this pask, bifore that I suffre; for I seye to you, that fro this tyme I schal not ete it, til it be fulfilled in the rewme of God. & whanne he hadde take the cuppe, he hidede gravis & seide, Take ye & departe ye among you; for I seye to you, that I schal not drynke of the kynde of this vyne, til the rewme of God come. And whanne he hadde take breed, he dide thankingis & brak & gaf to hem, & seyde, This is my body, that schal be gouun for you. Do ye this thing in mynde of me. He took also the cuppe aftir, that he hadde soupid, & seide, This cuppe is the newe testament in my blood, that schal be sched for you. Netheles lo the hond of him that bitrayeth me, is with me at the table. & mannys sone goth, aftir that it is determyned; netheles wo to

that man by whom he is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing. 24 And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. 26 But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. 28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel. 31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. 34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. 35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. 36 Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. 37 For I say unto you, that this

that man, by whom he scha/ be bitray-
ed. And thei bigunnen to seke among
hem, who it was of hem, that was
to do this thing. ¶ And stryf was
maad among hem, which of hem
schulde be seyn to be grettest. But
he seide to hem, Kyngis of hethene
men, ben lordis of hem; and thei that
han power on hem, ben clepid
good doeris. But ye not so; but he
that is grettest among you, be ma-
ad as yongere; and he that is bifore
goere, as a seruaunt. For who is gret-
ter, he that sitteth at the mete, or he
that mynestreth? Wher not he that
sittith at the mete? & I am in the myd-
del of you, as he that mynystreth.
And ye ben that han dwellid with
me in my temptaciouns; and I
dispose to you, as my fadir hath dis-
posid to me a rewme; that ye ete &
drynke on my boord in my rew-
me, and sitte on trones & deme
the twelf kynredis of Israel. And
the lord seide to Symount, * Lo Satha-
nas hath axid you, that he schulde ri-
dele as wheete; but I haue preied
for thee, that thi feith faile not; and
thou sum tyme conuertid, conferme
thi britheren. Which seide to him, Lord
I am redy to go into prisoun & in
to deeth with thee. And he seide, I seie
to thee Petre, the cok schal not kro-
we to day, til thou thries forsake that
thou knowist me. ¶ And he seide
to hem, Whanne I sente you withou-
ten sachel & scrippe & schoon, wher
ony thing failide to you? & thei seiden
no thing. Therfore he seide to hem, But
now he that hath a sachel, take also
& a scrippe; and he that hath noon, sel-
le his coote & bigge a swerd. For I
seye to you that yit it bihoueth that thing

* Symount

that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. 38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough. 39 And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. 40 And when he was at the place, he said unto them, Pray that ye enter not into temptation. 41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, 42 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43 And there appeared an angel unto him from heaven, strengthening him. 44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. 45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, 46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. 47 And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. 48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? 49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? 50 And one of them smote the servant of the high priest, and cut off his right ear. 51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. 52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief,

that is writun to be fulfillid in me, And he is arettid with wickid men; for tho thingis that ben of me, han een-de. And thei seiden, Lord lo twey swerdis here. And he seide to hem, It is ynowgh & he gede out, & wente afir the custom into the hil of olyues; & the disciplis sueden hym. And whanne he cam to the place, he seide to hem, Preie ye lest ye entre into temptacioun. & he was takun away fro hem, so moche as is a stoon cast, and he knelede & preiede & seide, Fadir if thou wolt, do away this cuppe fro me; natheles not my wille be don, but thin. And an aungel apperide to him fro heuene, & coumfortide hym. And he was maad in agonye, & preiede the lengere, & his swoot was maad as dropis of blood rennyng down in to the erthe. And whanne he was risun fro preier, & was comun to hise disciplis, he fond hem slepinge for heuynesse. & he seide to hem, What slepen ye? Ryse ye & preye ye, that ye entre not into temptacioun. Yit while he spak, lo a cumpany, and he that was clepid Iudas oon of the twelue, wente bifore hem. And he cam to Ihesu, to kisse hym. & Ihesus seide to hym, Iudas bitrayest thou mannis sone with a coss? And thei that weren aboute him & syen that that was to come, seiden to hym, Lord wher we smyten with swerd? & oon of hem smoot the seruaunt of the prince of prestis, & kittide of his right eere. But Ihesus answeride & seide, Suffre ye til hidur. And whanne he hadde touchid his eere, he heclide him. & Ihesus seide to hem that camen to hym, the princes of prestis & magistratis of the temple & eldre men, As to a theef

with swords and staves? 53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. 54 Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. 55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. 56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. 57 And he denied him, saying, Woman, I know him not. 58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. 59 And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilaean. 60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. 61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. 62 And Peter went out, and wept bitterly. 63 And the men that held Jesus mocked him, and smote him. 64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee? 65 And many other things blasphemously spake they against him. 66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, 67 Art thou the Christ? tell us. And he said unto them, If I tell

ye han gon out with swerdis & staves; whanne I was with you eche day in the temple, ye streighten not out hondis into me. But this is youre our & the power of derknessis. And thei tooken hym & ledden in to the hous of the prince of prestis, & Petre suede him a fer. And whanne a fier was kyndelid in the myddel of the greet hows & thei saten aboute, Petre was in the myddel of hem. Whom whanne a damysel hadde seyn hym sittinge at the light & hadde biholdun hym, she seide, & this was with hym. And he denyede hym, & seide, Womman I knowe him not. And aftir a litel, anothir man sygh hym & seide, & thou art of hem. But Petre seide, A man I am not. And whanne a space was maad as of an our, anothir affermyde & seide, Treuly this was with hym, for also he is of Galile. & Petre seide, Man I noot what thou seist. And anon yit while he spak the cok crew. And the Lord turnede agen, & biheeld Petre, & Petre hadde mynde on the word of Ihesu as he hadde seid for bfore that the koc krowe, thries thou schalt denye me, & Petre gede out; & wepte bittirly. & the men that heelden hym, scorneden him & smyten hym. And thei blyndfelden hym, & smiten his face. & axiden him, & seiden, Arede thou Crist to us, who is he that smoot thee? Also thei blasfemyng seiden agens hym many othere thingis. And as the day was come, the eldre men of the peple & the princes of prestis & the scribis camen to gindre, & ledden him into her councel & seiden, If thou art Crist, seie to vs. And he seide to hem, If I seie to



you, ye will not believe: 68 And if I also ask you, ye will not answer me, nor let me go. 69 Hereafter shall the Son of man sit on the right hand of the power of God. 70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. 71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Luke 23 1 And the whole multitude of them arose, and led him unto Pilate. 2 And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King. 3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. 4 Then said Pilate to the chief priests and to the people, I find no fault in this man. 5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. 6 When Pilate heard of Galilee, he asked whether the man were a Galilaean. 7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. 8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. 9 Then he questioned with him in many words; but he answered him nothing. 10 And the chief priests and scribes stood and vehemently accused him. 11 And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous

you, ye schulen not bileue to me;
& if I axe, ye schulen not answe-
re to me, nethir ye schulen delyuere me.
But aftir this tyme, mannys sone
schal be sittinge on the righthalf of
the vertu of God. Therefore alle sei-
den, Thanne art thou the sone of God?
And he seide, Ye seien that I am. &
thei seiden, What yit desiren we wit-
nessing? for we ~~rus~~ self han herd
of his mouth. //c. xxiii.//
And al the multitude of
hem arisen & ledden hym to
Pylat. And thei bigunnen to accuse
hym, & seyden, We han founden this
turnynge upsodoun our folk, and
forbedinge tributis to be gouun to
the emperour, & seiyng that him silf
is Crist & king. & Pilat axide him & sei-
de, Art thou king of Iewis? & he
answeride & seide, Thou seist. And
Pilat seide to the princes of prestis,
& to the peple, I fynde no thing of
cause in this man. & thei woxen stren-
gere & seiden, He moueth the peple,
teching thurgh al Iudee bigynnyng
fro Galile til hidur. And Pilat
heeringe Galile, axide if he were
aman of Galile. & whanne he knew
that he was of the power of Erou-
de, he sente hym to Eroude, which
was at Ierusalem in tho dayes. And
whanne Eroude sygh Ihesu, he ioyede
ful moche, for long tyme he co-
uetide to se him, for he herde ma-
ny thingis of him, & hopide to se sum
tokene to be don of hym. And he ax-
ide hym in many wordis, & he an-
sweride no thing to hym. And the prin-
ces of prestis & the scribis stoden,
stedefastly accusinge hym. But E-
roude with his oost dispiside hym,
& scornide him & clothide with a whit

robe, and sent him again to Pilate.

12 And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests and the rulers and the people, 14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: 15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him, and release him. 17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this man, and release unto us Barabbas: 19 (Who for a certain sedition made in the city, and for murder, was cast into prison.) 20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify him, crucify him. 22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. 23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. 24 And Pilate gave sentence that it should be as they required. 25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. 26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. 27 And there followed him a great company of people, and of women, which also bewailed and lamented him. 28 But Jesus turning

cloth, & sente hym agen to Pilat.
and Eroude & Pilat weren maad
frendis fro that day; for bifore thei we-
ren enemyes to gidre. & Pilat cle-
pide to gidre the princes of prestis,
& the maiestratis of the peple, &
seide to hem, Ye han brought to me
this man, as turnynge away the pe-
ple. & lo I axynge bifore you, fyn-
de no cause in this man, of thes thin-
gis, in whiche ye accuseyn hym, nethir
Eroude, for he hath sent him agen to
vs. & lo no thing worthi of deeth is
don to him. And therfore I schal amen-
de hym & delyuere hym. But he mos-
te nede delyuere to hem oon bi the fees-
te day, and al the peple criede to
gidre & seide, Do him away, & delyuere
to us Barabas, which was sent
into prisoun for disturbingling maad
in the citee & for mansleyng. And
eftsoone Pilat spak to hem, & wol-
de delyuere Ihesu. & thei vndircrieden
& seiden, Crucifie crucifie him. & the
thridde tyme he seide to hem, For
what yuel hath this don? I fynde
no cause of deeth in him. Therfore I sch-
al chastise him, & I schal delyuere. And
thei contynueden with greete voy-
ces, axynge that he schulde be cru-
cified, & the voices of hem woxen
stronge. And Pilat demede her
axyng to be don, and he delyuerede
to hem, him that for mansleyng &
seducioun was sent into prisoun,
whom thei axiden; but he bitook
Ihesu to her wille. And whanne thei
ledden hym, thei token aman Symon of Sire-
nen comynge fro the toun, & thei ley-
den on hym the cross, to bere af-
tir Ihesu. And thei suwede hym mo-
che peple & wymmen that weyle-
den & by morneden hym. & Ihesus tur-

unto them said, Daughters of Jerusalem,
 weep not for me, but weep for yourselves,
 and for your children. 29 For, behold, the
 days are coming, in the which they shall
 say, Blessed are the barren, and the wombs
 that never bare, and the paps which never
 gave suck. 30 Then shall they begin to
 say to the mountains, Fall on us; and to the
 hills, Cover us. 31 For if they do these
 things in a green tree, what shall be done
 in the dry? 32 And there were also two
 other, malefactors, led with him to be put
 to death. 33 And when they were come
 to the place, which is called Calvary, there
 they crucified him, and the malefactors,
 one on the right hand, and the other on
 the left. 34 Then said Jesus, Father,
 forgive them; for they know not what they
 do. And they parted his raiment, and cast
 lots. 35 And the people stood beholding.
 And the rulers also with them derided him,
 saying, He saved others; let him save
 himself, if he be Christ, the chosen of God.
 36 And the soldiers also mocked him,
 coming to him, and offering him vinegar,
 37 And saying, If thou be the king of the
 Jews, save thyself. 38 And a superscrip-
 tion also was written over him in letters of
 Greek, and Latin, and Hebrew, THIS IS THE
 KING OF THE JEWS. 39 And one of the
 malefactors which were hanged railed on
 him, saying, If thou be Christ, save thyself
 and us. 40 But the other answering
 rebuked him, saying, Dost not thou fear
 God, seeing thou art in the same
 condemnation? 41 And we indeed justly;
 for we receive the due reward of our deeds:
 but this man hath done nothing amiss.
 42 And he said unto Jesus, Lord,
 remember me when

nede to hem, & seide, Doughtirs of Ie-
 rusalem nyle ye wepe on me, but we-
 pe ye on yoursilf & on your sonnes.
 For lo dayes schulen come, in whi-
 che it schal be seyd, Blessid be ba-
 reyn wymmen & wombis that han
 not born children, & the teetis that
 han not gouun souke. Thanne thei schu-
 len bigynne to seye to mounteyns,
 falle ye doun on us; and to smale
 hillis, keuere ye us. For if in a gre-
 ne tre thei doen thes thingis, what
 schal be don in a drye? Also othere
 twey wickide men weren led with
 hym, to be slayn. And aftir that thei
 camen into aplace that is clepid
 of Caluarie, there thei crucifieden
 him, and the theues; oon on the right
 half, & thetothir on the left half. But
 Ihesus seide, Fadir forgyue hem, for thei
 witen not what thei doen. & thei
 departiden his clothis & kesten lot-
 tis. & the peple stood abydinge; &
 the princis scorneden him with hem, &
 seiden, Othere men he made saaf, ma-
 ke he him silf saaf, if this be Crist the
 chosne of God. And the knyghtis neighe-
 den & scorneden hym; & profreden to him
 vynegre, & seiden, If thou art king
 of Iewis, make thee saaf. And the
 superscripcioun was writun ouer him,
 with Greek lettris & of Latyn & of
 Ebrew, This is the king of Iewis. &
 oon of thes theues that hangiden,
 blasfemyden him & seide, If thou art
 Crist make thi silf saaf & vs; but the
 tothir answeringe blamyde him & seide,
 Nethir thou dredist God? that art in the
 same dampnacioun. And treuli we
 iustly, for we han resseyued wor-
 thi thingis to werkis, but this dide
 no thing of yuel. & he seide to Ihesu,
 Lord haue mynde of me, whanne

thou comest into thy kingdom. 43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. 44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. 45 And the sun was darkened, and the veil of the temple was rent in the midst. 46 And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. 47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. 48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. 49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. 50 And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: 51 (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. 52 This man went unto Pilate, and begged the body of Jesus. 53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. 54 And that day was the preparation, and the sabbath drew on. 55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. 56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

Luke 24 1 Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing

thou comest into thi kingdom. & Ihesus sei-
de to hym, Treuly I seie to thee, this
day thou schalt be with me in para-
diis. And it was alмест the sixte
our, & derknessis weren maad in
al the erthe into the nynthe our. &
the sunne was maad derk, & the veil
of the temple was to rent a two.
And Ihesus crynge with greet vois,
seide, Fadir into thin hondis I bi-
take my spirit. & he seiynge thes
thingis gaf vp the goost. & the centu-
rien seyng that thing that was
don, glorifiede God & seide, Verily
this man was iust. And al the peple
of hem that weren there to gidre at
this spectacle & syghen tho thingis
that weren don, smyteden her brestis
& turneden agen. But alle his knowen
stooden afer, & wymmen that sueden
hym fro Galile, seyng thes thingis.
& lo aman Ioseph bi name of Ar-
mathie a citee of Iudee, that was
a decurioun, a good man & a iust;
this man consentide not to the coun-
cil & to the dedis of hem, & he a-
bood the kingdom of God. This Ioseph
cam to Pilat, & axide the body of Ihesu.
& took it down & wlappide it in a cle-
ne linnen cloth, & leyde him in a gra-
ue hewun, in which not yit ony man
hadde be leid. & the day was the euy-
n of the halyday, & the saboth bigan
to schyne. & the wymmen suyng that
camen with him fro Galile, syghen the
graue, & how his body was leyd.
& thei turneden agen & maden re-
dy swete smellinge spices & oyne-
mentis; but in the saboth thei restiden
afir the comaundement. //c. xxiiii.//
Bvt in o day of the woke ful
eerly thei camen to the gra-
ue, & broughten swete smel-

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the spices which they had prepared, and certain others with them. 2 And they found the stone rolled away from the sepulchre. 3 And they entered in, and found not the body of the Lord Ihesu. 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? 6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, 7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. 8 And they remembered his words, 9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. 10 It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. 11 And their words seemed to them as idle tales, and they believed them not. 12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. 13 And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. 14 And they talked together of all these things which had happened. 15 And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. 16 But their eyes were holden that they should not know him. 17 And he said unto them,

linge spices, that thei hadden araied. And thei founden the stoon turned away fro the graue, and thei geden yn & founden not the body of the lord Ihesu. And it was don the while thei weren a stonyed in thought of this thing, lo twey men stoden bisydis hem in schynyge cloth; and whanne thei dredden, & boweden her semlaunt into the erthe, thei seiden to hem, What seken ye hym that lyueth with deede men? He is not here, but is risun. Haue ye mynde how he spak to you, whanne he was yit in Galile, & seide, For it bihoueth mannis sone to be bitakun into the hondis of synful men & to be crucified, & the thridde day to ryse agen. & thei bithoughten on his wordis, & thei geden agen fro the graue, & tolden alle thes thingis, to the enleuene & to alle othere. & there was Mary Mawdelen & Ione & Marie of Iames & othere wymmen that weren with hem, that seiden to apostlis these thingis. And thes wordis weren seyn bfore hem as madnesse, & thei bileueden not to hem. But Petre roos vp & ran to the graue; & he bowide down & sygh the lynnyn clothis liynge aloone; & he wente by him silf, wondering on that that was don. And lo twyne of hem wenten in that day into a castel, that was fro Ierusalem the space of sixty furlongis, bi name Emaws. & thei spaken to gidre of alle thes thingis that hadden bifallen. & it was don the while thei talkeden & soughten by hem silf, Ihesus him silf neighede & wente with hem. But her ygen weren holdun that thei knewen hym not. & he seide to hem,

What manner of communications are these that ye have one to another, as ye walk, and are sad? 18 And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass therein these days? 19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: 20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. 21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. 22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre; 23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. 24 And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. 25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: 26 Ought not Christ to have suffered these things, and to enter into his glory? 27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. 28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further. 29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. 30 And it came to pass, as he sat at

What ben thes wordis that ye speken to gidre wandrynge, & ye ben sorwful? & oon whos name was Cleofas, answeride & seide, Thou thi silf art a pilgrym in Ierusalem; & hast thou not knowun what thingis ben don in it in these dayes? To whom he seide, What thingis? & thei seiden to him, Of Ihesu of Nasareth that was aman profete myghti in work & word, bifore God & al the peple; and how the higheste prestis of oure princes bitoken hym into dampnacioun of deeth, & crucifieden him. But we hopiden that he schulde haue agenbought Israel. & now on alle thes thingis, the thridde day is to day, that these thingis weren don. But also summe wymmen of ouris maden us afeerd, whiche bifore day weren at the graue. And whanne his body was not foundun, thei camen & seiden, that thei syghen also asight of aungelis, whiche seyen that he lyueth. And summe of ouren wenten to the graue, & thei founden so, as the wymmen seiden, but thei founden not him. And he seide to hem, A foolis & slowe of herte, to bileue in alle thingis that the profetis han spokun. Wher it bihofte not Crist to suffre thes thingis, & so to entre into his glorie? & he bigan at Moyses & at alle the profetis & declaride to hem in alle scripturis that weren of him. & thei camen nygh the castel, whidur thei wenten, & he made cuntenaunce that he wolde go ferthere. & thei constreyneden him & seiden, Dwelle with us for it drawith to nyght, & the day is now bowid down. And he entride with hem. & it was don while he sat at

meat with them, he took bread, and blessed it, and brake, and gave to them. 31 And their eyes were opened, and they knew him; and he vanished out of their sight. 32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? 33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, 34 Saying, The Lord is risen indeed, and hath appeared to Simon. 35 And they told what things were done in the way, and how he was known of them in breaking of bread. 36 And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. 37 But they were terrified and affrighted, and supposed that they had seen a spirit. 38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? 39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. 40 And when he had thus spoken, he shewed them his hands and his feet. 41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 And he took it, and did eat before them. 44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets,

the mete with hem, he took breed & blesside & brak & took to hem. & the ygen of hem weren openyd, & thei knewen him; and he vanyschide fro her ygen. & thei seiden to gidre, Wher oure herte was not brennyng in vs, while he spak to us in the weye, & openyde to vs scripturis? & thei risen vp in the same our, & wente agen into Ierusalem, & founden the enleuene gedrid to gidre, & hem that weren with hem, seiynge, that the Lord is risun verily, & apperide to Symount. & thei tolden what thingis weren don in the weye, & how thei knewen him in brekyng of breed. ¶ And the while thei spaken thes thingis, Ihesus stood in the myddil of hem & seide to hem, Pees to you; I am, ny-le ye drede. But thei weren afrayed & agast, & gessiden hem to se a spirit. & he seide to hem, What ben ye troublid, & thoughtis comen vp into youre hertis? Se ye myn hondis & my feet, for I my silf am. Feele ye & se ye, for a spirit hath not fleisch & boones, as ye seen that I haue. & whanne he hadde seid this thing, he schewide hondis & feet to hem. & yit while thei bileueden not, & wondriden for ioye, he seide, Han ye here ony thing that schal be etun? & thei profriden him a part of a fisch rostid, & an hony combe. & whanne he hadde etun bifore hem, he took that that lefte & gaf to hem, & seide to hem, Thes ben the wordis that I spak to you, whanne I was yit with you; for it is nede that alle thingis be fulfillid, that ben writun in the lawe of Moyses & in pro-

and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,
46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. 48 And ye are witnesses of these things. 49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. 50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. 51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy: 53 And were continually in the temple, praising and blessing God. Amen.

fetis & in psalmys of me. Thanne
he openyde to hem witt, that thei
schulden vndirstonde scriptu-
ris. & he seide to hem, For thus it
is writun, & thus it bihofte Crist
to suffre, & ryse agen fro deeth
in the thridde day, & penaunce &
remyssoun of synnes to be pre-
chid in his name to alle folkis,
bigynnynge at Ierusalem. & ye ben
witnessis of thes thingis, & I schal
sende the biheest of my fadir in
to you; but sitte ye in the citee,
til that ye be clothid with vertu fro
an hugh. & he ledde hem forth into
Betanye, & whanne his hondis
weren lift vp, he blesside hem.
And it was don the while he
blesside hem, he departide fro
hem, & was born into heuene.
And thei worschipiden & wenten
agen into Ierusalem with greet ioye,
& weren euermore in the temple
heriynge & blessinge God. //He-
re endith the gospel of Luk,
& bigynneth the prolog on the
gospel of Iohn.//

This is Iohn the euange-
list oon of the disciplis of the Lord,
the which is a virgyn chosun of
God, whom God clepide from the
sposeilis, whanne he wolde be wed-
did. And double wnesse of vir-
gynyte is gouun to hym in the gos-
pel; in this that he is seid loued
of God bfore othere disciplis. And
God hongynge in the cross bitook
his modir in kepyng to him, that
a virgyn schulde kepe a virgyn.
This Iohn in the gospel bigynneth al-
oone the werk of vncorruptible
word, & witnessith that the kyn-
dely sone of God is maad man,

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John 1 1 In the beginning was the Word,
and the Word was with God, and the Word
was God. 2 The same was in the
beginning with God. 3 All things were
made by him; and without him was not
any thing made that was made. 4 In him
was life; and the life was the light of men.
5 And the light shineth in

and that the light was not takun of
derknessis. & he schewith the fir-
ste miracle, which God dide at
the weddingis, to schewe where
the Lord is preied to the feeste,
the wyn of the weddinge owith
to fayle; that whanne elde thingis ben
chaungid, alle newe thingis that
ben ordeyned of Crist appere. Io-
hn wroot this gospel in Asye, af-
tir that he hadde writun the Apo-
calips in the yle of Pathmos. Ne-
theles he wroot the gospel, aftir
alle the gospeleris; that also an
vncorruptible ende by a virgyn
in the apocalips to hym, to whom
an vn corruptible bigynnyng is
gouun in Genesis in the bigynnyng
of hooly scripture. For Crist seith in the
Apocalips, I am the bigynnyng &
the ende. And this Iohn is he, that
knew that the day of his departing
was comun, & he clepid to gidre
hise disciplis in Effesie, & schewi-
de Crist by many preuyngis of my-
raclis, & gede down into Adolima
place of his biryng. & whanne he
hadde maad preyer, he was put
to his fadris, & was moche with
oute sorwe of deeth, how moche
he is foundun clene fro corrupcioun
of fleisch. //Ierom in his prolog on
**Iohn, seith al this/ & now bigynneth
the gospel. c. p.//**

In the bigynnyng was
the word & the word was
at God, and God was
the word. This was in
the bigynnyng at God. Alle thingis we-
ren maad by him, & withoute him was
maad no thing. That thing that was ma-
ad in hym was lyf, & the lyf was the
light of men; and the light schyneth in

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darkness; and the darkness comprehended it not. 6 There was a man sent from God, whose name was John. 7 The same came for a witness, to bear witness of the Light, that all men through him might believe. 8 He was not that Light, but was sent to bear witness of that Light. 9 That was the true Light, which lighteth every man that cometh into the world. 10 He was in the world, and the world was made by him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 15 John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. 16 And of his fulness have all we received, and grace for grace. 17 For the law was given by Moses, but grace and truth came by Jesus Christ. 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. 19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? 20 And he confessed, and denied not; but confessed, I am not the Christ. 21 And they asked him, What then?

derknessis, & derknessis comprehendi-
den not it. Aman was sent fro God,
to whom the name was Iohn. This
man cam into witnessing, that he
schulde bere witnessing of the lyght,
that alle men schulden bileue bi hym.
He was not the lyght, but that he
schulde bere witnessing of the light.
There was a very lyght, which lightneth
ech man that cometh into this world.
He was in the world, & the world
was maad by hym, & the world kne-
w not him. He cam into his owne thin-
gis, & hise resseyueden hym not. But
how manye euere resseyueden
hym, he gaf to hem power to be maad
the sones of God to hem that bileueden
in his name; the whiche not of blo-
dis nethir of the wille of fleisch
nethir of the wille of man, but ben born
of God. & the word was maad man,
& dwellide among us. & we han
seyn the glorie of hym, as the glorie
of the oon bigetun sone of the fadir,
ful of grace & of treuthe. ¶ Iohn
berith witnessing of hym, & cryeth
& seith, This is whom I seide, he that
schal come aftir me is maad bi-
fore me, for he was to fore me.
& of the plente of hym, we alle han
taken, & grace for grace. For the la-
we was gouun by Moyses, but gra-
ce & treuthe is maad bi Ihesu Crist.
No man sygh euere God, no but the
oon bigetun sone that is in the bo-
sum of the fadir, he hath told out.
And this is the witnessing of Iohn,
whanne Iewis senten fro Ierusalem pres-
tis & dekenes to hym, that thei schul-
den axe hym. Who art thou? He
knowlechide & denyede not, and
he knowlechide, For I am not
Crist. & thei axiden him, What thanne?

Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. 22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. 24 And they which were sent were of the Pharisees. 25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? 26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; 27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. 28 These things were done in Bethabara beyond Jordan, where John was baptizing. 29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. 30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. 31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. 32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. 34 And I saw, and bare record that this is the Son of God. 35 Again the next day after John stood, and two of his disciples; 36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God! 37 And the two disciples

Art thou Elie? And he seide, I am not. Art thou a profete? & he answeride, Nay. Therfore thei seiden to him, Who art thou? that we gyue an answer to thes that senten us. What seist thou of thi silf? He seide, I am a vois of a cryer in desert, dresse ye the weye of the Lord, as Isaye the profete seide. And thei that weren sent, weren of the Farisees, & thei axiden him & seiden to him, What thanne baptisist thou, if thou art not Crist, nethir Elie, nethir a profete? Iohn answeride to hem, & seide, I baptise in watir, but in the myddil of you hath stonde oon, that ye knowen not. He it is that schal come aftir me, that was mad bfore me, of whom I am not worthi to loose the thwong of his schoo. These thingis weren don in Betanye byyonde Iordan, where Iohn was baptisinge. ¶ Anothir day Iohn sygh Ihesu comynge to hym, & he seide, Lo the lomb of God, lo he that doth away the synnes of the world. This is he that I seide of, Aftir me comen is aman, which was maad bfore me for he was rather than I. And I knew him not, but that he be schewid in Israel, therfore I cam baptisinge in watir. And Iohn bar witnessing, & seide, that I sygh the spirit comynge doun as a culuer fro heuene, & dwellide on hym, & I knew him not. But he that sente me to baptise in watir, seide to me, On whom thou seest the spirit comynge down & dwellinge on him, this is he that baptisith in the Hooly Gost. And I sygh & bar witnessing, that this is the sone of God. ¶ Anothir day Iohn stood, & tweyne of hise disciplis, and he beheeld Ihesu walkinge & seith, Lo the lomb of God; and tweye dis-

heard him speak, and they followed Jesus. 38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? 39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. 40 One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. 42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. 43 The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. 44 Now Philip was of Bethsaida, the city of Andrew and Peter. 45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. 46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. 47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. 49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. 50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. 51 And he

ciplis herden hym spekinge, & folewiden Ihesu. And Ihesu turnede & sygh hem suwinge him, & seith to hem, What seken ye? And thei seiden to him, Rabi, that is to seye maistir, where dwellest thou? & he seith to hem, Come ye & se. And thei camen & syen where he dwelled, & dwelten with him that day. & it was as the tenthe our. And Andreu the brothir of Symount Petre was oon of the tweyne that herden of Iohn, & hadden suwed him. This foond first his brothir Symount, & he seide to him, We han founde Messias, that is to seie Crist; and he ledde him to Ihesu. & Ihesu biheeld him, & seide, Thou art Symount the sone of Iohanna; thou schalt be clepid Cefas that is to seie Petre. & on the morwe he wolde go out in to Galile, & he foond Filip. And he seith to him, Sue thou me. Filip was of Bethsayda the citee of Andrew & of Petre. Filip foond Nathanael, & seide to him, We han founden Ihesu the sone of Ioseph of Nazareth, whom Moyses wroot in the lawe & profetis. & Nathanael seide to him, Of Nazareth may sum good thing be? Filip seide to him, Come & se. Ihesus sygh Nathanael comynge to him, and seide to him, Lo verily a man of Israel, in whom is no gyle. Nathanael seide to hym, Wherof hast thou known me? Ihesus answeride, & seide to hym, Bifore that Filip clepide thee whanne thou were vnder the fyge tre, I sygh thee. Nathanael answeride to him, & seide, Raby thou art the sone of God, thou art kyng of Israel. Ihesus answeride & seide to him, For I seide to thee I sygh thee vnder the fyge tre thou bileuest? Thou schalt se more than thes thingis. And he

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saith unto him, Verily, verily, I say unto you,
Hereafter ye shall see heaven open, and
the angels of God ascending and
descending upon the Son of man.

John 2 1 And the third day there was a
marriage in Cana of Galilee; and the
mother of Jesus was there: 2 And both
Jesus was called, and his disciples, to the
marriage. 3 And when they wanted wine,
the mother of Jesus saith unto him, They
have no wine. 4 Jesus saith unto her,
Woman, what have I to do with thee? mine
hour is not yet come. 5 His mother saith
unto the servants, Whatsoever he saith
unto you, do it. 6 And there were set
there six waterpots of stone, after the
manner of the purifying of the Jews,
containing two or three firkins apiece.
7 Jesus saith unto them, Fill the waterpots
with water. And they filled them up to the
brim. 8 And he saith unto them, Draw out
now, and bear unto the governor of the
feast. And they bare it. 9 When the ruler
of the feast had tasted the water that was
made wine, and knew not whence it was:
(but the servants which drew the water
knew;) the governor of the feast called the
bridegroom, 10 And saith unto him,
Every man at the beginning doth set forth
good wine; and when men have well
drunk, then that which is worse: but thou
hast kept the good wine until now.
11 This beginning of miracles did Jesus in
Cana of Galilee, and manifested forth his
glory; and his disciples believed on him.
12 After this he went down to
Capernaum, he, and his mother, and his
brethren, and his disciples: and they
continued there not many days. 13 And
the Jews' passover was at hand, and Jesus
went up to Jerusalem, 14 And found in
the temple those that sold

seide to hem, Treuli treuli I seie
to you, ye schulen se heuene openyd,
& the aungelis of God stighynge vp
& comynge doun on mannis sone.
And the thridde //c. ii.//
day weddingis weren
maad in the Cane of Gali-
lee, & the modir of Ihesu was there,
and Ihesus was clepid & hise disci-
plis to the weddingis. & whanne wyn
failide, the modir of Ihesu seide to him,
Thei han not wyn. And Ihesus seith to
hir, What to me & to thee womman?
Myn our cam not yit. His modir
seith to the mynistris, What euere
thing he seye to you, do ye. & there
weren sett sixe stoonen cannes
aftir the clensing of the Iewis, hol-
dinge ech tweyne ethir thre metre-
tis. & Ihesus seith to hem, Fille ye the pot-
tis with watir; & thei filleden hem vp
to the mouth. & Ihesus seide to hem,
Drawe ye now & bere ye to the ar-
chitriclyn; and thei baren. & whanne
the architriclyn hadde tastid the watir
maad wyn, & wiste not werof it
was, but the mynystris witen
that drowen the watir, the archi-
triclyn clepith the spouse & seith to
him, Ech man settith first good wyn,
& whanne men ben fulfillid, thanne that
that is worse; but thou hast kept
the good wyn into this tyme. Ihesus
dide this the bigynnyng of sygnes
in the Cane of Galile, & schewide
his glorie, and hise disciplis bile-
ueden Ihesu. Aftir thes thingis he cam
doun to Cafarnaum, & his modir &
hise britheren & hise disciplis; & thei
dwelliden there not many daies,
and the pask of Iewis was nygh.
& Ihesus wente vp to Ierusalem and
he foond in the temple men sil-

oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. 23 Now when he was in

Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. 24 But Jesus did not commit himself unto them, because he knew all men, 25 And needed not that any should testify of man: for he knew what was in man.

John 3 1 There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: 2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a

linge oxun & scheep & culueris, & chaungeris sittinge. And whanne he hadde maad as it were a scourge of smale cordis, he droof out alle of the temple, & oxun & scheep, & he schedde the money of chaunge-
ris, & turned vpsedoun the boor-
dis. And he seide to hem that seel-
den culueris, Take away fro hen-
nis thes thingis, & nyle ye make
the hous of my fadir an hous
of marchaundise. & hise disciplis
hadden mynde for it was writun,
The feruent loue of thin hous hath
etun me. Therfore the Iewis answe-
riden & seiden to hym, What took-
ne schewist thou to us, that thou
doist thes thingis? Ihesus answeride
& seide to hem, Vndo ye this temple,
& in thre dayes I schal reise it.
Therfore the Iewis seiden to hym, In four-
ty & sixe yeer this temple was
bildid; & schalt thou in thre dayes rei-
se it? But he seide of the temple
of his body. Therfore whanne he was
risun fro deeth, hise disciplis had-
den mynde, that he seide thes thingis
of his body, & thei bileueden to the
scripture, & to the word that Ihesus
seide. And whanne Ihesus was at Ie-
rusalem in pask in the feeste day, ma-
nye bileueden in his name, se-
ynge his signes that he dide. But
Ihesus trowide not him silf to hem;
for he knew alle men, & for it was
not nede to him, that ony man schulde
bere witnessing; for he wiste what
was in man. //c. iii.//
And ther was aman of
the Farisees, Nicodeme
by name a prince of the Iewis. &
he cam to Ihesu by nyght & seide to him,
Raby, we witen that thou art co-

teacher come from God: for no man can do these miracles that thou doest, except God be with him. 3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. 4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. 7 Marvel not that I said unto thee, Ye must be born again. 8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. 9 Nicodemus answered and said unto him, How can these things be? 10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? 11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. 12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? 13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: 15 That whosoever believeth in him should not perish, but have eternal life. 16 For God so loved the world, that he gave his

mun fro God maistir, for no man may do thes signes that thou doist, but God be with him. Ihesus answeride, & seide to him, Treuly treuly I seie to thee, but aman be born agen, he may not se the kingdom of God. Nycodeme seide to hym, How may aman be born ~~agen~~ whanne he is eld? whethir he may entre agen into his modris wombe, & be born agen? Ihesus answeride, Treuli treuli I seie to thee, but aman be born agen of watir & of the Hooly Gost, he may not entre into the kingdom of God. That that is born of the fleysch, is fleisch; and that that is born of the spirit, is spirit. Wondre thou not, for I seide to thee, it bihoueth you to be born agen. & the spirit breathith where he wole, & thou heerist his vois, but thou woost not fro whennis he cometh, ne whidur he goith; so is ech man that is born of the spirit. Nycodeme answeride & seide to hym, How mown these thingis be don? Ihesus answeride, & seide to him, Thou art a maistir in Israel, & knowist not thes thingis? Treuli treuli I seie to thee, for we speken that that we witen, & we witnessen that that we han seyn, & ye taken not oure witnessing. If I haue seid to you erthely thingis, & ye bileuen not, how if I seie to you heuenly thingis schulen ye bileue? & no man stygheth into heuene, but he that cam doun fro heuene, mannis sone that is in heuene. And as Moyses areride a serpent in desert, so it bihoueth mannis sone to be resid, that ech man that bileueth in him perische not, but haue euerlastinge lyf. ¶ for God louede so the world, that he gaf his

only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved. 18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. 19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. 22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized. 23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized. 24 For John was not yet cast into prison. 25 Then there arose a question between some of John's disciples and the Jews about purifying. 26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. 27 John answered and said, A man can receive nothing, except it be given him from heaven. 28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. 29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice:

oon bigetun sone, that ech man that bileueth in him perische not, but haue euerlastinge lyf. For God sente not his sone into the world, that he iuge the world, but that the world be saved by him. He that bileueth in hym is not demyd; but he that bileueth not, is now demed, for he bileueth not in the name of the oon bigetun sone of God. & this is the doom, for light cam into the world, & men loveden more derknessis than lyght, for her werkis weren yuele. For ech man that doith euele hatith the light, and he cometh not to the light, that hise werkis be not reproved. But he that doith treuthe, cometh to the light, that hise werkis be schewid that thei ben don in God. ¶ Afir thes thingis Ihesus cam to hise disciplis into the lond of Iudee, & there he dwellide with hem & baptiside. & Iohn was baptisinge in Ennon bisydis Salym, for many watirs weren there, & thei camen & weren baptisid. And Iohn was not yet sent into prison. ¶ Therfore a question was maad of Iohnis disciplis with the Iewis of the purificacion. And thei camen to Iohn, & seiden to him, Maistir, he that was with thee biyonde Iordan to whom thou hast born witnessing, lo he baptiseth & alle men comen to him. Iohn answeride, & seide, Aman may not take ony thing, but it be goun to him fro heuene. Ye you silf beren witnessing to me, that I seide, I am not Crist, but that I am sent bifore hym. He that hath a wyf, is the hosebonde; but the frend of the spouse that stondith & heerith hym, ioyeth with ioye for the vois of the



this my joy therefore is fulfilled. 30 He must increase, but I must decrease. 31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. 32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. 33 He that hath received his testimony hath set to his seal that God is true. 34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. 35 The Father loveth the Son, and hath given all things into his hand. 36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

John 4 1 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2 (Though Jesus himself baptized not, but his disciples,) 3 He left Judaea, and departed again into Galilee. 4 And he must needs go through Samaria. 5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. 6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. 7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. 8 (For his disciples were gone away unto the city to buy meat.) 9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for

spouse. Therefore in this thing my ioye is fulfillid. It bihoueth him to wexe, but me to be maad lasse. He that cam fro aboue, is aboue alle.

He that is of the erthe, spekith of the erthe; he that cometh fro heuene, is a boue alle. And he witnessith that thing that he hath seyn & herd, & no man takith his witnessyng. But he that takith his witnessyng, hath confermed that God is sothfast.

But he whom God hath sent, speakith the wordis of God; for not to mesure God gyueth the spirit. The fadir loueth the sone, & he hath go-uun alle thingis in his hond. He that bileueth in the sone, hath euerelastynge lyf; but he that is vnbeleful to the sone, schal not se euerlastynge lyf, but the wraththe of God dwel-leth in hym. //c. iiii.//

Therefore as Ihesu knew, that the Farisees herden, that Ihesu maketh & baptyisith mo disciplis than Iohn, though Ihesus baptiside not, but hise disciplis, he lefte Iudee, & wente agen into Galile. & * bihof-te him to passe by Samarie. Therefore Ihesus cam into a citee of Samarie, that is seid Sicar, bisydis the place that Iacob gaf to Iosep his sone. & the welle of Iacob was there. & Ihesus was wery of the iourney, & sat thus vpon the welle, & the our was as it were the sixte. & a wom-man cam fro Samarie, to drawe watir. & Ihesus seith to hir, Gyue me drynk. & hise disciplis weren gon into the citee, to bye mete. Therefore thilke womman of Samarie seith to hym, How thou whanne thou art a Iew, axist of me drynk, that am a womman of Samarie? for

* it

the Jews have no dealings with the Samaritans. 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle? 13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: 14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. 16 Jesus saith unto her, Go, call thy husband, and come hither. 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: 18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. 19 The woman saith unto him, Sir, I perceive that thou art a prophet. 20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. 21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. 22 Ye

Lewis vsiden not to dele with Samaritans. Ihesus answeride, & seide to hir, If thou wistist the gifte of God, & who he is that seith to thee gyue me drynke, thou paraenture woldist haue axid of him, & he schulde haue gouun to thee, quyke watir. The womman seith to him, Sire thou hast not wherynne to drawe, & the pitt is deep. Wherof thanne hast thou quyke watir? and Whethir thou art gretter than oure fadir Iacob, that gaf to us the pitt? & he drank thereof, & hise sones & hise beestis. Ihesus answeride & seide to hir, Ech man that drynkith of this watir, schal thirste eft soone; but he that drynketh of the watir that I schal gyue hym, schal not thirste withouten ende. But the watir that I schal gyue hym, schal be maad in hym a welle of watir spryngyng vp into euerlastinge lyf. The womman seith to him, Sire gyue me this watir that I thirste not, nethir come hidur to drawe. Ihesus seith to hir, Go clepe thin hosebonde, & come hidur. The womman answeride, & seide, I haue noon hosebonde. Ihesus seith to hir, Thou seidist wel, that I haue noon hosebonde; for thou hast had fyue hosebondis, & he that thou hast, is not thin hosebonde. This thing thou seidist sothely. The womman seith to him, Lord I se, that thou art a profete. Oure fadris worschipiden in this hil, & ye seyn that at Ierusalem is a place, where it bihoueth to worschipe. Ihesus seith to hir, Womman bileue thou to me, for the our schal come, whanne nethir in this hil, nethir in Ierusalem ye schulen worschipe the fadir. Ye

worship ye know not what: we know what
we worship: for salvation is of the Jews.

23 But the hour cometh, and now is,
when the true worshippers shall worship
the Father in spirit and in truth: for the
Father seeketh such to worship him.

24 God is a Spirit: and they that worship
him must worship him in spirit and in
truth. 25 The woman saith unto him, I
know that Messias cometh, which is called
Christ: when he is come, he will tell us all
things. 26 Jesus saith unto her, I that
speak unto thee am he. 27 And upon this
came his disciples, and marvelled that he
talked with the woman: yet no man said,
What seekest thou? or, Why talkest thou
with her? 28 The woman then left her
waterpot, and went her way into the city,
and saith to the men, 29 Come, see a
man, which told me all things that ever I
did: is not this the Christ? 30 Then they
went out of the city, and came unto him.
31 In the mean while his disciples prayed
him, saying, Master, eat. 32 But he said
unto them, I have meat to eat that ye know
not of. 33 Therefore said the disciples
one to another, Hath any man brought him
ought to eat? 34 Jesus saith unto them,
My meat is to do the will of him that sent
me, and to finish his work. 35 Say not ye,
There are yet four months, and then
cometh harvest? behold, I say unto you, Lift
up your eyes, and look on the fields; for
they are white already to harvest. 36 And
he that reapeth receiveth wages, and
gathereth fruit unto life eternal: that both
he that

worschipen that ye knowen not;
we worschipen that that we knowen,
for heelthe is of the Iewis.
But the tyme is comen & now it
is, whanne trewe worschippers
schulen worschipe the fadir & spi-
rit & treuthe; for also the fadir se-
kith suche that worschipen hym.
God is a spirit, & it bihoueth hem
that worschipen hym, to worschi-
pe in spirit & treuthe. The womman
seith to him, I woot that Messias
is comun, that is seid Crist. Therefore
whanne he cometh, he schal telle us
alle thingis. Ihesus seith to hir, I am
he that spekith with thee. & anoon hise
disciplis camen, & wondriden that
he spac with the womman. Nethes
no man seide to him what sekist
thou, or what spekist thou with hir.
Therefore the womman lefte hir watir
pot, & wente into the citee & seide
to tho men, Come ye & se ye aman
that seide to me alle thingis, that
I haue don, whethir he be Crist? And
thei wenten out of the citee, & ca-
men to hym. In the meene while
hise disciplis preieden him & seiden,
Maistir ete. But he seide to hem,
I haue mete to ete, that ye knowen
not. Therefore disciplis seiden
to gidre, Wher ony man haue br-
ought him mete to ete? Ihesus seith to
hem, My mete is, that I do the wille
of him that sente me, that I parfou-
me the werk of him. Wher ye seyen
not, that yit foure monethis ben,
& rype corn cometh? Lo I seie to
you, lifteth vp youre ygen & se ye
the feeldis, for now thei ben why-
te to repe. & he that repith, ta-
kith hyre, & gadrih fruyt into
euerlastinge lyf; that bothe he that

soweth and he that reapeth may rejoice together. 37 And herein is that saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours. 39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. 40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. 41 And many more believed because of his own word; 42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. 43 Now after two days he departed thence, and went into Galilee. 44 For Jesus himself testified, that a prophet hath no honour in his own country. 45 Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. 46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. 47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. 48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. 49 The nobleman saith unto him, Sir, come down ere my child die. 50 Jesus

sowith & he that repith, haue ioye to gidre. In this thing is the word trewe, for anothir is that sowith, & anothir that repith. I sente you to repe, that that ye han not traue- lid, & ye han entrid into her tra- uelis. And of that citee many Samaritans bileueden in hym, for the word of the womman that bar witnessing, that he seide to me alle thingis that I haue done. Therfore whanne Samaritans camen to him, thei preieden him to dwelle there; and he dwelte there twey dayes. & manye mo bileueden for his word, & seiden to the wom- man, that now not for thi speche we bileuen, for we han herd, & we witen, that this is verily the sauour of the world. And af- tir twey dayes he wente out fro thennis & wente into Galile. & he bar witnessing, that a profete in his owne cuntre hath noon ho- nour. Therfore whanne he cam into Ga- lile, men of Galile resseyueden him, whanne thei hadden seyn alle thingis that he hadde don in Ierusalem in the fees- te day, for also thei hadden come to the feeste day. Therfore he cam eft- soone into the Cane of Galile; where he made the watir wyn. ¶ And a litil king was, whos so- ne was syk at Caffarnaum. Whanne this hadde herd that Ihesu schulde come fro Iudee into Galile, he wente to him & preiede him, that he schulde come doun, & heele his sone, for he bigan to dye. Therfore Ihesus seide to him, But ye se tokenes & gre- te wondris, ye bileuen not. The litel king seith to him, Lord come doun, bifore that my sone dye. Ihesus

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saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. 51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth. 52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. 53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. 54 This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.

John 5 1 After this there was a feast of the Jews; and Jesus went up to Jerusalem. 2 Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. 3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. 4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. 5 And a certain man was there, which had an infirmity thirty and eight years. 6 When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? 7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. 8 Jesus saith unto him, Rise, take up thy bed, and walk.

seith to him, Go, thi sone lyueth. The man bileuede to the word that Ihesus seide to him, & he wente. & now whanne he cam down, the seruauntis camen agens hym, & telden to him & seiden, that his sone lyuede. And he axide of hem the our, in which he was amendid. & thei seiden to hym, For yisterday in the seuenthe our, the feuer lefte him. Therefore the fadir knewe that thilke our it was, in which Ihesus seide to him, Thi sone lyueth; & he bileuede, & al his hows. Ihesus dide eft this secunde tokene, whanne he cam fro Iude into Galile. Aftir thes thin- //c. v.// gis ther was a feeste day of Iewis, & Ihesus wente up to Ierusalem. & in Ierusalem is a waisching place that in Ebrew is named Bethsaida, & hath fyue porchis. In thise lay a greet multitude of sike men, blynde crokid & drye, abidinge the mouyng of the watir. For the aungel of the Lord cam doun certeyne tymes into the water, & the watir was moued; and he that first cam down into the cisterne aftir the mouyng of the watir, was maad hool of what euer syknesse he was hool-dun. & aman was there hauynge eighte & thritty yeer in his syknesse. & whanne Ihesus hadde seyn hym liggyng & hadde knowun that he hadde moche tyme, he seith to hym, Wolt thou be maad hool? The syk man answeride to him, Lord I haue no man that whanne the watir is moued, to putte me into the sisterne; for the while I come, another goith doun bfore me. Ihesus seith to hym, Rise vp, take thi bed & go.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. 10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. 11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. 12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? 13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. 14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. 15 The man departed, and told the Jews that it was Jesus, which had made him whole. 16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. 17 But Jesus answered them, My Father worketh hitherto, and I work. 18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. 20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. 21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. 22 For the Father judgeth no man, but hath committed all judgment

And anoon the man was maad hool, & took vp his bed & wente forth. And it was sabat in that day. Therfore the Iewis seiden to him that was maad hool, It is sabat, it is not leefful to thee, to take away thi bed. He answeride to hem, He that made me hool, seide to me, Take thi bed & go. Therfore thei axiden hym, What man is that, that seide to thee, Take vp thi bed & go? But he that was maad hool, wiste not who it was. And Ihesus bowide away fro the peple that was sett in the place. Aftirward Ihesus found him in the temple, & seide to hym, Lo thou art maad hool, now nyle thou do synne, lest ony worse thing bifalle to thee. Thilke man wente & telde to the Iewis, that it was Ihesu that made him hool. Therfore the Iewis pursuweden Ihesu, for he dide this thing in the sabot. & Ihesus answeride to hem, My fadir worchith til now, & I worche. Therfore the Iewis soughten more to sle him; for not oonly he brak the sabat, but he seide that God was his fadir, & made hym euene to God. Therfore Ihesus answeride, & seide to hem, Treuly treuly I seye to you, the sone may not of hym silf do ony thing, but that thing that he seeth the fadir doynge; for what euer thingis he doith, the sone doith in lyk maner tho thingis. For the fadir loueth the sone, & schewith to him alle thingis that he doith; and he schal schewe to hym gretter werkis than these, that ye wondren. For as the fadir reisith deed men & quykeneth, so the sone quykeneth whom he wole. For nethir the fadir iudgeth ony man, but hath gouun ech dom

unto the Son: 23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. 24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. 25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. 26 For as the Father hath life in himself; so hath he given to the Son to have life in himself; 27 And hath given him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. 31 If I bear witness of myself, my witness is not true. 32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. 33 Ye sent unto John, and he bare witness unto the truth. 34 But I receive not testimony from man: but these things I say, that ye might be saved. 35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light. 36 But I have greater witness than that of John: for the works which the Father hath given me to finish, the same

to the sone, that alle men honoure the sone, as thei honouren the fadir. He that honoureth not the sone, honoureth not the fadir that sente him. Treuli treuli I seie to you, that he that heerith my word & bileueth to him that sente me, hath euerlasting lyf, and he cometh not into dom, but passith fro deeth into lyf. Treuly treuli I seie to you, for the our cometh & now it is, whanne deede men schulen heere the vois of Goddis sone, & thei that heeren; schulen lyue. For as the fadir hath lyf in him silf, so he gaf to the sone to haue lyf in him silf; & he gaf to him power to make dom, for he is mannis sone. Nyle ye wondre this, for the our cometh, in which alle men that ben in buriels, schulen heere the vois of goddis sone. & thei that han do goode thingis, schulen go into agen rying of lyf; but thei that han don yuel thingis, into agen rying of dom. I may no thing do of my silf, but as I heere I deme, & my dom is iust, for I seke not my wille, but the wille of the fadir that sente me. If I bere witnessing of my silf, my witnessing is not trewe; anothir is that berith witnessing of me, & I woot that his witnessing is trewe that he berith of me. Ye senten to Iohn, & he bar witnessing to treuthe. But I take not witnessing of man, but I seye thes thingis, that ye be saaf. He was a lanterne brennyng & schynyng, but ye wolde not gladden at an our in his light. But I haue more witnessing than Iohn, for the werkis that my fadir gaf to me to parfourme hem, thilke

works that I do, bear witness of me, that the Father hath sent me. 37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not. 39 Search the scriptures; for in them

ye think ye have eternal life: and they are they which testify of me. 40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you. 43 I am come in my

Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. 44 How can ye believe,

which receive honour one of another, and seek not the honour that cometh from

God only? 45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. 46 For had ye believed Moses, ye

would have believed me: for he wrote of me. 47 But if ye believe not his writings, how shall ye believe my words?

John 6 1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 3 And Jesus went up into a mountain, and there he sat with his disciples. 4 And the passover, a feast of the Jews, was nigh. 5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy

werkis that I do, beren witnessing of me, that the fadir sente me. &

the fadir that sente me, he bar witnessing of me. Nethir ye herden

euere his vois, nethir ye syghen his liknesse, & ye han not his word

dwellinge in you, for ye bileuen not to him whom he sente. Seke ye

scripturis, in the whiche ye ges- sen to haue euerlastinge lyf, & tho

it ben that beren witnessing of me. & ye wolen not come to me,

that ye haue lyf. I take not cle- renesse of men, but I haue kno-

wun you that ye han not the loue of God in you. I cam in the name of

my fadir, & ye tooken not me.

If anothir come in his owne name, ye schulen resseyue him. How moun

ye bileue that resseyue glorie ech of othir, & ye seken not the glorie

that is of God aloone? Nyle ye ges- se that I am to accuse you anentis

the fadir. It is Moyses that accu- sith you, in whom ye hopen. For if ye

bileueden to Moyses, perauenture ye schulden bileue also to me, for he

wroot of me. But if ye bileuen not to his lettris, how schulen ye bi-

leue to my wordis? //c. vi.//

Aftir thes thingis Ihesus wen-

te ouer the see of Galile,

that is Tiberias, & a gre-

et multitude suwede him, for thei

syghen the tokenes that he dide on

hem that weren syke. Therfore Ihesus

wente into an hil, & sat there with

hise disciplis. & the pask was ful

nygh, a feeste day of the Iewis.

Therfore wanne Ihesus hadde lift vp his

ygen, & hadde seyn that a greet

multitude cam to him, he seith to

Filip, Wherof schulen we bye



bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. 8 One of his disciples, Andrew, Simon Peter's brother, saith unto him, 9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? 10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. 11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. 12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. 13 Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. 14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. 15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. 16 And when even was now come, his disciples went down unto the sea, 17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. 18 And the sea arose by reason of a great wind that blew. 19 So when they had rowed about five and twenty or thirty furlongs,

looues, that thes men ete? But he seide this thing, temptinge him, for he wis- te what he was to do. Filip an- sweride to him, The looues of twein hundrid pens, suffisen not to hem, that ech man take a litil what. Oon of hise disciplis Andreu the bro- thir of Symount Petre, seith to him, A child is here that hath fyue bar- ly looues & twey fihschis, but what ben these among so manye? Therfore Ihesus seith, Make hem sitte to the mete. & ther was moche hey in the place, and so men saaten to the mete as fyue thousand in noum- bre. And Ihesus took fyue looues, & whanne he hadde do thankings, he departide to men that saaten to the mete, & also of the fihschis, as moche as thei wolden. & whanne thei weren fillid, he seide to hise disciplis, Gadere ye the relifs that ben left, that thei perische not. & so thei gaderide & filleden twelf cof- fynes of relife of the fyue barly looues & twey fihschis, that leftte to hem that hadden etun. Therfore tho men whanne thei hadden seyn the sig- ne that he hadde don, seiden, For this is verily the profete that is to co- me into the world. And whanne Ihesus hadde knowun, that thei weren to co- me to take him & make hym king, he fleigh aloone eft into an hil. & whanne euentyd was comun, hise disciplis wenten down to the see, & thei wenten vp into a boot, & thei camen ouer the see into Cafarnaum. & derknessis weren maad thanne, & Ihesus was not come to hem. & for a greet wynd blew, the see roos vp. Therfore whanne thei hadden ro- wid as fyue & twenty furlon-

they see Ihesu walking on the sea, and drawing nigh unto the ship: and they were afraid. 20 But he saith unto them, It is I; be not afraid. 21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went. 22 The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Ihesu went not with his disciples into the boat, but that his disciples were gone away alone; 23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) 24 When the people therefore saw that Ihesu was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Ihesu. 25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? 26 Ihesu answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. 27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. 28 Then said they unto him, What shall we do, that we might work the works of God? 29 Ihesu answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. 30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? 31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. 32 Then Ihesu said unto them, Verily, verily, I say unto you, Moses gave you not

gis or thritty, thei seen Ihesu walkin-ge on the see, & to be nygh the boot; and thei dredden. & he seide to hem, I am, nyle ye drede. Therfore thei wolden take hym into the boot, & anoon the boot was at the lond, to which thei wenten. ¶ On thetothir day the peple that stood ouer the see sigh, that ther was noon othir boot there but oon, and that Ihesu entride not with hisse disciplis into the boot, but hisse disciplis aloone wenten. But othere bootis camen fro Tiberias, bisydis the place where thei hadden etun breed, & diden thankngis to God. Therfore whanne the peple hadde seyn that Ihesu was not there, nethir hisse disciplis, thei wenten vp in-to bootis, & camen to Cafarnaum sekinge Ihesu. And whanne thei hadden foundun him ouer the see, thei seiden to him, Raby how come thou hidur? Ihesus answeride to hem & seide, Treuli treuli I seie to you, ye seken me not for ye syghen the myraclis, but for ye eeten of looues & weren filled. Worche ye not mete that perischith, but that dwellith into euerlastinge lyf, which mete mannis sone schal gyue to you; for God the fadir hath markid hym. Therfore thei seiden to him, What schulen we do, that we worche the werkis of God? Ihesus answeride, & seide to hem, This is the werk of God, that ye bileue to him, whom he sente. Therfore thei seiden to hym, What tokene thanne doist thou, that we seen & bileue to thee? What worchist thou? Oure fadris eeten manna in desert, as it is writun, He gaf to hem breed fro heuene to ete. Therfore Ihesus seith to hem, Treuli treuly I seye to you, Moyses gaf you not

that bread from heaven; but my Father
giveth you the true bread from heaven.

33 For the bread of God is he which
cometh down from heaven, and giveth life
unto the world. 34 Then said they unto
him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the
bread of life: he that cometh to me shall
never hunger; and he that believeth on me
shall never thirst. 36 But I said unto you,
That ye also have seen me, and believe not.
37 All that the Father giveth me shall
come to me; and him that cometh to me I
will in no wise cast out. 38 For I came
down from heaven, not to do mine own
will, but the will of him that sent me.

39 And this is the Father's will which hath
sent me, that of all which he hath given me
I should lose nothing, but should raise it up
again at the last day. 40 And this is the
will of him that sent me, that every one
which seeth the Son, and believeth on him,
may have everlasting life: and I will raise
him up at the last day. 41 The Jews then
murmured at him, because he said, I am
the bread which came down from heaven.

42 And they said, Is not this Jesus, the son
of Joseph, whose father and mother we
know? how is it then that he saith, I came
down from heaven? 43 Jesus therefore
answered and said unto them, Murmur not
among yourselves. 44 No man can come
to me, except the Father which hath sent
me draw him: and I will raise him up at the
last day. 45 It is written in the prophets,
And they shall be all taught of God. Every
man therefore that hath heard, and hath
learned of the Father, cometh unto me.

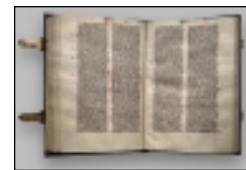
46 Not that any man hath seen the Father,
save he which is of God, he hath seen the
Father. 47 Verily, verily, I say unto you, He
that believeth

breed fro heuene, but my fadir
gyueth you very breed fro heuene;
for it is very breed that cometh
doun fro heuene, & gyueth lyf to the
world. Therfore thei seiden to hym, Lord
euere gyue us this breed. & Ihesus seide
to hem, I am breed of lyf; he that
cometh to me, schal not hungre;
he that bileueth in me, schal neuere
thirste. But I seide to you that ye han
seyn me, & ye bileueden not. ¶ All
thing that the fadir gyueth to me,
schal come to me; & I schal not cas-
te him out, that cometh to me. For I
cam doun fro heuene, not that I do
my wille, but the wille of hym that
sente me. & this is the wille of the
fadir that sente me, that al thing
that the fadir gaf me, I leese nought
of it, but agen reise it in the laste
day. & this is the wille of my fadir
that sente me, that ech man that seeth the
sone & bileueth in him, haue euerlas-
tinge lyf, & I schal agenreise hym
in the laste day. Therfore Iewis gruc-
chiden of him, for he hadde seid I am
breed that cam doun fro heuene.
& thei seiden, Whethir this is not Ihesus the
sone of Ioseph, whos fadir & modir
we han knowun. How thanne seith this,
that I cam doun fro heuene? Therfore
Ihesus answeride, & seide to hem, Nyle
ye grucche to gidre. ¶ No man may
come to me, but if the fadir that
sente me drawe hym, & I schal a-
gen reyse hym in the laste day. It is
writun in profetis, And alle men schu-
len be able for to be taught of God.
Ech man that herde of the fadir & hath
lerned, cometh to me. Not for any
man hath seyn the fadir, but this that
is of God hath seyn the fadir. Sotheli
sothely I seye to you, he that bileueth

on me hath everlasting life. 48 I am that bread of life. 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? 53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. 54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. 55 For my flesh is meat indeed, and my blood is drink indeed. 56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. 57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. 58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. 59 These things said he in the synagogue, as he taught in Capernaum. 60 Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? 61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? 62 What and if ye shall see the Son of man ascend up where he was before? 63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are

in me, hath euerlastinge lyf. I am breed of lyf. Youre fadris eeten manna in desert, & ben deed. This is breed comynge down fro heuene, that if ony man ete therof, he die not. I am lyuynge breed, that cam down fro heuene; ~~that~~ if ony man ete ~~ther~~ of this breed, he schal lyue withouten ende. And the breed that I schal gyue, is my fleisch, for the lyf of the world. Therfore the Iewis chidden to gidre & seiden, How may this gyue to us his fleisch to ete? Therfore Ihesu seith to hem, Treuly treuli I seie to you but ye eten the fleisch of mannis sone & drynken his blood, ye schulen not haue lyf in you. He that etith my fleisch & drynkith my blood, hath euerlastinge lyf, & I schal agen reyse him in the laste day. For my fleisch is verrey mete, & my blood is very drink. He that etith my fleisch & drynketh my blood, dwellith in me & I in him. As my fadir lyuynge sente me, & I lyue for the fadir; and he that etith me, he schal lyue for me. This is breed that cam down fro heuene, not as youre fadris eeten manna, & ben deed. He that etith this breed, schal lyue withouten ende. He seide thes thingis in the synagoge, techinge in Cafarnaum. Therfore manye of hise disciplis heeringe seiden, this word is hard, who may heere it? But Ihesus witinge at him silf, that hise disciplis grucchiden of this thing, seide to hem, This thing sclaundrith you? Therfore if ye seen mannis sone stighynge where he was before, it is the spirit that quykeneth, the fleisch profiteth no thing. The wordis that I haue spokun to you, ben

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spirit, and they are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. 66 From that time many of his disciples went back, and walked no more with him. 67 Then said Jesus unto the twelve, Will ye also go away? 68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God. 70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil? 71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

John 7 1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. 2 Now the Jews' feast of tabernacles was at hand. 3 His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4 For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. 5 For neither did his brethren believe in him. 6 Then Jesus said unto them, My time is not yet come: but your time is alway ready. 7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. 8 Go ye up unto this feast: I go not up

spirit & lyf. But ther ben summe of you, that bileuen not, for Ihesus wiste fro the bigynnyng, whiche weren bileuynge, & who was to bitraye hym. And he seide, Therfore I seide to you, that no man may come to me, but it were gouun to hym of my fadir. Fro this tyme many of hise disciplis wente abac, & wenten not now with him. Therfore Ihesus seide to the twelue, Wher ye wolen also go away? & Symount Petre answeride to him, Lord to whom schulen we go? Thou hast wordis of euerlastinge lyf, & we bileuen & han knowun, that thou art Crist the sone of God. Therfore Ihesus answeride to hem, Wher I chees not you twelue? & oon of you is a fend, & he seide this of Iudas of Symount Scarioth, for this was to bitraye hym, whanne he was oon of the twelue.

Aftir thes thingis, //c. vii.//
Ihesus walkide into Galilee, for he wolde not walke in- to Iudee, for the Iewis soughten to sle hym. And ther was nygh a feeste day of *the* Iewis, Senofegia. & hise britheren seiden to hym, Passe fro hennis & go into Iudee, that also thi disciplis seen thi werkis that thou doist; for no man doith ony thing in hidlis, & him silf sekith to be opyn. If thou doist thes thingis, schewe thi silf to the world. For nethir his britheren bileueden in hym. Therfore Ihesu seith to hem, My tyme cam not yit, but youre tyme is euermore redy. The world may not hate you; sotheli it hatith me, for I bere witnessing therof, that the werkis of it ben yuele. Go ye vp to this feeste day, but I schal not go up

yet unto this feast; for my time is not yet full come. 9 When he had said these words unto them, he abode still in Galilee. 10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. 11 Then the Jews sought him at the feast, and said, Where is he? 12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people. 13 Howbeit no man spake openly of him for fear of the Jews. 14 Now about the midst of the feast Jesus went up into the temple, and taught. 15 And the Jews marvelled, saying, How knoweth this man letters, having never learned? 16 Jesus answered them, and said, My doctrine is not mine, but his that sent me. 17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. 18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. 19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? 20 The people answered and said, Thou hast a devil: who goeth about to kill thee? 21 Jesus answered and said unto them, I have done one work, and ye all marvel. 22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. 23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry

to this feeste day, for my tyme is not yet fulfillid. Whanne he hadde seid thes thingis, he dwelte in Galile. ¶ And aftir that his bretheren weren gon up, thanne he gede up to the feste day, not openly, but as in pryuyte. Therfore the Iewis soughten him in the feeste day, & seiden, Where is he? & moche grucching was of hym among the peple. For summe seiden that he is good, & othere seiden nay, but he deceyueth the peple. Netheles no man spak openly of hym, for drede of the Iewis. But whanne the myddil feeste day cam; Ihesu wente up into the temple & taughte. & the Iewis wondriden & seiden, Hou can this man lettris, sithen he hath not lerned? Ihesus answeride to hem, & seide, My doctryn is not myn, but his that sente me. If ony man wole do his wille, he schal knowe of the teching, whether it be of God, or I speke of my silf. He that spekith of him silf sekith his owne glorie, but he that sekith the glorie of him that sente him, is sothfast, & vnrightwysnesse is not in him. Wher Moyses gaf not to you a lawe? & noon of you doith the lawe. What seken ye to sle me? & the peple answeride & seide, Thou hast a deuel. Who sekith to sle thee? Ihesu answeride & seide to hem, I haue don owerk, & alle ye wondren. Therfore Moyses gaf to you circumcisioun, not for it is of Moyses, but of the fadris; & in the sabat ye circumsididen aman. If aman take circumcisioun in the sabat, that the lawe of Moyses be not brokun, han ye indignacioun

at me, because I have made a man every whit whole on the sabbath day?
 24 Judge not according to the appearance, but judge righteous judgment. 25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill? 26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? 27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. 28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. 29 But I know him: for I am from him, and he hath sent me. 30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come. 31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? 32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. 33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. 34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. 35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? 36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come? 37 In the last day, that great

to me, for I made al aman hool in the sabat? ¶ Nyle ye deme aftir the face, but deme ye arightful dom. Therfore summe of Ierusalem seiden, Wher this is not he, whom the Iewis seken to sle? & lo he spekith openly, & thei seien no thing to him. Wher the princes knewen verily, that this is Crist? But we knowen this man of whennis he is; but whanne Crist schal come, no man woot of whennis he is. Therfore Ihesus cryede in the temple techinge & seide, Ye knowen me, & ye knowen of whennis I am; & I cam not of my silf, but he is trewe that sente me whom ye knowen not. I knowe him; & if I seie that I knowe him not, I schal be lyk to you a lyere; but & I know hym for of him I am, & he sente me. Therfore thei soughten to take him, & no man sette on him hondis, for his our cam not yit. And manye of the people bileueden in him, & seiden, Whanne Crist schal come, wher he schal do mo tokenes, than tho that this doith? Farisees herden the peple musinge of him thes thingis, & the princes & Farisees senten mynistris, to take him. Therfore Ihesus seide to hem, Yit a litil tyme I am with you, & I go to the fadir that sente me. Ye schulen seke me, & ye schulen not fynde; and where I am ye moun not come. Therfore the Iewis seiden to hem silf, Whidur schal this go, for we schulen not fynde hym? Wher he wole go into scatring of hethen men, & wole teche the hethene? What is this word which he seide? Ye schulen seke me, & ye schulen not fynde; & where I am ye moun not come. But in the laste day of the greet

day of the feast, Ihesus stood and cried, saying, If any man thirst, let him come unto me, and drink. 38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Ihesus was not yet glorified.)

40 Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. 41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee? 42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? 43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man. 47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him? 49 But this people who knoweth not the law are cursed. 50 Nicodemus saith unto them, (he that came to Ihesus by night, being one of them,) 51 Doth our law judge any man, before it hear him, and know what he doeth? 52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. 53 And every man went unto his own house.

John 8 1 Ihesus went unto the mount of Olives.

feeste, Ihesus stood & cryede & seide, If ony man thirstith, come he to me & drinke. He that bileueth in me as the scripture seith, floodis of quyke watir schulen flowe fro his wombe. But he seide this thing of the spiryt, whom men that bileueden in him schulden take; for the spirit was not yit gouun, for Ihesus was not yit glorified. Therfore of that cumpanye whanne thei hadden herd thes wordis of him, thei seiden, This is verily a profete; othere seiden, This is Crist. But summe seiden, Wher Crist cometh fro Galilee? Whethir the scripture seith not, that of the seed of Dauith & of the castel of Bethleem where Dauith was, Crist cometh? Therfore dissencioun was maad among the peple for him. For summe of hem wolden haue takun him, but no man sette hondis on hym. Therfore the mynistris camen to bischopis & Farisees, & thei seiden to hem, Whi broughte ye not him? The mynistris answeriden, Ne uere man spak so, as this man spekith. Therfore the Farisees answeriden to hem, Wher ye ben disseyued also? Wher onye of the princes or of the Farisees, bileueden in him? But this peple that knowith not the lawe, ben cursid. Nycodeme seith to hem, he that cam to him by nyght, that was oon of hem, Wher oure lawe demeth aman, but it haue first herd of him, & knowe what he doith? Thei answeriden, & seiden to him, Wher thou art a man of Galilee also; seke thou scripturis, & se thou that a profeterysith not of Galilee. & thei turneden agen, ech into his hous. But Ihesus wente //c. viii.// into the mount of Olyuete,

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2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, 4 They say unto him, Master, this woman was taken in adultery, in the very act. 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. 12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. 13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. 14 Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. 15 Ye judge after the flesh; I judge no man. 16 And yet if I judge,

& eerly eft he cam into the temple. And al the peple cam to hym, & he sat & taughte hem. & scribis & Fari-sees bryngen awomman takun in a-voutrie, & thei settiden hir in the myddel, & seiden to him, Maistir this womman is now takun in auoutrie, & in the lawe Moyses comaundide us, to stoone such; therfore what seist thou? And thei seiden this thing temptinge him, that thei myghten accuse him. & Ihesus bowide him silf doun & wroot with his fingur in the erthe. And whanne thei abiden axynge him, he reise him silf & seide to hem, He of you that is withoute synne, first caste a stoon into hir. & eft he bowide him silf, & wroot in the erthe. & thei heeringe thes thingis wenten away, oon aftir anothir, & thei bigunnen fro the eldre men. & Ihesus dwelte aloone, & the womman ston-dinge in the myddel. & Ihesus reise him silf, & seide to hir, Womman where ben thei that acuseden thee? No man hath dampned thee. She seide, No man, Lord. Ihesus seide to hir, Nethir I schal dampne thee. Go thou & now aftirward nyle thou synne more. Therfore eft Ihesus spak to hem & seide, I am the light of the world; he that sueth me, walkith not in derkness, but schal haue the light of lyf. Therefore the Farisees seiden, Thou berist witnessing of thi silf, thi witnessing is not trewe. Ihesus answeride & seide to hem, And if I bere witnessing to my silf, my witnessing is trewe; for I woot fro whennus I cam, & whidur I go. But ye witen not fro whennis I cam, ne whidur I go. For ye demen aftir the fleisch, but I deme no man. & if I de-

my judgment is true: for I am not alone,
but I and the Father that sent me. 17 It is
also written in your law, that the testimony
of two men is true. 18 I am one that bear
witness of myself, and the Father that sent
me beareth witness of me. 19 Then said
they unto him, Where is thy Father? Jesus
answered, Ye neither know me, nor my
Father: if ye had known me, ye should have
known my Father also. 20 These words
spake Jesus in the treasury, as he taught in
the temple: and no man laid hands on him;
for his hour was not yet come. 21 Then
said Jesus again unto them, I go my way,
and ye shall seek me, and shall die in your
sins: whither I go, ye cannot come.
22 Then said the Jews, Will he kill himself?
because he saith, Whither I go, ye cannot
come. 23 And he said unto them, Ye are
from beneath; I am from above: ye are of
this world; I am not of this world. 24 I
said therefore unto you, that ye shall die in
your sins: for if ye believe not that I am he,
ye shall die in your sins. 25 Then said
they unto him, Who art thou? And Jesus
saith unto them, Even the same that I said
unto you from the beginning. 26 I have
many things to say and to judge of you:
but he that sent me is true; and I speak to
the world those things which I have heard
of him. 27 They understood not that he
spake to them of the Father. 28 Then said
Jesus unto them, When ye have lifted up
the Son of man, then shall ye know that I
am he, and that I do nothing of myself; but
as my Father hath taught me, I speak these
things. 29 And he that sent me is with
me: the Father hath not left me

me, my dom is trewe; for I am
not aloone, but I & the fadir that
sente me. And in youre lawe it
is writun, that the witnessing of twey
men is trewe. I am that bere wit-
nessing of my silf, & the fadir
that sente me, berith witnessing
of me. Therfore thei seiden to hym, Whe-
re is thi fadir? Ihesus answeride, Ne-
thir ye knowen me, ne ye knowen
my fadir. If ye knewen me, pera-
uenture ye schulden knowe also
my fadir. Ihesus spak thes wordis
in the treserie, techinge in the tem-
ple. & no man took hym, for his our
cam not yit. Therfore eft Ihesus seide
to hem, Lo I go & ye schulen seke
me, & ye schulen dye in youre syn-
ne. Whidur I go, ye mowun not
come. Therfore the Iewis seiden,
Whethir he schal sle him silf, for he
seith, Whidur I go, ye moun not
come. & he seide to hem, Ye ben of by-
nethe, I am of aboue; ye ben of
this world, I am not of this wor-
ld. Therfore I seide to you, that ye sch-
ulen die in youre synnes; for if ye
bileuen not that I am, ye schu-
len die in synne. Therfore thei
seiden to him, Who art thou? Ihesus
seide to hem, The bigynnyng which
also speke to you. I haue many
thingis to speke & to deme of you,
but he that sente me is sothfast;
& I speke in the world thes thingis
that I herde of him. And thei knewen
not, that he clepide his fadir God. Ther-
fore Ihesus seith to hem, Whanne ye han
reisid mannis sone, thanne ye schulen
knowe, that I am. & of my silf I do
no thing; but as my fadir taughte
me, I speke these thingis. And he that
sente me, is with me, & lefte me

alone; for I do always those things that please him. 30 As he spake these words, many believed on him. 31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; 32 And ye shall know the truth, and the truth shall make you free. 33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? 34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. 35 And the servant abideth not in the house for ever: but the Son abideth ever. 36 If the Son therefore shall make you free, ye shall be free indeed. 37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. 38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father. 39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. 40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. 41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. 42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. 43 Why do ye not understand my speech? even because ye cannot hear my word. 44 Ye are of your father the devil, and the lusts of your father ye will do.

not aloone, for I do euermore tho thingis that ben plesynge to hym. Whanne he spak thes thingis, manye bileueden in him. Therfore Ihesus seide to the Iewis, that bileueden in him, If ye dwellen in my word, verily ye schulen be my disciplis, & ye schulen knowe the treuthe, & the treuthe schal make you fre. Therfore the Iewis answeriden to him, We ben the seed of Abraham, & we serueden neuere to man; hou seist thou, that ye schulden be fre? Ihesus answeride to hem, Treuli treuli I seie to you, ech man that doith synne, is seruaunt of synne. & the seruaunt dwellith not in the hous withouten ende; but the sone make you fre, verily ye schulen be fre. I woot that ye be Abrahams sones, but ye seken to sle me, for my word takith not in you. I speke tho thingis that I seigh at my fadir, & ye doen tho thingis, that ye syghen at youre fadir. Thei answeriden & seiden to him, Abraham is oure fadir. Ihesus seith to hem, If ye ben the sones of Habraham, do ye the werkis of Abraham. But now ye seken to sle me, a man that haue spoke to you treuthe that I herde of God. Abraham dide not this thing. Ye doen the werkis of youre fadir. Therfore thei seiden to hym, We ben not born of fornyacioun, we han o fadir God. But Ihesus seith to hem, If God were youre fadir, sotheli ye schulden loue me; for I passe forth of God, & cam. For nethir I cam of my silf, but he sente me. Whi knowen ye not my speche? for ye moun not heere my word. Ye ben of the fadir the deuel, & ye wolen do the desiris of youre fadir;

He was a murderer from the beginning,
and abode not in the truth, because there
is no truth in him. When he speaketh a lie,
he speaketh of his own: for he is a liar, and
the father of it. 45 And because I tell you
the truth, ye believe me not. 46 Which of
you convinceth me of sin? And if I say the
truth, why do ye not believe me? 47 He
that is of God heareth God's words: ye
therefore hear them not, because ye are
not of God. 48 Then answered the Jews,
and said unto him, Say we not well that
thou art a Samaritan, and hast a devil?
49 Jesus answered, I have not a devil; but
I honour my Father, and ye do dishonour
me. 50 And I seek not mine own glory:
there is one that seeketh and judgeth.
51 Verily, verily, I say unto you, If a man
keep my saying, he shall never see death.
52 Then said the Jews unto him, Now we
know that thou hast a devil. Abraham is
dead, and the prophets; and thou sayest, If
a man keep my saying, he shall never taste
of death. 53 Art thou greater than our
father Abraham, which is dead? and the
prophets are dead: whom makest thou
thyself? 54 Jesus answered, If I honour
myself, my honour is nothing: it is my
Father that honoureth me; of whom ye say,
that he is your God: 55 Yet ye have not
known him; but I know him: and if I should
say, I know him not, I shall be a liar like
unto you: but I know him, and keep his
saying. 56 Your father Abraham rejoiced
to see my day: and he saw it, and was glad.
57 Then said the Jews unto him, Thou art
not yet fifty years old, and hast thou seen
Abraham?

he was a mansleere fro the bigynnyng
and he stood not in treuthe, for tr-
euthe is not in hym. Whanne he spekith
a lesyng, he spekith of his owne;
for he is a lyere & fadir of it. But
for I seide treuthe, ye bileuen not
to me. Who of you schal repreue
me of synne? If I seie treuthe, a
whi bileuen ye not to me? He that
is of God, heerith the wordis of
God. Therfore ye heeren not, for
ye ben not of God. Therfore the Iewis
answeriden & seiden, Wher we seien
not wel, that thou art a Samaritan, &
hast a deuel? Ihesus answeride & sei-
de, I haue not a deuel, but I ho-
noure my fadir, & ye han vnho-
nourid me. For I seke not my
glorie, ther is he that sekith & demeth.
Treuli treuli I seie to you, if ony
man kepe my word, he schal not
taste deeth withouten ende. Therfor
the Iewis seiden, Now we han kno-
wun, that thou hast a deuel. Abra-
ham is deed, & the profetis; & thou
seist if ony man kepe my word,
he schal not taste deeth withouten
ende. Wher thou art gretter than
oure fadir Abraham that is deed?
& the profetis ben deed. Whom ma-
kist thou thi silf? Ihesus answeride,
If I glorifie my silf, my glorie
is nought. My fadir is that glori-
fieth me, whom ye seyen that he is you-
re God, & ye han not knowun hym.
But I haue knowun hym, & if I seie
that I knowe him not, I schal be a ly-
ere lichy to you. But I knowe him,
& I kepe his word. Abraham youre
fadir gladide to se my day, & he
sygh & ioyede. Thanne the Iewis seiden
to him, Thou hast not yit fyfty yeer,
& hast thou seyn Abraham? Therfore

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58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

John 9 1 And as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? 3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. 4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, 7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? 9 Some said, This is he: others said, He is like him: but he said, I am he. 10 Therefore said they unto him, How were thine eyes opened? 11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. 12 Then said they unto him, Where is he? He said, I know not. 13 They brought to the Pharisees him that aforetime was blind. 14 And it was the sabbath day when Jesus made the clay, and opened his eyes. 15 Then again the Pharisees also asked him how he had received his sight.

Ihesus seide to hem, Treuly treuly ~~tru~~
fi I seie to you, bifore that Abraham sch-
ulde be, I am. Therfore thei token
stoones to caste to him. But Ihesus hid-
de hym, & wente out of the temple.
And Ihesus passinge //c. ix.//
sigh aman blynd fro the bir-
the. And hise disciplis axiden
him, Maistir what synnede this man
or his eldris, that he schulde be born
blynd? Ihesus answeride, Nethir this man
synnede nethir his eldris, but that the
werkis of God be schewid in hym.
It byhoueth me to worche the wer-
kis of him that sente me, as longe
as the day is. The nyght schal come,
whanne no man may worche. As longe as
I am in the world, I am the light of the world.
Whanne he hadde seid thes thingis, he spette in-
to the erthe, & made cley of the spo-
tile, & anyontide the cley on his
ygen, & seide to him, Go & be thou wa-
ischun in the watir of Siloe, that is
to seie Sent. Thanne he wente & wai-
schide, & cam seyng. And so neigh-
eboris & thei that hadde seyn hym
bifore, for he was abeggere, seiden,
Wher this is not he that sat & beg-
gide? Othere men seiden that this it is; othere
men seiden nay; but he is lyk hym.
But he seide, That I am. Therfore thei sei-
den to him, How ben thin ygen ope-
nyd? He answeride, Thilke man that
is seid Ihesus, made cley & anyontide
myn ygen, & seide to me, Go thou to
the watir of Siloe, & waische. &
I wente & waischide, & sygh. And
thei seiden to hym, Where is he? He sei-
de, I woot not. Thei leden him that
was blynd to the Farisees. And it
was sabat whanne Ihesus made cley,
& openyde hise ygen. Eft the Farise-
es axiden hym, how he hadde seyn.

He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. 17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. 18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. 19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? 20 His parents answered them and said, We know that this is our son, and that he was born blind: 21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. 22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. 23 Therefore said his parents, He is of age; ask him. 24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. 25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. 26 Then said they to him again, What did he to thee? how opened he thine eyes? 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

And he seyde to hem, He leide to me cley on the ygen, & I waischide, & I se. Therfore summe of the Farisees seiden, This man is not of God, that kepith not the sabat; othere men seyden, How may a synful man do thes signes? & stryf was among hem. Therfore thei seyen eftsoone to the blynd man, What seist thou of hym? that openyde thin ygen? & he seide that he is a profete. Therfore Iewis bileueden not of hym, that he was blynd & hadde seyn, til thei clepiden his fadir & modir, that hadden seyn. & thei axiden hem, & seiden, Is this youre sone, which ye seyen was born blynd; how thanne seeth he now? His fadir & modir answeriden to hem, & seiden, We witen that this is oure sone, & that he was born blynd; but how he seeth now we witen nere, or who opynede his ygen we witen nere. Axe ye him; he hath age, speke he * him silf. His fadir & modir seiden thes thingis, for thei dreden the Iewis. For thanne the Iewis hadden conspirid, that if ony man knowlechide hym Crist, he schulde be don out of the synagoge. Therfore his fadir & modir seiden, That he hath age, axe ye hym. Therfore eftsoone thei clepiden the man that was blynd, & seiden to him, Gyue thou glorie to God; we witen that this man is a synnere. Thanne he seide, If he is a synnere I woot nere. O thing I woot that whanne I was blynd, now I se. Therfore thei seiden to him, What dide he to thee, how openyde he thin ygen? He answeride to hem, I seide to you now, & ye herde. What wolen ye eftsoone heere? Wher ye wolen be maad hise disciplis?

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28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.
 29 We know that God spake unto Moses: as for this fellow, we know not from whence he is. 30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.
 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.
 32 Since the world began was it not heard that any man opened the eyes of one that was born blind. 33 If this man were not of God, he could do nothing.
 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.
 35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? 36 He answered and said, Who is he, Lord, that I might believe on him?
 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. 38 And he said, Lord, I believe. And he worshipped him. 39 And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. 40 And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?
 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.
John 10 1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.
 2 But he that entereth in by the door is the shepherd

Therefore thei cursiden him & seiden, Be thou his disciple; we ben disciplis of Moyses. We witen that God spak to Moyses, but we knowen not this of whennis he is. Thilke man answeride & seide to hem, For in this is a wondirful thing that ye witen not of whennis he is, & he hath openid myne ygen. And we witen that God heerith not synful men; but if ony man is worschiper of God & doith his wille, he heerith him. Fro the world it is not herd, that ony man openyde the ygen of a blynd born man; but this were of God, he myghte not do ony thing. Thei answeriden, & seiden to him, Thou art al born in synnes, & techist thou us? & thei putten him out. Ihesus herde that thei hadden put him out, & whanne he hadde founden him, he seide to him, Bileuest thou in the sone of God? he answeride & seide, Lord who is he, that I bileue in hym? & Ihesus seide to him, And thou hast seyn him, & he it is that spekith with thee. & he seide, Lord I bileue, & he fel down & worshipide hym.
 Therefore Ihesus seide to him, I cam into this world into dom; that thei that seen not, se; and thei that seen be maad blynd. & summe of the Farisees herden that weren with hym, & thei seiden to hym, Wher we ben blynde? Ihesus seide to hem, If ye weren blynde, ye schulden not haue synne; but now ye seyen, that we seen, youre synne dwellith stille. //c. x.//
 Treuli treuli I seie to you, he that cometh not in bi the dore into the foold of scheep, but stieth by anothir weye, is a nyght thief & a day theef; but he that enterith bi the dore, is the scheparde

of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. 4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. 5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. 6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. 7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. 10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. 11 I am the good shepherd: the good shepherd giveth his life for the sheep. 12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. 13 The hireling fleeth, because he is an hireling, and careth not for the sheep. 14 I am the good shepherd, and know my sheep, and am known of mine. 15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. 16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. 17 Therefore doth my Father love me, because I lay down my life,

of the scheep; to this the porter openith, & the scheep heeren his voys, & he clepith his owne scheep by name, & ledith hem out. & whanne he hath don out his owne scheep, he goith bifore hem & the scheep suen hym, for thei knowen his voys; but thei suen not an alien, but fleen fro him, for thei han not knowen the voys of aliens. Ihesus seide to hem this proverbe, but thei knewen not, what he spak to hem. Therfore Ihesus seide to hem eftsoone, Treuli treuly I seye to you, that I am the dore of the scheep. As manye as han come, weren nyght theeues & day theeues, but the scheep herden not hem. I am the dore. If ony man schal entre by me, he schal be saued, & he schal go yn & schal go out; & he schal fynde lesewis. Anyght theef cometh not, but that he stele, sle, & leese. & I com that thei haue lyf, & haue more plentifulously. ¶ I am a good scheparde; a good scheparde gyueth his lyf for his scheep. But an hyrid hyne & that is not the scheparde, whos ben not the scheep his owne, seeth a wolf comynge, & he leeueth the scheep & fleeth, * for he is an hirid hyne, & it perteyneth not to him of the scheep. I am a good scheparde, & I knowe my scheep, & my scheep knowen me. As the fadir hath knowun me, I knowe the fadir, & I putte my lyf for my scheep. I haue othere scheep that ben not of this folde, & it bihoueth me to brynge hem to gidere & thei schulen heere my voys, & it schal be maad o foold; & o scheparde. Therfore the fadir loueth me, for I putte my lyf,

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* & the wolf rauy-
schith, & dispar-
leth the scheep.
& the hyrid hyne
fleeth.

that I might take it again. 18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. 19 There was a division therefore again among the Jews for these sayings. 20 And many of them said, He hath a devil, and is mad; why hear ye him? 21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? 22 And it was at Jerusalem the feast of the dedication, and it was winter. 23 And Jesus walked in the temple in Solomon's porch. 24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. 25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. 26 But ye believe not, because ye are not of my sheep, as I said unto you. 27 My sheep hear my voice, and I know them, and they follow me: 28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 30 I and my Father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? 33 The Jews answered him, saying, For a good work we stone thee

that eeftsoone I take it. No man takith it fro me, but I putte it of my silf. I haue power to putte it, & I haue power to take it agen. This maundement I haue takun of my fadir. ¶ Eft dissen-
cioun was maad a mong the Ie-
wis, for thes wordis. & manye of
hem seiden, He hath a deuel & mad-
dith; what heeren ye hym? Othere men
seiden, Thes wordis ben not of a
man that hath a feend. Wher the
deuel may opene the ygen of blyn-
de men? ¶ But the feestis of the
halewyng of the temple weren
maad in Ierusalem, & it was wyntir.
& Ihesus walkide in the temple, in the
porche of Salomon. Therefore the Iewis
camen aboute hym, & seiden to
hym, How longe takist thou away
oure soule? If thou art Crist,
seie thou to us openly. Ihesus an-
sweride to hem, I speke to you
& ye bileuen not. The werkis that
I do in the name of my fadir, be-
ren witnessing of me, but ye bi-
leuen not, for ye ben not of my
scheep. My scheep heeren my vois,
& I knowe hem, & thei suwen
me; and I gyue to hem euerlastinge
lyf, & thei schulen not perische
withouten ende. & noon schal ra-
uysche hem fro myn hond. That thing
that my fadir gaf to me, is more
than alle thingis, & no man may ra-
uysche fro my fadris hond. I
& the fadir ben oon. The Iewis
tooken vp stoons, to stoone him.
Ihesus answeride to hem, I haue sche-
wid to you many goode werkis
of my fadir; for which werk
of hem stoonen ye me? the Iewis
answeriden to him, We stoonen thee

not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods? 35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken; 36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? 37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. 39 Therefore they sought again to take him: but he escaped out of their hand, 40 And went away again beyond Jordan into the place where John at first baptized; and there he abode. 41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. 42 And many believed on him there.

John 11 1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. 2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. 5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he

not of good, but blasfemye; and for thou sithen thou art aman, makist thi silf God, Ihesus answeride to hem, Wher it is not writun in youre lawe, that I seide ye ben goddis? If he seide that thei weren goddis, to whiche the word of God was maad, & scripture may not be vndon, thilke that the fadir hath halewid & hath sent into the world, ye seyen, that thou blasfemest, for I seide I am Goddis sone?

If I do not the werkis of my fadir, nyle ye bileue to me; but if I do, though ye wolen not bileue to me, bileue ye to the werkis, that ye knowe & bileue, that the fadir is in me & I in the fadir. Therfore thei soughten to take him, & he wente out of her hon-dis. And he wente eftsoone ouer Iordan, into that place where Iohn was first baptisinge, & he dwelde there. & manye camen to him & seiden, for Iohn dide no myracle, & alle thingis what euere Iohn seide of this, weren sothe. & many bileueden in hym. //c. xi.//

And ther was a syk man Lasarus of Betanye of the castel of Marye & Martha hise sistris. & it was Marie which anoyntide the Lord with oynement, & wipte his feet with hir heeris, whos brother Lasarus was syk. Therefore hise sistris senten to him, & seiden, Lord lo he whom thou louest, is syk. & Ihesus herde & seide to hem, This sykenesse is not to the deeth, but for the glorie of God, that man-nus sone be glorified by him. & Ihesus louede Martha, & hir sister Marye & Lasarus. Therfore whanne Ihesus herde that he was syk, thanne he

abode two days still in the same place where he was. 7 Then after that saith he to his disciples, Let us go into Judaea again. 8 His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again? 9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. 10 But if a man walk in the night, he stumbleth, because there is no light in him. 11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. 12 Then said his disciples, Lord, if he sleep, he shall do well. 13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. 14 Then said Jesus unto them plainly, Lazarus is dead. 15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with him. 17 Then when Jesus came, he found that he had lain in the grave four days already. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: 19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother. 20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. 21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. 22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. 23 Jesus saith unto her, Thy brother shall rise again. 24 Martha saith unto him, I know

dwellide in the same place twey dayes. & aftir thes thingis, he seide to hise disciplis, Go we eft into Iudee. The disciplis seyen to him, Maistir now the Iewis soughten for to stoone thee, & eft goist thou thidur? Ihesus answeride, Wher ther ben not twelue ouris of the day? If ony man wandre in the day, he hirtith not, for he seeth the light of this world; but if he wandre in the nyght, he stomblith, for light is not in him. & he seith thes thingis, and aftir thes thingis he seith to hem, Lasarus oure frend slepith, but I go to reise hym fro sleep. Therfore hise disciplis seiden, Lord if he slepith, he schal be saaf. But Ihesus hadde seide of his deeth, but thei gessiden that he seide of sleping of sleep. Thanne therfore Ihesus seide to hem opynly, Lasarus is deed; & I haue ioye for you, that ye bileue, for I was not there. But go we to him. Therfor Thomas that is seid Didimus, seide to euene disciplis, Go we also, that we dyen with him. & so Ihesus cam, & fond him hauynge thanne foure dayes in the graue. & Bethanye was bisydis Ierusalem as it were fiftene furlongis. & manye of the Iewis camen to Marye & Martha to coumforte hem of her brothir. Therfore as Martha herde that Ihesu cam, she ran to hym, but Marie sat at home. Therfore Martha seide to Ihesu, Lord if thou haddist be here, my brothir hadde not be deed. But now I woot, that what euere thingis thou schalt axe of God, God schal gyue to thee. Ihesus seith to hir, Thi brothir schal ryse agen. Martha seith to him, I woot

that he shall rise again in the resurrection at the last day. 25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: 26 And whosoever liveth and believeth in me shall never die. Believest thou this? 27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. 28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. 29 As soon as she heard that, she arose quickly, and came unto him. 30 Now Jesus was not yet come into the town, but was in that place where Martha met him. 31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. 32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. 33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, 34 And said, Where have ye laid him? They said unto him, Lord, come and see. 35 Jesus wept. 36 Then said the Jews, Behold how he loved him! 37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? 38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. 39 Jesus said, Take

that he schal ryse agen in the arysing agen in the laste day. Ihesus seith to hir, I am agenrysing & lyf; he that bileueth in me, yhe though he be deed, he schal lyue; & ech that lyueth & bileueth in me, schal not dye withouten ende. Bileuest thou this thing? She seith to him, Yhe Lord; I haue bileued that thou art Crist the sone of the lyuyng God, that hast comen into this world. And whanne she hadde seid this thing, she wente & clepide Marie hir sistir in cyllence & seide, The maistir cometh & clepith thee. She as sche herde aroos anon, & cam to him. & Ihesus cam not yit in to the castel, but he was yit in that place, where Martha hadde comun agens him. Therfore the Iewis that weren with hir in the hous & coumfortiden hir, whanne thei syen Marye that she roos swythe & wente out, thei suweden hir & seiden, For she goith to the graue, to wepe there. But whanne Marie was come where Ihesus was, she seyng hym felde doun to hise feet & seide to him, Lord if thou haddist be here, my brothir hadde not be ded. & therfore whanne Ihesu saigh hir wepinge, & the Iewis wepyng that weren with hir, he made noyse in spirit, & troublide him silf & seide, Where han ye leid him? Thei seien to him, Lord come & se. & Ihesus wepte. Therfore the Iewis seiden, Lo how he louede him. & summe of hem seiden, Wher this man that openyde the ygen of the borun blynd man, myghte not make that this schulde not die? Therfore Ihesus eft makinge noyse in him silf, cam to the graue. & ther was a denne, & a stoon was leid thereon. & Ihesus seith, Take

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ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. 40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? 41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. 42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. 43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. 44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. 45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. 46 But some of them went their ways to the Pharisees, and told them what things Jesus had done. 47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. 48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation. 49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, 50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. 51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; 52 And not for that nation only, but that also he should

ye away the stoon. Martha the sister of him that was deed, seith to him, Lord he stynketh now, for he hath leye foure dayes. Ihesus seith to hir, Haue I not seid to thee, that if thou bileuest thou schalt se the glorie of God? Therfore thei token away the stoon. & Ihesus lifte vp hise ygen, & seide, Fadir I do thankis to thee, for thou hast herd me, & I wiste that thou euermore heerist me; but for the peple that stondith aboute I seide, that thei bileue that thou hast sent me. Whanne he hadde seid thes thingis, he criede with a greet vois, Lasarus come thou forth. & anoon he that was deed, cam out boundun the hondis & feet with bondis, & his face boundun with a sudarie. & Ihesus seith to hem, Vnbynde ye him, & suffre ye hym to go forth. Therfore manye of the Iewis that camen to Marye & Martha, & syghen what thingis Ihesus dide, bileueden in hym. But summe of hem wenten to the Farisees, & seiden to hem what thingis Ihesus hadde don. Therfore the bischops & the Farisees gadriden a council agens Ihesu & seiden, What do we, for this man doith many myraclis? If we leeuem him thus, alle men schulen bileue in him; and Romainys schulen come & schulen take oure place & oure folk. But oon of hem Cayfas by name, whanne he was bischop of that yeer, seide to hem, Ye witen nothing ne thenken, that it spedith to you that o man dye for the peple, & that al the folk perische not. But he seide not this thing of him silf; but whanne he was bischop of that yeer, he profeciede that Ihesu was to dye for the folk, & not oonly for the folk, but that he schulde

gather together in one the children of God that were scattered abroad. 53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. 55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. 56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? 57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

John 12 1 Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. 2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. 3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. 4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, 5 Why was not this ointment sold for three hundred pence, and given to the poor? 6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. 7 Then said Jesus, Let her alone: against the day of my burying hath she kept this. 8 For the poor always ye have with you; but

gadere into oon the sones of God that weren scaterid. Therfore fro that day thei thoughten, for to sle hym. Therfore Ihesus walkide not thanne openly among the Iewis, but he wente into a cuntrei bisydis desert, into a citee that is seid Effren, & there he dwellide with hisse disciplis. And the pask of the Iewis was nygh, & manye of the cuntrey wenten vp to Ierusalem bifore the pask to halewe himself. Therfore thei sough-ten Ihesu, & spaken to gidre stondinge in the temple, What gessen ye; for he cometh not to the feeste day? For the bishops & Farisees hadden gouun a maundemet, that if ony man knowe where he is, that he schewe that thei take hym. //c. xii.//

Therfore Ihesus bifore sixe dayes of pask cam to Betanye where Lasarus hadde be deed, whom Ihesus reiseide. & thei maden to him a souper there, & Martha mynystride to him, & Lasarus was oon of men that saten at the mete with him. Therfore Marie took a pound of oynement of trewe narde precious, & anoyntide the feet of Ihesu, & wipte his feet with hir heeris. & the hous was fulfillid of the sauour of the oynement. Therfore Iudas Scarioth oon of hise disciplis, that was to bitraie him, seide, Whi is not thi oynement seeld for thre hundrid pens; & is gouun to nedy men? But he seide this thing, not for it perteynede to him of nedy men, but for he was a theef; & he hadde the pursis & bar tho thingis that weren sent. Therfore Ihesus seide, Suffre ye hir, that in to the day of my biriyng she kepe that. For ye schulen euermore haue pore men with you, but ye schulen not

me ye have not always. 9 Much people of the Jews therefore knew that he was there: and they came not for Ihesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 10 But the chief priests consulted that they might put Lazarus also to death; 11 Because that by reason of him many of the Jews went away, and believed on Ihesus. 12 On the next day much people that were come to the feast, when they heard that Ihesus was coming to Ierusalem, 13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. 14 And Ihesus, when he had found a young ass, sat thereon; as it is written, 15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. 16 These things understood not his disciples at the first: but when Ihesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. 17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. 18 For this cause the people also met him, for that they heard that he had done this miracle. 19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him. 20 And there were certain Greeks among them that came up to worship at the feast: 21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Ihesus. 22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Ihesus. 23 And Ihesus answered them, saying, The hour is come, that the Son of man should be glorified.

euermore haue me. Therfore moche peple of Iewis knew, that Ihesus was there, & thei camen not oonly for Ihesus, but to se Lasarus, whom he hadde reysid fro deeth. But the princes of prestis thoughten to sle Lasarus, for manye of the Iewis wenten away for him, & bileueden in Ihesu. But on the morwe, a moche peple that cam to gidre to the feeste day, whanne thei hadden herd that Ihesus cam to Ierusalem, tooken braunchis of palmes & camen forth agens him, & cryeden, Osanna, blessid is the king of Israel, that cometh in the name of the Lord. And Ihesus fond ayong asse, & sat on hym as it is writun, The doughtir of Syon, nyle thou drede. Lo thi king cometh, sittinge on an asse fole. Hise disciplis knewen not first thes thingis, but whanne Ihesus was glorified, thanne thei hadden mynde, for thes thingis weren writun of him, & thes thingis thei diden to him. Therfore the peple bar witnessyng, that was with him whanne he clepide Lasarus fro the graue, & reyside him fro deeth. And therfore the peple cam & mette with hym, for thei herden that he hadde don this signe. Therfore the Farisees seiden to hem silf, Ye seen that we profiten nothing. Lo al the world wente aftir him. And ther were summe hethene men, of hem that hadden come vp to worschipe in the feeste day. & these camen to Filip, that was of Bethsayda of Galile, & preieden him & seiden, Sire we wolen se Ihesu. Filip cometh & seith to Andrew; eft Andrew & Filip seiden to Ihesu. And Ihesus answeride to hem & seide, The our cometh that mannys sone be cla-

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. 26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. 27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. 28 Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. 29 The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. 30 Jesus answered and said, This voice came not because of me, but for your sakes. 31 Now is the judgment of this world: now shall the prince of this world be cast out. 32 And I, if I be lifted up from the earth, will draw all men unto me. 33 This he said, signifying what death he should die. 34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? 35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them. 37 But though he

rified. ¶ Treuli I seie to you, but a corn of wheete falle into the erthe & be deed, it dwellith aloone; but if it be deed, it bringeth moche fruyt. He that loueth his lyf schal lese it; & he that hatith his lyf in this world, kepith it into euerlastinge lyf. If ony man serue me, sue he me; & where I am, there my mynistre schal be. If ony man serue me, my fadir schal worschipe him. Now my soule is troublid, & what schal I seie? Fadir saue me fro this our; but therfore I cam into this our; fadir clarifie thi name. And a vois cam fro heuene & seide, & I haue clarified, & eft I schal clarifie. Therfore the peple that stood & herde, seide that thundur was maad; othere men seiden an aungel spak to him. Ihesus answeride & seide, This vois cam not for me, but for you. ¶ Now is the dom of the world. Now the prince of this world, schal be cast out; and if I schal be enhaunsid fro the erthe, I schal drawe alle thingis to my silf. & he seide this thing, signyfyinge by what deeth he was to dye. & the peple answeride to him, We han herd of the lawe, that Crist dwellith withouten ende; & hou seist thou, It bihoueth mannis sone to be a rerid? Who is this mannis sone? & thanne Ihesus seith to hem, Yit altil light is in you. Walke ye the while ye han light, that derknessis cacche you not. He that wandrith in derknessis, woot nere whidur he goith. While ye han light, beleue ye in light, that ye be the children of light. Ihesus spak thes thingis, & wente & hidde him fro hem. & whanne he

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had done so many miracles before them,
yet they believed not on him: **38** That the
saying of Esaia the prophet might be
fulfilled, which he spake, Lord, who hath
believed our report? and to whom hath
the arm of the Lord been revealed?
39 Therefore they could not believe,
because that Esaia said again, **40** He
hath blinded their eyes, and hardened
their heart; that they should not see with
their eyes, nor understand with their heart,
and be converted, and I should heal them.
41 These things said Esaia, when he saw
his glory, and spake of him. **42** Neverthe-
less among the chief rulers also many
believed on him; but because of the
Pharisees they did not confess him, lest
they should be put out of the synagogue:
43 For they loved the praise of men more
than the praise of God. **44** Jesus cried
and said, He that believeth on me,
believeth not on me, but on him that sent
me. **45** And he that seeth me seeth him
that sent me. **46** I am come a light into
the world, that whosoever believeth on me
should not abide in darkness. **47** And if
any man hear my words, and believe not, I
judge him not: for I came not to judge the
world, but to save the world. **48** He that
rejecteth me, and receiveth not my words,
hath one that judgeth him: the word that I
have spoken, the same shall judge him in
the last day. **49** For I have not spoken of
myself; but the Father which sent me, he
gave me a commandment, what I should
say, and what I should speak. **50** And I
know that his commandment is life
everlasting: whatsoever I speak therefore,
even as the Father said unto me, so I speak.
John 13 1 Now before the feast of the
passover, when Jesus knew

hadde don so many myraclis bifo-
re hem, thei bileueden not in him; that
the word of Isaye the profete schul-
de be fulfillid, which he seide, Lord
who bileuede to oure heering, &
to whom is the arm of the Lord sche-
wide? Therfore thei myghten not bileue;
for eft Isaye seide, He hath blyndid
her ygen, & he hath maad hard the
herte of hem, that thei se not with
ygen, & vndirstonde with herte; &
that thei be conuertid & I heele hem. Isa-
ye seide thes thingis, whanne he sygh
the glorie of him, & spak of hym. Neth-
les of the princes manye bileueden
in him, but for the Farisees thei kno-
wlechiden not, that thei schulden not
be put out of the synagoge. For
thei loueden the glorie of men, more
than the glorie of God. & Ihesus cryede
& seide, He that bileueth in me, bile-
ueth not in me but in hym that sen-
te me. He that seeth me, seeth hym
that sente me. I light cam into the
world, that ech that bileueth in me,
dwelle not in derknessis. And if
ony man heerith my wordis & ke-
pith hem, I deme him not; for I cam
not that I deme the world, but that
I make the world saaf. He that dis-
pisith me & takith not my wordis,
hath him that schal iuge him. Thilke
word that I haue spokun, schal
deme him in the laste day; for I
haue not spokun of my silf, but
thilke fadir that sente me, gaf to
me amaundement, what I schal seie;
& what I schal speke. & I woot
that his maundement is euerlastinge lyf.
Therfore tho thingis that I speke, as the fa-
dir seide to me, so I speke.
Bifore the feeste //c. xiii.//
day of pask, Ihesus witinge

that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. 2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; 3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself. 5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. 6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? 7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. 8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. 9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. 10 Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. 11 For he knew who should betray him; therefore said he, Ye are not all clean. 12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? 13 Ye call me Master and Lord: and ye say well; for so I am. 14 If I then, your Lord and Master, have washed your feet; ye also ought to wash

that his our is comun, that he passe fro this world to the fadir, whanne he hadde loued hise that weren in the world, into the ende he louede hem. & whanne the soper was maad, whanne the deucl hadde putt thanne into the herte, that Iudas of Symount Scarioth schulde bitraye him; he witinge that the fadir gaf alle thingis to him into his hondis, & that he wente out fro God, & goith to God; he risith fro the souper & doith of his clothis. And whanne he hadde takun a lynnne cloth, he girde him. & aftirward he putte watir into a basyn, & bigan to waische the disciplis feet, & to wype with the lynnne cloth, with which he was gird. & lo he cam to Symount Petre, & Petre seith to him, Lord waischist thou my feet? Ihesus answeride, & seide to him, What I do thou wost not now, but thou schalt wite aftirward. Petre seith to him, Thou schalt neuere waysche my feet. Ihesus answeride to him, If I schal not waische thee, thou schalt not haue part with me. Symount Petre seith to him, Lord not oonly my feet, but bothe the hondis & the heed. Ihesus seide to hym, He that is waischun hath no nede, but that he waische the feet, but he is al clene. & ye ben clene but not alle; for he wiste who was he that schulde bitraye him. Therefore he seide, Ye ben not alle clene. & so aftir that he hadde waischun the feet of hem, he took his clothis. And whanne he was set to mete agen, eft he seide to hem, Ye witen what I haue don to you. Ye clepen me maistir & lord, & ye seyen wel, for I am. Therefore if I lord & maistir haue waischun youre feet, & ye schulen waische

one another's feet. 15 For I have given you an example, that ye should do as I have done to you. 16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them. 18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. 19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. 20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me. 21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. 22 Then the disciples looked one on another, doubting of whom he spake. 23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. 24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. 25 He then lying on Jesus' breast saith unto him, Lord, who is it? 26 Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. 27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. 28 Now no man at the table knew for what intent he spake this unto him. 29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

oon anotheris feet, for I haue gouun ensaum-
ple to you, that as I haue do to you, so do ye. Treu-
ly treuli I seye to you, the seruaunt
is not gretter than his lord, nethir
an apostle is grettere than he that sen-
te him. If ye witen thes thingis, ye schu-
len be blessid if ye doen hem. I seie
not of alle you, I woot whiche I ha-
ue chosun. But that the scripture be ful-
fillid, he that etith my breed, schal
reysse his heele agens me. Treuly
I seye to you bifore it be don, that whan-
ne it is don, ye bileue that I am. Treu-
li treuly I seie to you, he that takith
whom euere I schal sende, resseyueth
me; & he that resseyueth me, ressey-
ueth him that sente me. Whanne Ihesus
hadde seid thes thingis, he was trou-
blid in spirit & witnesside & seide, Treu-
li treuli I seie to you, that oon of you
schal bitraye me. Therfore the disciplis
lokiden to gidre, doutinge of whom
he seide. And so oon of hise disciplis
was restinge in the bosum of Ihesu, whom
Ihesu louede. Therfore Symound Petre
bekeneth to hym, & seith to him, Who
is it of whom he seith? And so whan-
ne he hadde restid agen on the brest
of Ihesu, he seith to hym, Lord who is it?
Ihesus answeride, He it is to whom I sch-
al areche a sop of breed. & whanne
he hadde wett breed, he gaf to Iu-
das of Symount Scarioth. & afir
the mossel, thanne Sathanas entri-
de into him, and Ihesus seith to him, That
thing that thou doist, do thou swythe.
& noon of hem that saat at the mete
wiste wherto he seide to him. For sum-
me gessiden for Iudas hadde pur-
sis, that Ihesus hadde seid to him, Bie thou
tho thingis that ben nedeful to us
to the feeste day, or that he schulde gy-
ue sum thing to nedey men. Therfore

30 He then having received the sop went immediately out: and it was night.

31 Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. 32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. 33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. 34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another. 36 Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. 37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

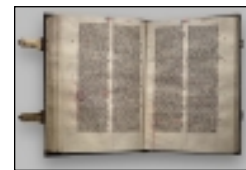
38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

John 14 1 Let not your heart be troubled: ye believe in God, believe also in me. 2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. 3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. 4 And whither I go ye know, and the way ye know. 5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? 6 Jesus saith unto him, I am the way, the truth,

whanne he hadde takun the mossel, he wente out a noon, & it was nyght.

And whanne he was gon out, Ihesus seide, Now mannis sone is clarified, & God is clarified in him. If God is clarified in him, God schal clarifie him in him silf, & anoon he schal clarifie him. ¶ Lytle sones yit alitel I am with you. Ye schulen seke me; & as I seide to the Iewis, whidur I go ye moun not come. & to you I seie now, I gyue to you anewe maundement, that ye loue to gidre, as I louede you, & that ye loue to gidre. In this thing alle men schulen knowe, that ye ben my disciplis, if ye han loue to gidre. Symound Petre seith to him, Lord whidur goist thou? Ihesus answeride, Whidur I go, thou maist not suwe me now, but thou schalt suwe aftirward. Petre seith to him, Whi may I not suwe thee now? I schal putte my lyf for thee. Ihesus answeride, Thou schalt putte thi lyf for me? Treuli treuli I seie to thee, the cok schal not crowe, til thou schalt denye me thries. And he seith to hise disciplis, //c. xiiii.// Be not youre herte afraied, ne drede it. Ye bileuen in God, & bileuen ye in me. In the hous of my fadir, ben manye dwellingis; if ony thing lasse I hadde seid to you; for I go to make redy to you a place. And if I go & make redy to you aplace eftsoone I come & I schal take you to my silf, that where I am, ye be. & whidur I go ye witen, & ye witen the weye. Thomas seith to hym, Lord, we witen not whidur thou goist. & how mown we wite the weye? Ihesus seith to him, I am weye treuthe

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and the life: no man cometh unto the Father, but by me. 7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. 8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us. 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? 10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. 11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. 12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. 14 If ye shall ask any thing in my name, I will do it. 15 If ye love me, keep my commandments. 16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. 18 I will not leave you comfortless: I will come to you. 19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. 20 At that day ye shall know that I am in my Father, and ye in

& lyf. No man cometh to the fadir, but by me. If ye hadden knowe me, sotheli ye hadden knowe also my fadir; and aftirward ye schulen knowe him, & ye han seyn him. Filip seith to him, Lord schewe to us the fadir, & it suffisith to us. Ihesus seith to him, So longe tyme I am with you, & han ye not knowun me? Filip, he that seeth me, seeth also the fadir. How seist thou, Schewe to us the fadir? bileuest thou not, that I am in the fadir, & the fadir is in me? The wordis that I speke to you, I speke not of my silf; but the fadir himsilf dwellinge in me, doith the werkis. Bileue ye not that I am in the fadir, & the fadir is in me? Ellis, bileue ye for thilke werkis. Treuly treuli I seie to you, if aman bileeue in me, also he schal do the werkis that I do; and he schal do grettere werkis than these, for I go to the fadir, & what euer thing ye axen the fadir in my name, I schal do this thing, that the fadir be glorified in the sone. If ye axen any thing in my name, I schal do it. If ye louen me, kepe ye my comaundementis. & I schal preie to the fadir, & he schal gyue to you anothir coumfortour the spirit of treuthe, to dwelle with you withouten ende; which spirit the world may not take, for it seeth him not, nether knoweth him. But ye schulen knowe hym, for he schal dwelle with you, & he schal be in you. I schal not leue you fadirles, I schal come to you. Yit alitel & the world seeth not now me; but ye schulen se me, for I lyue, & ye schulen lyue. In that day ye schulen knowe that I am in my fadir, & ye in

me, and I in you. 21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being yet present with you. 26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. 27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. 28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

32 And now I have told you before it come to pass, that, when it is come to pass, ye might believe. 30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. 31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

John 15 1 I am the true vine, and my Father is the husbandman. 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit,

me & I in you. He that hath my commandmentis & kepith hem, he it is that loueth me. & he that loueth me, schal be loued of my fadir. & I schal loue hym, & I schal schewe to him my silf. Iudas seith to him, not he of Scarioth, Lord what is don, that thou schalt schewe thi silf to us, & not to the world? Ihesus answeride & seide to him, If ony man loueth me, he schal kepe my word; & my fadir schal loue him; & we schulen come to hym, & we schulen dwelle with him. He that loueth me not, kepith not my wordis. & the word which ye han herd is not myn, but the fadris that sente me. Thes thingis I haue spoke to you dwellinge among you; but thilke Hooly Gost the coumfortour, whom the fadir schal sende in my name, he schal teche you alle thingis what euere thingis I schal seye to you. Pees I leue to you, my pees I gyue to you; not as the world gyueth I gyue to you; be not youre herte afrayed, ne drede it. Ye han herd that I sede to you, I go & come to you. Yf ye loueden me, forsothe ye schulden haue ioye, for I go to the fadir; for the fadir is gretter than I. & now I haue seid to you bifore that it be don, that whanne it is don, ye bileuen. Now I schal not speke many thingis with you; for the prince of this word cometh, & hath not in me ony thing. But that the world knowe that I loue the fadir; & as the fadir gaf a comaundement to me, so I do. Ryse ye go we hennus. I am a veri vyn- //c. xv.// ne, & my fadir is an erthe-tilier. Ech braunce in me that berith not fruyt he schal take away it; & ech that berith fruit he

he purgeth it, that it may bring forth more fruit. 3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. 5 I am the vine, ye are the

branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love. 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. 12 This is my

commandment, That ye love one another, as I have loved you. 13 Greater love hath no man than this, that a man lay down his life for his friends. 14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. 16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain:

schal purge it that it bere the more fruyt. Now ye ben clene for the word, that I haue spokun to you. Dwelle ye in me, & I in you; as a braunche may not make fruyt of it self, but it dwelle in the vyne, so nethir ye, but ye dwelle in me. I am a vyne ye the braunchis. Who that dwelith in me & I in hym, this berith moche fruyt; for withoute me ye moun ne thing do. If ony man dwelith not in me, he schal be cast out as a braunche & schal wexe drye; & thei schulen gadre him, & thei schulen caste him into the fier & he brenneth. If ye dwellen in me, & my wordis dwellen in you, what euer thingis ye wolen, ye schulen axe, & it schal be don to you. In this thing my fadir is clarified, that ye brynge forth ful moche fruyt, & that ye be maad my disciplis. As my fadir louede me, I haue loued you; dwelle ye in my loue. If ye kepen my comaundementis, ye schulen dwelle in my loue; as I haue kept the comaundementis of my fadir, & I dwelle in his loue. These thingis I spak to you, that my ioye be in you, & youre ioye be fulfillid. This is my comaundement, that ye loue to gidre, as I louede you. No man hath more loue than this, that aman putte his lyf for hise frendis. Ye ben my frendis, if ye doen tho thingis that I comaunde to you. Now I schal not clepe you seruauntis, for the seruaunt woot not what hislord schal do; but I haue clepid you frendis, for alle thingis what that euere I herde of my fadir, I haue maad knowun to you. Ye han not chosun me, but I chees you; & I haue put you, that it ye go & brynge forth fruyt, & youre fruyt dwelle;

that whatsoever ye shall ask of the Father in my name, he may give it you. 17 These things I command you, that ye love one another. 18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. 21 But all these things will they do unto you for my name's sake, because they know not him that sent me. 22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. 23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

John 16 1 These things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever

that what euer thing ye axen the fadir in my name, he gyue to you. Thes thingis I comaunde to you, that ye loue to gidre. If the wor/d hatith you, wite ye that it hadde me in hate rather than you. If ye hadden be of the world, the world schulde loue that thing that was his; but for ye ben not of the world, but I chees you fro the world, therfore the world hatith you. Haue ye mynde of my word which I seide to you, the seruaunt is not gretter than his lord. If thei han pursued me, thei schulen pursuwe you also; if thei han kept my word, thei schulen kepe youre also. But thei schulen do to you alle thes thingis for my name, for thei knowen not him that sente me. If I hadde not comun & hadde not spokun to hem, thei schulden not haue synne; but now thei han noon excusacioun of her synne. He that hatith me, hatith also my fadir. If I hadde not don werkis in hem whiche noon othir man dide; thei schulden not haue synne; but now bothe thei han seyn & han hatid, me & my fadir. But that the word be fulfillid, that is writun in her lawe, For thei hadden me in hate withouten cause. But whanne the coumfortour schal come, which I schal sende to you, fro the fadir a spirit of treuthe which cometh of the fadir, he schal bere witnessing of me; & ye schulen bere witnessing, for ye beth with me fro the bigynnyng. //c. xvi.// Thes thingis I haue spokun to you, that ye be not sclaudrid. Thei schulden make you withouten the synagogis, but the our cometh, that ech man that

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killeth you will think that he doeth God
 service. **3** And these things will they do
 unto you, because they have not known
 the Father, nor me. **4** But these things
 have I told you, that when the time shall
 come, ye may remember that I told you of
 them. And these things I said not unto you
 at the beginning, because I was with you.
5 But now I go my way to him that sent
 me; and none of you asketh me, Whither
 goest thou? **6** But because I have said
 these things unto you, sorrow hath filled
 your heart. **7** Nevertheless I tell you the
 truth; It is expedient for you that I go away:
 for if I go not away, the Comforter will not
 come unto you; but if I depart, I will send
 him unto you. **8** And when he is come, he
 will reprove the world of sin, and of
 righteousness, and of judgment: **9** Of sin,
 because they believe not on me; **10** Of
 righteousness, because I go to my Father,
 and ye see me no more; **11** Of judgment,
 because the prince of this world is judged.
12 I have yet many things to say unto
 you, but ye cannot bear them now.
13 Howbeit when he, the Spirit of truth, is
 come, he will guide you into all truth: for
 he shall not speak of himself; but
 whatsoever he shall hear, that shall he
 speak: and he will shew you things to
 come. **14** He shall glorify me: for he shall
 receive of mine, and shall shew it unto you.
15 All things that the Father hath are
 mine: therefore said I, that he shall take of
 mine, and shall shew it unto you. **16** A
 little while, and ye shall not see me: and
 again, a little while, and ye shall see me,
 because I go to the Father. **17** Then said
 some of his disciples among themselves,
 What is this that he saith unto us, A little
 while, and ye shall not see me: and again,

sleeth you, deme that he doith seruy-
 se to God. And thei schulen do to you
 thes thingis, for thei han not knowun the
 fadir nethir me. But thes thingis I spak to you,
 that whanne the hour of hem schal come,
 ye haue mynde that I seide to you. ¶ I
 seide not to you thes thingis fro the
 bigynnyng, for I was with you. &
 now I go to him that sente me, & no
 man of you axith me, Whidur thou
 goist? But for I haue spokun to you
 thes thingis, heuynesse hath fulfil-
 lid youre herte. But I seie to you
 treuthe, it spedith to you that I go; for
 if I go not forth, the coumfortour sch-
 al not come to you; but if I go fo-
 rth, I schal sende him to you. & whanne
 he cometh he schal repreue the
 world of synne, & of rightwysnes-
 se & of dom. Of synne, for thei han
 not bileued in me; & of rightwis-
 nesse, for I go to the fadir & now
 ye schulen not se me; but of dom,
 for the prince of this world is now de-
 med. Yit I haue many thingis for
 to seie to you, but ye mown not be-
 re hem now. But whanne thilke spi-
 rit of treuthe cometh, he schal te-
 che you al treuthe; for he schal not
 speke of him silf, but what euer
 thingis he schal heere, he schal speke;
 & he schal telle to you tho thingis that
 ben to come. He schal clarifie me,
 for of myne he schal take, & schal
 telle to you. Alle thingis whiche euer
 the fadir hath, ben myne. Therefore
 I seide to you, for of myn he schal
 take, & schal telle to you. ¶ Aly-
 tel, & thanne ye schulen not se me;
 & eftsoone alytel, & ye schulen se
 me, for I go to the fadir. Therefore sum-
 me of hise disciplis seiden to gidre,
 What is this thing that he seith to us,
 Alytel & ye schulen not se me, & eft

a little while, and ye shall see me: and,
Because I go to the Father? 18 They said
therefore, What is this that he saith, A little
while? we cannot tell what he saith.
19 Now Jesus knew that they were
desirous to ask him, and said unto them,
Do ye inquire among yourselves of that I
said, A little while, and ye shall not see me:
and again, a little while, and ye shall see
me? 20 Verily, verily, I say unto you, That
ye shall weep and lament, but the world
shall rejoice: and ye shall be sorrowful, but
your sorrow shall be turned into joy. 21 A
woman when she is in travail hath sorrow,
because her hour is come: but as soon as
she is delivered of the child, she
remembereth no more the anguish, for joy
that a man is born into the world. 22 And
ye now therefore have sorrow: but I will
see you again, and your heart shall rejoice,
and your joy no man taketh from you.
23 And in that day ye shall ask me
nothing. Verily, verily, I say unto you,
Whatsoever ye shall ask the Father in my
name, he will give it you. 24 Hitherto
have ye asked nothing in my name: ask,
and ye shall receive, that your joy may be
full. 25 These things have I spoken unto
you in proverbs: but the time cometh,
when I shall no more speak unto you in
proverbs, but I shall shew you plainly of the
Father. 26 At that day ye shall ask in my
name: and I say not unto you, that I will
pray the Father for you: 27 For the Father
himself loveth you, because ye have loved
me, and have believed that I came out
from God. 28 I came forth from the
Father, and am come into the world: again,
I leave the world, and go to the Father.
29 His disciples said

soone a lytil, & ye schulen se me, for
I go to the fadir? Therfore thei seiden, w
What is this that he seith to us alitil?
We witen not what he spekith. &
Ihesus knew that thei wolden axe hym, &
he seide to hem, Of this thing ye seken
among you, for I seide, Alytil, & ye
schulen not se me, & eftsoone ali-
til, & ye schulen se me? Treuli
treuli I seie to you, that ye schulen
morne & wepe, but the world sch-
al haue ioie; & ye schulen be sorew-
ful, but youre sorwe schal turne
into ioie. Awomman whanne sche
berith child, hath heuynesse for hir
tyme is comun; but whanne she
hath born a sone, now she thenkith
not on the peyne for ioie for aman
is born into the world. & therfore ye han
now sorwe; but eftsoone I schal
se you, & youre herte schal haue
ioie, & no man schal take fro you
youre ioie. & in that day ye schulen
not axe me ony thing. ¶ Treuly
treuly I seie to you, if ye axen
the fadir ony thing in my name,
he schal gyue it to you. Til now ye
axiden no thing in my name.
Axe ye & ye schulen take, that youre
ioie be ful. I haue spokun to you
thes thingis in prouerbis. The our co-
meth whanne now I schal not spe-
ke to you in prouerbis, but openly
of my fadir I schal telle to you.
In that day ye schulen axe in my
name; & I seie not to you, that I
schal preie the fadir of you; for the
fadir him silf loueth you, for ye han
loued me, & han bileued that I wen-
te fro God. I wente out fro
the fadir, & I cam into the world;
eftsoone I leue the world, & I go
to the fadir. Hise disciplis seiden

unto him, Lo, now speakest thou plainly,
and speakest no proverb. 30 Now are we
sure that thou knowest all things, and
needest not that any man should ask thee:
by this we believe that thou camest forth
from God. 31 Jesus answered them, Do
ye now believe? 32 Behold, the hour
cometh, yea, is now come, that ye shall be
scattered, every man to his own, and shall
leave me alone: and yet I am not alone,
because the Father is with me. 33 These
things I have spoken unto you, that in me
ye might have peace. In the world ye shall
have tribulation: but be of good cheer; I
have overcome the world.

John 17 1 These words spake Jesus, and
lifted up his eyes to heaven, and said,
Father, the hour is come; glorify thy Son,
that thy Son also may glorify thee: 2 As
thou hast given him power over all flesh,
that he should give eternal life to as many
as thou hast given him. 3 And this is life
eternal, that they might know thee the
only true God, and Jesus Christ, whom thou
hast sent. 4 I have glorified thee on the
earth: I have finished the work which thou
gavest me to do. 5 And now, O Father,
glorify thou me with thine own self with
the glory which I had with thee before the
world was. 6 I have manifested thy name
unto the men which thou gavest me out of
the world: thine they were, and thou
gavest them me; and they have kept thy
word. 7 Now they have known that all
things whatsoever thou hast given me are
of thee. 8 For I have given unto them the
words which thou gavest me; and they
have received them, and have known
surely that I came out from thee, and they
have believed

to him, Lo now thou spekist openly, &
thou seist no prouerbe. Now we wi-
ten that thou woost alle thingis;
& it is not nede to thee, that ony man
axe thee. In this thing we bileuen,
that thou wentest out from God. Ihesus
answeride to hem, Now ye bileuen.
Lo the our cometh & now it cometh,
that ye be disparplid, ech into his ow-
ne thingis, & that ye leaue me alloone.
& I am not aloone, for the fadir
is with me. Thes thingis I haue spo-
ke to you, that ye haue pees in me. In
the world ye schulen haue disese,
but truste ye I haue ouercome the world.
Thes thingis Ihesus //c. xvii.//
spak, & whanne he hadde
cast vp his ygen into heue-
ne, he seide, Fadir the our co-
meth, clarifie thi sone, that thi so-
ne clarifie thee. As thou hast gouun
to him power of ech fleisch that al
thing that thou hast gouun to him, he gy-
ue to hem euerlastinge lyf. & this
is euerlastinge lyf, that thei knowe
thee very God aloone, & whom thou
hast sent Ihesus Crist. I haue clarified
thee on the erthe, I haue endid the
werk that thou hast gouun to me to
do. & now fadir clarifie thou me
at thi silf, with the clerenesse that
I hade at thee, bifore the world
was maad. I haue schewid thi na-
me to tho men whiche thou hast go-
uun to me of the world; thei weren
thine, & thou hast gouun hem to me,
& thei han kept thi word. & now
thei han knowun, that alle thingis that
thou hast gouun to me ben of thee;
for the wordis that thou hast gouun
to me, I gaf to hem, & thei han
takun & han knowun verily, that I
wente out fro thee; & thei bileue-

that thou didst send me. 9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. 10 And all mine are thine, and thine are mine; and I am glorified in them. 11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. 12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. 13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. 14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. 15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them through thy truth: thy word is truth. 18 As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: 23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved also

den that thou sentist me. I preie for hem; I preie not for the world, but for hem that thou hast gouun to me, for thei ben thine. And alle my thingis ben thine, & thi thingis ben myne, & I am clarified in hem. & now I am not in the world, & thes ben in the world, & I come to thee. Hooly fadir kepe hem in thi name, which thou gauest to me, that thei be oon, as we ben. While I was with hem, I kepte hem in thi name; thilke that thou gauest to me, I kepte, & noon of hem perischide, but the sone of perdition, that the scripture be fulfillid. But now I come to thee, & I speke thes thingis in the world, that thei haue my ioye fulfillid in hem silf. I gaf to hem thi word, & the world hadde hem in hate; for thei ben not of the world, as I am not of the world. I preie not that thou take hem away fro the world, but that thou kepe hem fro yuel. Thei ben not of the world, as I am not of the world. Halewe thou hem in treuthe; thi word is treuthe. As thou sentist me into the world, also I sente hem into the world, and I halewe my silf for hem, that also thei be halewed in treuthe. & I preie not oonly for hem, but also for hem that schulen bileue in to me bi the word of hem; that alle ben oon, as thou fadir in me, & I in thee, that also thei in vs be oon; that the world bileue, that thou hast sent me. & I haue gouun to hem the clerenesse that thou hast gouun to me, that thei be oon as we ben oon, and I in hem & thou in me; that thei be endid into oon; & that the world knowe that thou sentist me, & hast loued hem, as thou hast loued also

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me. 24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. 25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

John 18 1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. 2 And Judas also, which betrayed him, knew the place: for Jesus oftentimes resorted thither with his disciples. 3 Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. 6 As soon then as he had said unto them, I am he, they went backward, and fell to the ground. 7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. 8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: 9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. 10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear.

me. Fadir thei whiche thou gauest to me, I wole that where I am, that thei be with me, that thei se my clerenesse, that thou hast gouun to me; for thou louedist me bifore the making of the world. Fadir rightfully the world knew thee not, but I knewe thee, & thes knewen that thou sentist me. & I haue maad thi name knowun to hem, & schal make knowun, that the loue bi which thou hast loued me, be in hem, & I in hem. //c. xviii.//

Whanne Ihesus hadde seid thes thingis, he wente out with hise disciplis ouer the strond of Cedron, where was ayerd, into which he entride & hise disciplis. And Iudas that bitrayede him, knew the place for ofte Ihesus cam thidur with hise disciplis. Therfore whanne Iudas hadde takun a cumpany of knyghtis & mynistris of the bischopis & of the Farisees, he cam thidur with lanternis & brondis & aarmers.

And so Ihesus witinge alle thingis, that weren to come on him, wente forth & seide to hem, Whom seken ye? Thei anseriden to him, Ihesu of Nasareth. Ihesus seith to hem, I am. & Iudas that bitrayede him, stood with hem, and whanne he seide to hem, I am, thei wenten abak & felden down on the erthe. & eft he axide hem, Whom seken ye? & thei seiden, Ihesu of Nazareth. He answeride to hem, I seide to you, that I am; therefore if ye seken me, suffre ye thes to go a wey, that the word which he seide schulde be fulfillid, For I loste not ony of hem, whiche thou hast gouun to me. Therfore Symount Petre hadde aswerd, & drough it out & smoot the seruaunt of the bischop, & kittide of his right eere

The servant's name was Malchus.

11 Then said Ihesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Ihesus, and bound him, 13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed Ihesus, and so did another disciple: that disciple was known unto the high priest, and went in with Ihesus into the palace of the high priest. 16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. 17 Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. 18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself. 19 The high priest then asked Ihesus of his disciples, and of his doctrine. 20 Ihesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. 22 And when he had thus spoken, one of the officers which stood by struck Ihesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Ihesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? 24 Now Annas had sent

and the name of the seruaunt, was Malchus. Therfore Ihesus seide to Petre, Putte thou thi swerd into thi sheathe. Wolt thou not that I drynke the cuppe, that my fadir gaf to me? Therfore the cumpany of knyghtis & the tribune, & the mynistris of the Iewis, token Ihesu & bounden hym, & led-den him first to Annas; for he was fadir of Cayfas wyf, that was bischop of that yeer. & it was Caifas that gaf counceil to the Iewis, that it spedith that o man dye for the peple. But Symound Petre suwede Ihesu, & anothir disciple, & thilke disciple was known to the * bischop wente out, & seide to the womman that kepte the dore, & broughte yn Petre. And the damysel kepere of the dore, seide to Petre, Wher thou art also of this mannis disciplis? He seide, I am not. & the seruauntis & mynystris stooden at the colis, for it was cold, & thei warmeden hem. & Petre was with hem, stondinge & warminge him. And the bischop axide Ihesu of hise disciplis, & of his teching. Ihesus answeride to him, I haue spoke openly to the world. I taughte euer more in the synagoge & in the temple, whidur alle the Iewis camen to gidre, & in hidlis I spak no thing. What axist thou me? Axe hem that herden, what I haue spokun to hem; lo thei witen what thingis I haue seid. Whanne he hadde seid thes thingis, oon of the mynystris stondinge nygh gaf a boffet to Ihesu, & seide, Answerist thou so to the bischop? Ihesus answeride to him, If I haue spokun yuel, bere thou witnessing of yuel; but if I seide wel, why smytist thou me? & Annas sen-

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* bischop, & he entride with ihesu into the halle of the bischop. But Petre stood at the dore withouteforth. Therfore the tothir disciple that was knowun to the

him bound unto Caiaphas the high priest.
 25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. 26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?
 27 Peter then denied again: and immediately the cock crew. 28 Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. 29 Pilate then went out unto them, and said, What accusation bring ye against this man?
 30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.
 31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:
 32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. 33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? 34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 37 Pilate therefore said unto him, Art thou a king then? Jesus answered,

te him bounden to Cayfas the bischop.
 & Symound Petre stood & warmyde him, and thei seiden to him, Wher also thou art hise disciple? He denyede & seide, I am not. Oon of bischopis seruauntis cosyn of him whos eere Petree kitte of, seide, Sygh I thee not in the yerd with him? And Petre eftsoone denyede. & anoon the cok crew. Thanne thei led den Ihesus to Cayfas into the moot halle; & it was eerly, & thei entriden not into the moot halle, that thei schulden not be defoulid, but that thei schulden ete pask. Therefore Pilat wente out with oute forth to hem, & seide, What accusyng brynge ye agens this man? Thei answeriden & seiden to hym, If this were not amysdoere, we hadden not bitakun him to thee. Thanne Pilat seith to hem, Take ye hym, & deme ye hym aftir youre lawe. & the Iewis seiden to hym, It is not leffful to us, to sle any man; that the word of Ihesu shulde be fulfillid which he seide, signyfyng by what deeth he schulde dye. Therefore eftsoone Pilat entride into the moothalle, & clepide Ihesu & seide to him, Art thou king of Iewis? Ihesus answeride & seide to him, Seist thou this thing of thi silf, ethir othere han seid to thee of me? Pilat answeride, Wher I am a Iewe? Thi folk & bischopis bitooken thee to me; what hast thou don? Ihesus answeride, My kingdom is not of this world. If my kingdom were of this world, my mynistris schulden stryue that I schulde not be takun to the Iewis; but now my kingdom is not here. & so Pilat seide to him, Thanne thou art a king. Ihesus an-

Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. **38** Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. **39** But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? **40** Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

John 19 **1** Then Pilate therefore took Jesus, and scourged him. **2** And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe. **3** And said, Hail, King of the Jews! and they smote him with their hands. **4** Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. **5** Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! **6** When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. **7** The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. **8** When Pilate therefore heard that saying, he was the more afraid; **9** And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. **10** Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify

sweride, Thou seist, that I am a king. To this thing I am born, & to this I am comun into the world, to bere witnessing to treuthe. Ech that is of treuthe heerith my vois. Pilat seith to him, What is treuthe? & whanne he hadde seid this thing, eft he wente out to the Iewis, & seide to hem, I fynde no cause in him. But it is a custom to you, that I delyuere oon to you in pask; therfore wolen ye that I delyuere to you the king of Iewis? Alle cryeden eftsoone & seiden, Not this, but Baraban; & Barabas was atheef. Therfore Pilat //c. xix.// took thanne Ihesu, & scourgide; and knyghtis writen a crowne of thornes, & setten on his heed, & diden aboute him a cloth of purpur, & camen to him & seiden, Hail king of Iewis. & thei gauen to him boffatis. Eftsoone Pilat wente out, & seide to hem, Lo I brynge him out to you, that ye knowe that I fynde no cause in him. & so Ihesus wente out beringe a crowne of thornes, & a cloth of purpur. & he seith to hem, Lo the man. But whanne the bischopis & mynystres hadden seyn him, thei crieden & seiden, Crucifie crucifie him. Pilat seith to hem, Take ye hym, & crucifie ye; for I fynde no cause in him. The Iewis answeriden to him, We han a lawe, & bi the lawe he owith to dye, for he made him Godis sone. Therfore whanne Pilat hadde herd this word, he dredde *the* more, & he wente into the moot halle eft soone, & seide to Ihesu, Of whennus art thou? but Ihesus gaf noon answer to him. Pilat seith to him, Spekist thou not to me? Woost thou not that I haue power to cru-

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thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. 12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. 13 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. 14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! 15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priest answered, We have no king but Caesar. 16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. 17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: 18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst. 19 And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. 21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. 22 Pilate answered, What I have

crucified thee, & I have power to delivere thee? Ihesus answeride, Thou schuldest not haue ony power agens me, but it were gouun to thee from aboue. Therfore he that bitook me to thee, hath the more synne. Fro that tyme Pilat soughte to delivere him, but the Iewis cryeden & seiden, If thou delivuerest this, thou art not the emperours frend; for ech man that makith him silf kyng, agenseith the emperour. & Pilat whanne he hadde herd thes wordis, ladde Ihesu forth, & sat for domesman in aplace that is seid Licostratos but in Ebrew Golgatha. & it was pask euyn, as it were the sixte our. & he seith to the Iewis, Lo youre kyng. But thei crieden & seiden, Take away, take away; crucifie him. Pilat seith to hem, Schal I crucifie youre kyng? The bischopis answeriden, We han no king, but the emperour. & thanne Pilat bitook him to hem, that he schulde be crucified. And thei token Ihesu & ledden him out. & he baar to him silf a cross, & wente out into that place that is seid Calvarie, in Ebrew Golgatha, where thei crucifieden him, & othere twayne with him, oon on this syde, & oon on that side, & Ihesu in the myddel. & Pilat wrot a tittle, & sette on the cros; & it was writun, Ihesus of Nazareth king of Iewis. Therfore manye of the Iewis radden this tittle, for the place where Ihesu was crucified, was nygh the cite. & it was writun in Ebrew, Greek & Latyn. Therfore the bischopis of the Iewis seiden to Pilat, Nyle thou wryte king of Iewis, but for he seide I am king of Iewis. Pilat answeride, That that I haue

written I have written. 23 Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. 24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. 25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. 26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! 27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. 28 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. 31 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33 But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 But one of the soldiers with a spear pierced

writun, I haue writun. Therfore the knyghtis whanne thei hadden crucified him, tooken hise clothis, & madden foure partis, to ech knyght a part, & a coote. & the coote was withoute seem, & wouun al aboute. Therfore thei seiden to gidre, Kitte we not it, but caste we lott whos it is; that the scripture be fulillid seynge, Thei partiden to hem my clothis, & on my cloth thei casten lott. & the knyghtis diden thes thingis. But bisydis the cross of Ihesu stoden his modir, & the sistir of his modir, Marye Cleofe, & Marie Maudeleyne. Therfore whanne Ihesu hadde seyn his modir & the disciple stondinge whom he louede, he seith to his modir, Woman, Lo thi sone. Aftir ward he seith to the disciple, Lo thi modir. & fro that our, the disciple took hir into his modir. ¶ Aftirward Ihesus witinge that now alle thingis ben endid, that the scripture were fulfillid he seith, I thirste. & a vessel was sett ful of vynegre, & thei leiden yn ysop aboute the spownge ful of vynegre, & putten to his mouth. Therfore whanne Ihesus hadde takun the vynegre, he seide, It is endid. & whanne his heed was bowid down, he gaf vp the gost. Therfore for it was the pask euyn, that the bodies schulden not abyde on the cross in the sabot, for that was agreeet sabat day, the Iewis preieden Pilat, that the hipis of hem schulden be brokun, & thei takun away. Therfore knyghtis camen, & thei braken the thighes of the firste & of thetothir that was crucified with him. But whanne thei weren come to Ihesu as thei syghen hym deed thanne, thei braken not hise thies. But oon of the knyghtis, ope-

his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced. 38 And after this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. 39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. 40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. 41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. 42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

John 20 1 The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. 3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together:

nyde his side with asper, & anoon blood & watir wente out. & he that sygh bar witnessing, & his witnessing is trewe, & he woot that he seith trewe thingis, that ye bileue. & thes thingis weren don, that the scripture schulde be fillid, Ye schulen not breke aboon of him. & eftsoone anothir scripture seith, Thei schulen se into whom thei pighen thurgh. But aftir thes thingis Iosep of Armathi preiede Pilat, that he schulde take away the body of Ihesu, for that he was a disciple of Ihesu, but priuy for drede of the Iewis. And Pilat suffrede. & so he cam & took away the body of Ihesu. & Nycodeme cam also that hadde come to him first by nyght, & broughte ameddlyng of myrre & aloes, as it were an hondrid pound. And thei token the body of Ihesu, & bounden it in lynnyn clothis, with swete smellinge oymentis, as it is custom to Iewis for to bierie. & in the place where he was crucified, was ayerd. & in the yerd a newe graue in which yit no man was leyd. Therefore there thei putten Ihesu for the vigile of Iewis feeste, for the sepulchre was nygh. //c. xx.// And in o day of the woke, Mary Mawdelen cam eerly to the graue whanne it was yit derk, & she sygh the stoon moued away fro the graue. Therfor she ran & cam to Symount Petre, & to anothir disciple, whom Ihesus louede, & seith to hem, Thei han takun the Lord fro the graue, & we witen not where thei han leyd hym. Therefore Petre wente out & thilke othir disciple, & thei camen to the graue. & thei tweyne runnen to

and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie. 7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not the scripture, that he must rise again from the dead. 10 Then the disciples went away again unto their own home. 11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre. 12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. 14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. 16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. 18 Mary Magdalene came and told

gidre, & thilke othir disciple ran before Petre & cam first to the graue. And whanne he stoupide, he sygh the scheetis lygginge, netheles he entride not. Therfore Symound Petre cam suwinge him, & he entride into the graue, & he sygh the scheetis leid, & the sudarie that was on his heed not leid with the scheetis, but bi it silf wlapid into o place. Therfore thanne thilke disciple that cam first to the graue entride, & sygh & bileuede; for thei knewen not yit the scripture, that it bihofte him to ryse agen fro deeth. Therfore the disciplis wenten eftsoone to hem silf. But Marie stood at the graue withouteforth wepinge. & the while she wepte, she bowe hir & biheeld forth in the graue, and she sygh tweyne aungelis sittinge in whyt, oon at the heed, & oon at the feet, where the body of Ihesu was leyd. & thei seien to hir, Womman what weepist thou? She seide to hem, For thei han take away my lord, & I woot not where thei han leyd him. Whanne she hadde seid thes thingis, she turnede backward, & sygh Ihesu standinge, & wiste not that it was Ihesu. Ihesus seith to hir, Womman what wepist thou? who sekist thou? She gessinge that he was agardener, seith to him, Sire if thou hast takun him vp, seie to me where thou hast leid him, & I schal take him away. Ihesus seith to hir, Marie. She turnede & seith to him, Rabony, that is to seie, Maistir. Ihesus seith to hir, Nyle thou touche me, for I haue not yit stighed to my fadir. But go to my britheren, & seye to hem, I stighe to my fadir & to youre fadir, to my God & to youre God. Mary Mawdeleyn cam tel-

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the disciples that she had seen the Lord, and that he had spoken these things unto her. 19 Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. 20 And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. 21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. 22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: 23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. 24 But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. 25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. 26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28 And Thomas answered and said unto him, My Lord and my God. 29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. 30 And many other signs truly did Jesus in the presence of his disciples, which are not written

linge to the disciplis, that I sygh the Lord, & thes thingis he seide to me. Therfore whanne it was euyn in that day oon of the sabotis, & the gatis weren schitt where the disciplis weren gadrid for drede of the Iewis, Ihesus cam & stood in the myddel of the disciplis. & he seith to hem, Pees to you. And whanne he hadde seid this, he schewide to hem hondis & side. Therfore the disciplis ioyeden, for the Lord was seyn. And he seith to hem eft, Pees to you. As the fadir sente me, I sende you. Whanne he hadde seid this, he blew on hem & seide, Take ye the Hooly Gost. Whos synnes ye forgyue, tho ben forgouun to hem; & whos ye withholden, tho be withholdun. But Thomas oon of the twelue, that is seid Didimus, was not with hem whanne Ihesus cam. Therfore the othere disciplis seiden, We han seyn the Lord. & he seide to hem, But I se in his hondis the ficchyng of *the* naylis, & putte my fyngur into the places of the nayles, & putte myn hond into his syde, I schal not bileue. & after eighte dayes, eftsoone hise disciplis weren withinne, & Thomas with hem. Ihesus cam while the gatis weren schitt, & stood in the myddel & seide, Pees to you. Aftirward he seith to Thomas, Putte yn here thi fyngur, & se myn hondis, & putte hidur thin hond, & putte into my syde; & nyle thou be vnbileefful, but feithful. Thomas answeride, & seide to him, My Lord & *my* God. Ihesus seith to him, Thomas for thou hast seyn me, thou bileuedist; blessid ben thei that syghen not, & han bileued. & Ihesus dide manye othere singnes in the sight of hise disciplis, whiche ben not wri-

in this book: 31 But these are writen,
that ye might believe that Jesus is the
Christ, the Son of God; and that believing
ye might have life through his name.

John 21 1 After these things Jesus
shewed himself again to the disciples at
the sea of Tiberias; and on this wise
shewed he himself. 2 There were
together Simon Peter, and Thomas called
Didymus, and Nathanael of Cana in Galilee,
and the sons of Zebedee, and two other of
his disciples. 3 Simon Peter saith unto
them, I go a fishing. They say unto him, We
also go with thee. They went forth, and
entered into a ship immediately; and that
night they caught nothing. 4 But when
the morning was now come, Jesus stood
on the shore: but the disciples knew not
that it was Jesus. 5 Then Jesus saith unto
them, Children, have ye any meat? They
answered him, No. 6 And he said unto
them, Cast the net on the right side of the
ship, and ye shall find. They cast therefore,
and now they were not able to draw it for
the multitude of fishes. 7 Therefore that
disciple whom Jesus loved saith unto Peter,
It is the Lord. Now when Simon Peter heard
that it was the Lord, he girt his fisher's coat
unto him, (for he was naked,) and did cast
himself into the sea. 8 And the other
disciples came in a little ship; (for they
were not far from land, but as it were two
hundred cubits,) dragging the net with
fishes. 9 As soon then as they were come
to land, they saw a fire of coals there, and
fish laid thereon, and bread. 10 Jesus
saith unto them, Bring of the fish which ye
have now caught. 11 Simon Peter went
up, and drew

tun in this book. But thise ben writun,
that ye bileue that Ihesus is Crist the sone
of God; & that ye bileeuynge, haue lyf
in his name. //c. xxi.//

Aftirward Ihesus eftsoone schewi-
de him to hise disciplis, at
the see of Tiberias. & he
schewide him thus. There weren to gidre
Symount Petre & Thomas, that is
seid Didimus, Nathanael that was
of the Cane of Galilee, & the sones
of Sebedee, & tweyne othere of hi-
se disciplis. Symount Petre seith
to hem, I go to fihsche. Thei seyen
to hym, & we comen with thee. & thei
wenten out, & wenten into a bo-
ot, & in that nyght thei tooken no
thing. But whanne the morwe was
comun, Ihesus stood in the brynke; ne-
theles the disciplis knewen not, that
it was Ihesus. Therfore Ihesus seith to
hem, Children wher ye han ony
soupyng thing? Thei answeriden to
him, Nay. He seide to hem, Putte ye the
nett into the righthalf of the row-
yng, & ye schulen fynde. & thei put-
tiden the nett, & thanne thei myghten
not drawe it, for multitude of fih-
schis. Therfore thilke disciple whom
Ihesu louede, seide to Petre, It is the
Lord. Symound Petre whanne he had-
de herd that it is the Lord, girte him
with a coote for he was nakid,
& wente into the see. But the othere
disciplis camen bi boot, for thei we-
ren not fer fro the lond, but as a
two hundrid cubytis, drawynge
the net of fihschis. & as thei camen
doun into the lond, thei syghen colis
liggyng, & a fihsch leid on, & breed.
Ihesus seith to hem, Brynge ye of the fih-
schis, whiche ye han takun now.
Symount Petre wente vp, & drowgh

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the net to land full of great fishes, and hundred and fifty and three: and for all there were so many, yet was not the net broken. 12 Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. 13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise. 14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. 15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. 16 He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. 17 He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. 18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. 19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. 20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21 Peter

the nett into the lond ful of grete
fihschis an hundrid fifty & thre. &
whanne thei weren so manye, the nett
was not brokun. Ihesus seith to hem, Co-
me ye ete ye. & no man of hem that
saten at the mete durste axe him,
Who art thou, witinge that it is the Lord.
& Ihesus cam & took breed & gaf to hem,
& fihsche also. Now this thridde ty-
me Ihesus was schewid to hise disci-
plis, whanne he hadde risun agen fro
deeth. & whanne thei hadden etun, Ihesus
seith to Symount Petre, Symount of
Iohn louest thou me more than
these? He seith to him, Yhe Lord, thou woost
that I loue thee. Ihesus seith to him, Fede
thou my lambren. Eft he seith to him,
Symount of Iohn louest thou me?
He seith to hym, Yhe Lord thou woost
that I loue thee. He seith to hym, Fede thou
my lambren. He seith to him the thrid-
de tyme, Symount of Iohn louest
thou me? Petre was heuy, for he
seith to him the thridde tyme, Louest thou
me, & he seith to him, Lord thou knowist
alle thingis, thou woost that I loue thee.
Ihesus seith to him, Feede my scheep. **tr**
Treuli treuli I seie to thee, whanne
thou were yongere thou girdedist thee,
& wandredist where thou woldist.
But whanne thou schalt wexe eldere,
thou schalt holde forth thin hondis,
& anothir schal girde thee, & schal lede
thee whidur thou wolt not. He seide this
thing, signyfyinge by what deeth he
schulde glorifie God. & whanne **he**
he hadde seid thes thingis, he seith to
hym, Suwe thou me. Petre turnede
& sigh thilke disciple suwyng, whom
Ihesus louede, which also restide in the
souper on his brest, & he seide to
him, Lord who is it that schal bitraye
thee? Therefore whanne Petre hadde

seeing him saith to Ihesu, Lord, and what shall this man do? 22 Ihesu saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. 23 Then went this saying abroad among the brethren, that that disciple should not die: yet Ihesu said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? 24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. 25 And there are also many other things which Ihesu did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

Romans 1 1 Paul, a servant of Ihesu Christ, called to be an apostle, separated unto the gospel of God, 2 (Which he had promised afore by his prophets in the holy

seyn this, he seith to Ihesu, Lord but what this? Ihesu seith to him, So I wole that he dwelle til that I come; what to thee? Suwe thou me. Therefore this word wente out among the brethren, that thilke disciple dieth not. & Ihesu seide not to him, that he dyeth not, but, So I wole that he dwelle til I come; what to thee? This is thilke disciple that berith witnessing of thes thingis, & wroot hem, and we witen that his witnessinge is trewe. & ther ben also manye othere thingis that Ihesu dide, whiche if thei ben writun bi ech bi him silf, I deme that the world him silf schal not take tho bokis, that ben to be writun. //**Here endith the gospel of Iohn, & bigyn-neth the prolog on the pistle of Paul to Romaynis.**//

Romayns ben in the cuntrey of Italie. Thei weren disseyued first of false profetis, that is false techeris, & vndir the name of oure Lord Ihesu Crist, thei weren brought into the lawe & profetis, that is into cerymonyes ethir fleischly kepyng of Moyses lawe & of profetis acordinge with tho cerymonyes; which vsing is contrarie now to the treuthe & freedom of Cristis gospel. Poul agen clepith thes Romayns to very feith & treuthe of the gospel, & writith to hem this pistle fro Corinthe.

//**This seith Ierom in his prolog on the pistle to Romayns. & here bigynneth the pistle with. c. p.**//

Paul the seruauant of Ihesu Crist, clepid an apostle, departid into the gospel of God; which he hadde byhote to fore bi his profetis, in hooly

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scriptures,) 3 Concerning his Son Ihesu Christ our Lord, which was made of the seed of David according to the flesh; 4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: 6 Among whom are ye also the called of Ihesu Christ: 7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Ihesu Christ. 8 First, I thank my God through Ihesu Christ for you all, that your faith is spoken of throughout the whole world. 9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; 10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. 11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; 12 That is, that I may be comforted together with you by the mutual faith both of you and me. 13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. 14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

scripturis of his sone, which is maad to him of the seed of Dauith, bi the fleisch; & he was bfore ordeyned the sone of God in vertu, bi the spirit of halewyng of the agenrysing of deed men of Ihesu Crist oure Lord. By whom we han resseyued grace & the office of apostil, to obeie to the feith in alle folkis for his name, among whiche ye ben also clepid of Ihesu Crist. To alle that ben at Rome, derlingis of God & clepid hooly, grace to you & pees of God oure fadir & of the Lord Ihesu Crist. ¶ First I do thankingis to my God bi Ihesu Crist for alle you, for youre feith is schewid in all the world. For God is a wittenesse to me, to whom I serue in my spirit, in the gospel of his sone, that withouten ceessing I make mynde of you euere in my preieris, & biseche if in ony maner sum tyme I haue a spedi weye in the wille of God to come to you. For I desyre to se you, to parten sumwhat of spiritual grace that ye be confermyd, that is, to be coumfortid to gidre in you, by feith that is bothe youre & myn to gidre. & briteren I nyle that ye vnkowe, that ofte I purposide to come to you, and I am lett to this tyme, that I haue sum fruyt in you, as in othere folkis. To Grekis & to barberyngs to wyse men & to vnwise men I am dettour, so that that is in me is redy to preche the gospel also in to you that ben at Rome. For I schame not the gospel, for it is the vertu of God into heelte to ech man that bileueth, to the Iew first, & to the Greek. For the rightwysnesse of God is schewid in it, of feith into feith, as it is writun, For a iust man lyueth of feith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: 21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. 28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things

For the wraththe of God is schewid fro
 heuene on al vnpite & wickidnes-
 se of tho men, that withholden the treu-
 the of God in vnrightwysnesse. For
 that thing of God that is knowun, is
 schewid to hem, for God hath schewid
 to hem. For the vnuysible thingis of him,
 that ben vndirstondun ben biholdun
 of the creature of the world bi tho
 thingis that ben maad, yhe & the euer-
 lastinge vertu of hym & the godhed, so
 that thei mown not be excusid. For whan-
 ne thei hadden knowe God, thei glori-
 fieden him not as God, nethir diden
 thankngis; but thei vanyscheden in
 her thoughtis, & the vnwyse herte
 of hem was derkid. For thei seiynge
 that hem self weren wyse, thei weren
 maad foolis; and thei chaungeden the
 glorie of God vncorruptible, into
 the lyknesse of an ymage of a deed-
 ly man & of briddis & of foure foo-
 tid beestis & of serpentis. For which
 thing, God bitook hem into the desy-
 ris of her herte, into vnclenesse, that
 thei ponysche with wrongis her
 bodies in hem silf. The whiche chaun-
 giden the treuthe of God into leesyng,
 & herieden & serueden a creature,
 rather than to the creatour, that is
 blessid into worldis of worldis a-
 men. ¶ Therefore God bitook hem into pas-
 siouns of schenschip. For the wymmen
 of hem chaungiden the kyndely vss in-
 to that vss that is agens kynde. Also the
 men forsoken the kyndely vss of wom-
 man, & brenned in her desiris to
 gidre, & men into men wroughten
 filthhed, & resseyueden into hem silf
 the meede that bihofte of her error.
 and as thei preueden that thei hadden
 not God in knowing, God bitook hem
 into a repreuable wit that thei do tho thingis

which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

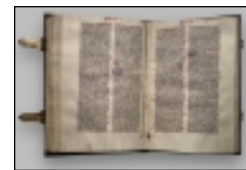
Romans 2 1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. 2 But we are sure that the judgment of God is according to truth against them which commit such things. 3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? 4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 Who will render to every man according to his deeds: 7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: 8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

that ben not couenable, that thei be fillid with al wickidnesse, malice, fornycacioun, couetise, weywardnesse, ful of enuye, mansleyngis, stryf, gile, yuel wille, priuy bacbiteris, detractouris, hateful to God, debateris, proude & high ouer mesure, fynderis of yuele thingis; not obeisching to fadir & modir, vnwyse, vnmanerly withouten loue, withouten boond of pees, withouten mercy. The whiche whanne thei hadden knowe the rightwysnesse of God, vndirstoden not, that thei that doen suche thingis, ben worthi the deeth; not oonly thei that doen tho thingis, but also thei that consenten to the doeris. //c. ii.//
 Wherfore thou art vnexcusable, ech man that demest; for in what thing thou demest anothir man, thou condempnyst thi silf; for thou doist the same thingis, whiche thou demest. & we witen that the dom of God is aftir treuthe agens hem, that doen suche thingis. But gessist thou man, that demest hem that doen suche thingis & thou doist tho thingis, that thou schal ascape the dom of God? Wher thou dispisest the richessis of his goodnesse, & the patience & the long abydyng? Knowist thou not that the benyngnyte of God, leedith thee to forthinking? But aftir thin hardnesse & vnrepentaunt herte, thou treasurest to thee wraththe in the day of wraththe & of schewing of the rightful dom of God, that schal yelde to ech man aftir his werkis. Sotheli to hem that ben bi pacience of good werk, glorie & honour & vncorruptioun, to hem that seken euerlastinge lyf; but to hem, that ben of stryf & that asenten not to treuthe, but bileue to wickidnesse, wraththe & indigna-

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God. 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. 17 Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, 18 And knowest his will, and approvest the things that are more excellent, being instructed out of the law; 19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, 20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. 21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? 23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God? 24 For the

cioun, tribulacioun & angwisch into ech soule of man that worchith yuel to the Iew first & to the Greek; but glorie & honour & pees to ech man that worchith good thing, to the Iew first & to the Greek. For accepçioun of per-soones, is not anentis God. For who-euere han synned withoute the lawe, schulen perische withouten the lawe; and who euere han synned in the lawe, thei schulen be demed by the lawe. For the heereris of lawe, ben not iust anentis God, but the doeris of the lawe schulen be maad iust. For whanne hethene men that han not lawe, doen kyndely tho thingis that ben of the lawe, thei not hauynge such manner lawe, ben lawe to hem silf, that schewen the werk of the lawe, writun in her hertis. For the conscience of hem yeldith to hem a witnessing by twixe hem silf of thoughtis, that ben accusynge or defendynge, in the day whanne God schal deme the priuy thingis of men afir my gospel by Ihesu Crist. But if thou art named a Iew, & resist in the lawe, & hast glorie in God, & hast knowe his wille; & thou lerned by the lawe, preuest the more profitable thingis, & trustist thi silf to be a leder of blynde men, the light of hem that ben in derknessis, to a techere of vnwyse men, a maistir of yonge children; that hast the fourme of kunnyng & of treuthe in the lawe; what thanne techist thou anothir, & techist not thisilf? Thou that prechist that me schal not stele, stelist; thou that techist that me schal do no leccherie, doist leccherie; thou that wlatist mawmetis, doist sacrilegie; thou that hast glorie in the lawe, vnworschipest God by breking of the lawe. For the

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name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. 26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law? 28 For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Romans 3 1 What advantage then hath the Jew? or what profit is there of circumcision? 2 Much every way: chiefly, because that unto them were committed the oracles of God. 3 For what if some did not believe? shall their unbelief make the faith of God without effect? 4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. 5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) 6 God forbid: for then how shall God judge the world? 7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner? 8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just. 9 What then? are we better than they? No,

name of God, is blasfemyd by you among hethen men, as it is writun.

For circumcisioun profiteth if thou kepe the lawe; but if thou be a trespassour ageyn the lawe, thi circumcisioun is maad prepucie. Therfore if prepucie kepe the rightwysnessis of the lawe, wher his prepucie schal not be a-rettid into circumcisioun? & the prepucie of kynde that fulfilleth the lawe, schal deme thee, that bi lettre & circumcisioun art trespassoure ageyn the lawe. For he that is in opyne is not a Jew, nethir it is circumcisioun that is openly in the fleisch, but he that is a Jew in hid, and the circumcisioun of herte, in spirit, not bi the lettre, whos preysyng is not of men but of God. //c. iii.//

What thanne is more to a Jew, or what profyt of circumcisioun? Moche, by al wyse; first for the spekingis of God weren bitakun to hem, & what if summe of hem bileueden not? Wher the vnbileue of hem hath avoidid the feith of God? God forbede. For God is sothfast, but ech man a lyere, as it is writun, That thou be iustified in thi wordis, & ouercome whanne thou art demyd. But if oure wickidnesse comende the rightwysnesse of God, what schulen we seie? Wher God is wickid, that bryngith in wraththe? Aftir man I seye. God forbede. Ellis how schal God deme this world? For if the treuthe of God hath aboundid in my leesyng, into the glorie of him, what yit am I demed as a synner? & not as we ben blasfemyd, & as sum men seyen that we seien, Do we yuele thingis, that goode thingis come, whos dampnacioun is iust. What thanne? Passen we hem? Nay;

in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; 10 As it is written, There is none righteous, no, not one: 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14 Whose mouth is full of cursing and bitterness: 15 Their feet are swift to shed blood: 16 Destruction and misery are in their ways: 17 And the way of peace have they not known: 18 There is no fear of God before their eyes. 19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 27 Where is boasting then? It is excluded. By what law?

for we han schewid bi skile, that alle bothe Iewis & Grekis be vndir synne, as it writun, For ther is no man iust, ther is no man vndirstondinge nethir sekinge God. Alle boweden away, to gidre thei ben maad vnprofitable, ther is noon that doith good thing, ther is noon ~~on~~ til to oon. The throte of hem is an opyn sepulcre; with her tungis thei diden gilefully; the venym of snakis is vndir her lippis. The mouth of whiche is ful of cursyng & bitterness, the feet of hem ben swift to schede blood. Sorwe & cursidnesse ben in the weies of hem, & thei knewen not the weye of pees, the drede of God is not bifore her ygen. & we witen, that what euere thingis the lawe spekith, it spekith to hem that ben in the lawe, that ech mouth be stoppid, & ech word be maad suget to God; for of the werkis of the lawe ech fleisch schal not ~~not~~ be iustified bifore him. For bi the lawe ther is knowyng of synne, but now withouten the lawe, the rightwysnesse of God is schewid, that is witnessid of the lawe & the profetis. & the rightwysnesse of God is by the feith of Ihesu Crist, into alle men & on to alle men that bileuen in him; for ther is no departyng, for alle men synneden, & han nede to the glorie of God, & ben iustified frely by his grace, by the agenbyng that is in Crist Ihesu. Whom God ordeyned forgyuer bi feith, in his blood, to the schewyng of his rightwysnesse, for remmysioun of bifore goynge synnes; in the bering vp of God, to the schewyng of his rightwysnesse in this tyme, that he be iust & iustefiynge him that is of the feith of Ihesu Crist. Where thanne is thi gloryyng? It is excludid. By what la-

of works? Nay: but by the law of faith.
 28 Therefore we conclude that a man is justified by faith without the deeds of the law. 29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Romans 4 1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4 Now to him that worketh is the reward not reckoned of grace, but of debt. 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. 8 Blessed is the man to whom the Lord will not impute sin. 9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. 10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

we? Of dedis doying? Nay, but by the lawe of feith. For we demen aman to be iustified bi the feith, withouten werkis of the lawe. Whethir of Iewis, is God onely; wher he is not also of hethene men? Yhis & of hethene men. For oon God is that iustifieth circumcisioun bi feith, & prepucie bi feith. Distruyen we therfore the lawe bi the feith? God forbede; but we stablischen the lawe.

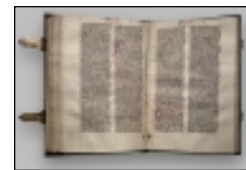
What thanne //c. iv.//

schulen we seie, that Abraham oure fadir aftir the fleisch foond? For if Abraham be iustified of werkis of the lawe, he hath glorie but not anentis God. For what seith the scripture? Abraham bileuede to God, & it was arettid to him to rightwysnesse. & to him that worchith, meede is not arettid bi grace, but by dette. Sotheli to him that worchith not, but bileueth into him that iustifieth a wickid man, his feith is arettid to rightwysnesse aftir the purpos of Godis grace. As Dauith seith the blessednesse of aman whom God acceptith, he gyueth to him rightwysnesse withouten werkis of the lawe. Blessid ben thei whos wickidnessis ben forgouun, & whos synnes ben hid. Blessid is that man, to whom God arretide not synne. Thann whethir dwellith this blisfulnesse oonly in circumcisioun, or also in prepucie? For we seyen that the feith was arettid to Abraham to rightwysnesse. How thanne was it arretid? In circumcisioun or in prepucie? Not in circumcisioun, but in prepucie. & he took a singne of circumcisioun, a tookne of rightwysnesse of the feith which is in prepucie, that he be fadir of alle men bileuyng bi prepucie; that it be arretid also to hem to rightwysnesse,

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect: 15 Because the law worketh wrath: for where no law is, there is no transgression. 16 Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, 17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. 18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. 19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: 20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; 21 And being fully persuaded that, what he had promised, he was able also to perform. 22 And therefore it was imputed to him for righteousness. 23 Now it was

& that he be fadir of circumcisioun, not oonly to hem that ben of circumcisioun, but also to hem that suwen the steppis of the feith; which feith is in prepucie of oure fadir Abraham. For not bi the lawe is biheeste to Abraham or to his seed, that he schulde be eyr of the world; but bi the rightwysnesse of feith. For if thei that ben of the lawe ben eyris, feith is distryed, biheest is don a wey. For the lawe worchith wraththe. For where is no lawe there is no trespass, nethir is trespassing. Therfore rightfulnessse is of the feith, that bi grace biheeste be stable to ech seed; not to that seed oonly that is of the lawe, but to that that is of the feith of Abraham, which is fadir of us alle, as it is writun, For I haue sett thee fadir of many folkis bifore God, to whom thou hast bileued. Which God quykeneth deed men, & clepith tho thingis that ben not as tho that ben. Which Abraham agens hope bileuede into hope, that he schulde be maad fadir of many folkis, as it was seid to hym, Thus schal thi seed be, as the sterres of heuene, & as the grauel that is in the brynke of the see. & he was not maad vnstidefast in the bileue, nethir he biheelde his body thanne nygh deed, whanne he was almost of an hundrid yeer, ne the wombe of Sare nygh deed. Also in the biheeste of God, he doutide not with vntrist, but he was coumfortid in bileue, gyuyng glorie to God, witinge moost fully, that what euer thingis God hath bihight, he is myghti also to do. Therfore it was arettid to him to rightwysnesse. & it is

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not written for his sake alone, that it was imputed to him; 24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; 25 Who was delivered for our offences, and was raised again for our justification.

Romans 5 1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: 2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; 4 And patience, experience; and experience, hope: 5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. 6 For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. 12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 13 (For until

not writun onely for him, that it was arettid to him to rightfulnessse, but also for us to whiche it schal be arettid, that bileuen in him that resyde oure Lord Ihesu Crist fro deeth. Which was bitakun for oure synnes, & roos agen for oure iustifyng. Therefore we iusti- //c. v.// fied of feith, haue we pees at God bi oure Lord Ihesu Crist. Bi whom we han nygh goyng to, by feith into this grace, in which we stonden & han glorie in the hope of the glorie of Godis children. & not this oonly, but also we glorien in tribulaciouns, witinge that tribulacioun worchith pacience, & pacience preuyng, & preuyng hope, & hope confoundith not. For the charite of God is spred abroad in oure hertis by the Hooly Gost that is gouun to us. And whyle that we weren syke aftir the tyme, what dyede Crist for wickid men? For vnnethis dyeth ony man for the iust man; & yit for a good man, peraventure sum man dar dye? But God comendith his charite in vs; for if whanne we weren yit synneris, aftir the tyme Crist was deed for vs; thanne moche more now we iustified in his blood schulen be saaf fro wraththe by hym. For if whanne whanne we weren enemyes, we ben recoucelid to God bi the deeth of his sone; myche more we recoucelid, schulen be saaf in the lyf of him. & not oonly this, but also we glorien in God by oure Lord Ihesu Crist, by whom we han resseyued now recouceling. Therefore as by o man synne entride into this world, & by synne deeth, & so deeth passide forth into alle men, in which man alle men synneden. For til

the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) 18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Romans 6 1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are

to the lawe, synne was in the world; but synne was not rettid, whanne lawe was not. But deeth regnede from Adam til to Moyses, also into hem that synneden not, in liknesse of the trespassing of Adam, the which is likness of Crist to comynge. But not as gilt, so the gifte; for if thurgh the gilt of oon, many ben deed, moche more the grace of God, & the gyfte in the grace of o man Ihesu Crist hath aboundid into many men. & not as bi o synne, so bi the gifte; for the dom of oon into condempnacioun, but grace of many giltis into iustificacioun. For if in the gilt of oon, deth regnede thurgh oon, moche more men that taking plente of grace & of gyuyng & of rightwysnesse schulen regne in lyf by oon Ihesu Crist. Therfore as bi the gilt of oon into alle men into condempnacioun, so by the rightwysnesse of oon, into all men into iustifyng of lyf. For as by inobedience of oon man, manye ben maad synneris; so bi the obedience of oon, manye schulden be iust. And the lawe entride, that gilt schulde be plenteuous; but where gilt was plenteuous, grace was more plenteuous; that as synne regnede into deeth, so grace regne by rightwysnesse into euerlastinge lyf by Ihesu Crist oure Lord. Therfore what //c. vi.// schulen we seie? Schulen we dwelle in synne, that grace be plenteuous? God forbede. For how schulen we that ben deed to synne, lyue yit therinne? Whethir britheren ye knowen not, that whiche euer we ben baptisid in Crist Ihesu, we ben baptisid in his deeth. For we ben to-

buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. 12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 14 For sin shall not have dominion over you: for ye are not under the law, but under grace. 15 What then? shall we sin, because we are not under the law, but under grace? God forbid. 16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? 17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. 18 Being then made free from sin,

gidere biried with him by baptym in to deeth; that as Crist aroos fro deeth bi the glorie of the fadir, so walke we in a newnesse of lyf. For if we plantid togydre, ben maad to the licnesse of his deeth; also we schulen be of the licnesse of his risyng agen; witinge this thing that oure olde man is crucified to gidre, that the body of synne be destruyed, that we serue no more to synne. For he that is deed, is iustified fro synne. & if we ben deed with Crist, we bileuen that also we schulen lyue to gidre with him witinge, for Crist rysinge agen fro deeth, now dieth not, deeth schal no more haue lordschip on him. For that he was deed to synne, he was deed onys; but that he lyue, he lyueth to God. So ye deme you silf to be deed to synne, but lyuyng to God in Ihesu Crist oure Lord. Therfore regne not synne in youre deedly body, that ye obeische to his couetyngis. Nethir gyue ye youre membris aarmuris of wickidnesse to synne, but gyue ye you silf to God, as thei that lyuen of deed men, & youre membris aarmuris of rightwysnesse to God. For synne schal not haue lordschip on you; for ye ben not vnder the lawe, but vnder grace. What therfore? Schulen we do synne, for we ben not vnder the lawe, but vnder grace? God forbede. Witen ye not that to whom ye gyuen you seruauntis to obeie to, ye ben seruauntis of that thing to which ye han obeischid? ethir of synne to deeth, ethir of obedience to rightwysnesse. But I thanke God that ye weren seruauntis of synne, but ye han obeischid of herte, into that fourme of teching, in which ye ben bitakun; & ye delyuerid fro synne,

ye became the servants of righteousness. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. 20 For when ye were the servants of sin, ye were free from righteousness. 21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. 23 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Romans 7 1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? 2 For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. 3 So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. 4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. 5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. 6 But now we are delivered from the law,

ben maad seruauntis of rightwysnesse. I seie that thing that is of man, for the vnstabilnesse of youre fleisch. But as ye han gouun youre membris to serue to vnclennesse & to wickidnesse into wickidnesse, so now gyue ye youre membris to serue to rightwysnesse into hoolynesse. For whanne ye weren seruauntis of synne, ye weren fre of rightfulnessse. Therfore what fruyt hadden ye thanne in tho thingis, in whiche ye schamen now? For the ende of hem is deeth. But now ye delyuered fro synne & maad seruauntis to God, han youre fruyt into hoolynesse, & the ende euerlastinge lyf. For the wagis of synne, is deeth; the grace of God, is euerelastinge lyf in Crist Ihesu oure Lord. //c. vii.// Britheren wher ye knowen not? for I speke to men that knowen the lawe; for the lawe hath lordschip in aman, as long tyme as it lyueth. For that womman that is vndir an hosebonde, is boundun to the lawe while the hosebonde lyueth. But if hir hosebonde is deed, she is delyuered fro the lawe of the hosebonde. ¶ Therfor she schal be clepid auowtresse, if she be with anothir man while the hosebonde lyueth; but if hir hosebonde is deed, she is delyuered fro lawe of the hosebonde, that she be not auowtresse, if she be with anothir man. And so my britheren, ye ben maad deed to the lawe bi the body of Crist, that ye ben of anothir, that roos agen fro deeth that ye bere fruyt to God. ¶ For whanne we weren in fleisch, passiouns of synnes that weren by the lawe, wroughten in oure membris, to bere fruyt to deeth. But now we ben vnbounden fro the la-



that being dead wherein we were held;
 that we should serve in newness of spirit,
 and not in the oldness of the letter.

7 What shall we say then? Is the law sin?
 God forbid. Nay, I had not known sin, but
 by the law: for I had not known lust, except
 the law had said, Thou shalt not covet.

8 But sin, taking occasion by the
 commandment, wrought in me all manner
 of concupiscence. For without the law sin
 was dead. 9 For I was alive without the
 law once: but when the commandment
 came, sin revived, and I died. 10 And the
 commandment, which was ordained to life,
 I found to be unto death. 11 For sin,
 taking occasion by the commandment,
 deceived me, and by it slew me.

12 Wherefore the law is holy, and the
 commandment holy, and just, and good.

13 Was then that which is good made
 death unto me? God forbid. But sin, that it
 might appear sin, working death in me by
 that which is good; that sin by the
 commandment might become exceeding
 sinful. 14 For we know that the law is
 spiritual: but I am carnal, sold under sin.

15 For that which I do I allow not: for
 what I would, that do I not; but what I hate,
 that do I. 16 If then I do that which I
 would not, I consent unto the law that it is
 good. 17 Now then it is no more I that do
 it, but sin that dwelleth in me. 18 For I
 know that in me (that is, in my flesh,)
 dwelleth no good thing: for to will is
 present with me; but how to perform that
 which is good I find not. 19 For the good
 that I would I do not: but the evil which I
 would not, that I do. 20 Now if I do that I
 would

we of deeth, in which we weren hol-
 dun, so that we seruen in newnesse
 of spirit, & not in eldnesse of lettre.

What therfore schulen we seye? The la-
 we is synne? God forbede. But I knew
 not synne, but by lawe; for I wiste
 not that couetinge was synne, but for
 the lawe seide, Thou schalt not couey-
 te. And thurgh occasioun takun, synne
 bi the maundement hath wrought in me
 al couetise. For withouten the lawe,
 synne was deed; & I lyuede withou-
 te the lawe sumtyme. But whanne
 the comaundement was comun, synne
 lyuede agen. But I was deed, & this
 comaundement that was to lyf, was
 foundun to me to be deeth. For synne
 thurgh occasioun takun bi the comaunde-
 ment disseyuede me, & by that it
 slough me. Therfore the lawe is holy,
 & the comaundement is hooly & iust
 & good. Is thanne that thing that is good,
 maad deeth to me? God forbede. But
 synne that it seme synne, thurgh good
 thing wrought deeth to me, that me syn-
 ne ouer maner thurgh the comaundement.

And we witen that the lawe is spiri-
 tual, but I am fleischly, seld vnder
 synne. For I vndirstonde not that
 that I worche; for I do not the good
 thing that I wole, but I do the ilke
 yuel thing that I hate. And if I do
 that thing that I wole not, I consen-
 te to the lawe, that it is good; but
 now I worche not it now; but the
 synne that dwellith in me. But & I
 woot, that in me, that is in my fleisch
 dwellith not good; for will liith to
 me, but I fynde not to parforme
 good thing. For I do not the ilke go-
 od thing that I wole, but I do the il-
 ke yuel thing that I wole not. And
 if I do that yuel thing that I wole

not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Romans 8 1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. 5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. 6 For to be carnally minded is death; but to be spiritually minded is life and peace. 7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God. 9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell

not, I worche not it, but the synne that dwelleth in me. Therfore I fynde the lawe to me willinge to do good thing, for yuel thing liith to me. For I delyte to gidere to the lawe of God aftir the ynnere man, but I se anothis lawe in my membris, ageyn-fightinge the lawe of my soule, & makinge me caytif in the lawe of synne that is in my membris. I am an vnce-ly man, who schal delyuere me fro the body of this synne? The grace of God; by Ihesu Crist oure Lord. Therfore I my silf bi the soule serue to the lawe of God, but bi fleisch to the lawe of synne. Therfore now no- //c. viii.// thing of dampnacioun is to hem that ben in Crist Ihesu, whiche wandren not aftir the fleisch. For the lawe of the spirit of lyf in Crist Ihesu, hath delyuered me fro the lawe of synne & of deeth. For that that was ympossible to the lawe, in what thing it was syk by fleisch, God sente his sone into the lyknesse of fleisch of synne & of synne dampnyde synne in fleisch; that the iustifyng of the lawe were fulfillid in us that goen not aftir the fleisch, but aftir the spirit. For thei that ben aftir the fleisch, sauoren tho thingis that ben of the fleisch; but thei that ben aftir the spirit, feelen tho thingis that ben of the spirit. For the prudence of fleisch, is deeth; but the prudence of spirit, is lyf & pes. For the wysdom of the fleisch, is enemy to God; for it is not subject to the lawe of God, for nethir it may. & thei that ben in fleisch, mown not plesse to God. But ye ben not in fleisch, but in spirit; if netheles the spirit of God dwel-

in you. Now if any man have not the Spirit of Christ, he is none of his. 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. 11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. 12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. 14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, 21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. 22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption,

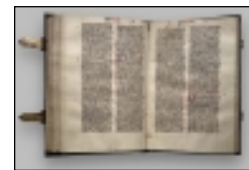
leth in you. But if ony hath not the spyr of Crist; this is not his; for if Crist is in you, the body is deed for synne, but the spirit lyueth for iustifyng. And if the spirit of him that reise Ihesus Crist fro deeth dwellith in you, he that reise Ihesu Crist fro deeth schal quykene also youre deedly bodies, for the spirit of hym that dwellith in you. ¶ Therfore britheren we ben dettouris, not to the fleisch, that we lyue aftir the fleisch. For if ye lyuen aftir the fleisch, ye schulen dye; but if ye bi the spirit sleen the dedis of the fleisch, ye schulen lyue. For who euere ben lad bi the spirit of God, thes ben the sones of God. For ye han not take eftsoone the spirit of seruage in drede, but ye han take the spirit of adopcoun of sones, in which we cryen, Abba, fadir. & the ilke spirit yeldith witnessing to oure spirit, that we ben the sones of God; if sones, & eyris, and eyris of God, & eyris to gidre with Crist. If netheles we suffren to gidre, that also we ben glorified to gidre. ¶ And I deme, that the passiouns of this tyme ben not worthi, to the glorie to comynge that schal be schewid in us. For the abiding of creature, abydyth the schewing of the sones of God. But the creature is suget to vanyte, not willinge, but for him that made it suget in hope; for the ilke creature schal be delyuered fro seruage of corrupcioun, into liberte of the glorie of the sones of God. & we witen, that ech creature sorwith & trauelith with payne til yit. And not oonly it, but also we vs silf that han the firste fruytis of the spirit. & we us silf sorwen with inne us for the adopcioun of Godis sones,

to wit, the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? 25 But if we hope for that we see not, then do we with patience wait for it. 26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. 27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. 28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. 31 What shall we then say to these things? If God be for us, who can be against us? 32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? 33 Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. 35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written, For thy sake we

abidyng the agenbying of oure body. But bi hope we ben maad saaf; for hope that is seyn, is not hope; for who hopith that thing that he seeth? And if we hopen that thing that we seen not, we abiden bi pacience. And also the spirit helpith oure infirmyte; for what we schulen preye as it bihoueth we witen not, but the ilke spirit axith for us with sorwyngis, that moun not be teld out. For he that sekith the hertis, woot what the spirit desyrith, for by God he axith for hooly men. & we witen that to men that louen God, alle thingis worchen to gidre into good, to hem that aftir purpos ben clepid seyntis. For thilke that he knew bifore, he bifore ordeynede by grace to be maad lyk to the ymage of his sone, that he be the firste bigetun among many britheren. And thilke that he bifore ordeynede to blis, hem he clepide; & whiche he clepide, hem he iustifiede; & whiche he iustifiede, & hem ~~hem~~ he glorifiede. What thanne schulen we seie to thes thingis? If God is for us, who is agens us? The which also spari- de not his owne sone, but for us alle bitook hym. How also gaf he not to us alle thingis with him? Who schal accuse agenus the chosne men of God? It is God that iustifieth; who is it that condempneth? It is Ihesus Crist that was deed, yhe the which roos agen, the which is on the right- half of God, & the which preieth for us. Who thanne schal departe us fro the charite of Crist? Tribula- cioun, or angwisch, or hungur, or nakidnesse, or persecucioun, or perel, or swerd? As it is writun, For we

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are killed all the day long; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us. 38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans 9 1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, 2 That I have great heaviness and continual sorrow in my heart. 3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. 9 For this is the word of promise, At this time will I come, and Sara shall have a son. 10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac; 11 (For the children being not yet born,

ben slayn al day for thee; we ben gessid as scheep of slaughtir. But in all the thingis we ouercomen, for hym that louede us. But I am certeyn, that nethir deeth, nethir lyf, nethir angels, nethir principatis, nethir vertues, nethir present thingis, nethir thingis to comynge nethir strengthe, neithir highthe, nethir depnesse, nethir noon othir creature, may departe us fro the charite of God, that is in Crist Ihesu oure Lord. //c. ix.//

I seie treuthe in Crist Ihesu, I lye not; for my concien-
ce berith witnessing to
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el sorwe to myn herte. For I my
silf desirede to be departid fro
Crist for my britheren, that ben my
cosyns aftir the fleisch, that ben men
of Israel; whos is adopcioun of sones
& glorie, & testament & gyuyng of
the lawe, & seruyse of biheestis;
whos ben the fadris & of whiche
is Crist aftir the fleisch, that is God a-
boue alle thingis, blessid into worl-
dis amen. But not that the word of
God hath falle down. For not alle that
ben of Israel, thes * Israelitis. Neithir
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ben sones, but in Isaac the seed
schal be clepid to thee; that is to
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Sare; & not oonly she, but also
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liggyng by of Isaac oure fadir.
& whanne thei weren not yit borun

* ben

neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated. 14 What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles? 25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. 26 And it

nethir hadden *don* any thing of good ethir of yuel, that the purpos of God schulde dwelle by elecioun, not of werkis, but of God clepinge it was seid to hym, that the more schulde serue the lasse, as it is writun, I louede Iacob, but I hatide Esau. What therfore schulen we seie? Wher wickidesse be anentis God? God forbede. For he seith to Moyses, I schal haue mercy on whom I haue mercy, & I schal gyue mercy on whom I schal haue mercy. Therefore it is not nethir of man willinge, nethir rennyng, but of God hauyng mercy. & the scripture seith to Farao, For to this thing I haue stirid thee, that I schewe in thee my vertu, & that my name be teeld in al erthe. Therefore of whom God wole he hath mercy, & whom he wole he endureth. Thanne seist thou to me, What is sought yit? for who withstondith his wille? O man what art thou, that answerist to God? Wher a maad thing seith to hym that made it, what hast thou maad me so? Wher a potter of cley hath not power to make of the same gobet o vessel into honour, anothir into dyspyt? That if God willinge to schewe his wraththe & to make his power knowun, hath suffrid in greet pacience vessels of wraththe, able into deeth, to schewe the richness of his glorie, into vessels of mercy, whiche he made redy into glorie. Whiche also he clepide not oonly of Iewis, but also of hethen men, as he seith in Osee, I schal clepe not my peple, my peple; & not my louyd, my louyd; & not getinge mercy, getinge mercy. & it

shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. 27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: 28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. 29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha. 30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; 33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

Romans 10 1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For Christ is the end of the law for righteousness to every one that believeth. 5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. 6 But the righteousness

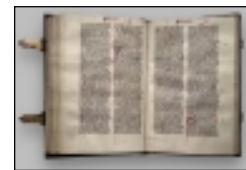
schal be in the place, where it is seid to hem, Not ye my peple, there thei schulen be clepid the sones of God lyunge. But Isaye crieth for Israel, If the noumbre of Israel schal be as grauel of the see, the relifs schulen be maad saaf. Forsothe a word makeinge an ende & abregging inequite; for the Lord schal make a word breggid on al the erthe. & as Isaye bifore seide, But God of oostis hadde left to us seed, we hadden be maad as Sodom, & we hadden be liik as Gomor. Therfore what schulen we seie? That hethene men that suweden not rightwisnese, han gete rightwysnesse, yhe the rightwysnesse that is of feith. But Israel suwyng the lawe of rightwysnesse, cam not parfytylly into the lawe of rightwysnesse. Why? for not of feith, but as of werkis. & thei spurneden agenys the stoon of offencioun, as it is writun, Lo I putte a stoon of offencioun in Syon, & a stoon of sclandre. & ech that schal bileue in it, schal not be confoundid. //c. x.//

Bretheren the wille of myn herte & my biseching is maad to God for hem into heelthe. But I bere witnessing to hem, that thei han loue of God, but not aftir kunnyng. For thei vnknowyng Goddis rightwysnesse, & sekinge to make stidefast her owne rightfulness, ben not suget to the rightwysnesse of God. For the ende of the lawe is Crist, to rightwysnesse to ech man that bileueth. For Moyses wroot, For the man that schal do rightwysnesse that is of the lawe, schal lyue in it. But the right-

which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) 7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. 11 For the scripture saith, Whosoever believeth on him shall not be ashamed. 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. 13 For whosoever shall call upon the name of the Lord shall be saved. 14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? 15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! 16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? 17 So then faith cometh by hearing, and hearing by the word of God. 18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. 19 But I say, Did not Israel know? First Moses

wysnesse that is of bileue seith thus, Seye thou not in thin herte, who schal stighe into heuene, that is to seie, to lede down Crist; or who schal go down into helle, that is to agen clepe Crist fro deeth. But what seith the scripture? The word is nygh in thi mouth, & in thin herte. This is the word of bileue, which we prechen. That if thou knowlechist in thi mouth the Lord Ihesu Crist, & bileuest in thin herte, that God reisid him fro deeth, thou schalt be saaf. For by herte me bileueth to rightwisnesse; but by mouth knowleching is maad to heelthe. Forwhy scripture seith, Ech that bileueth in him, schal not be confoundid. & ther is no distyncioun of Iew & of Greek; for the same Lord of alle, is ryche in alle that inwardly clepen him. For ech man who euere schal inwardly clepe the name of the Lord, schal be saaf. How thanne schulen thei inwardly clepe him, into whom thei han not bileued; or how schulen thei bileue to him, whom thei han not herd; how schulen thei heere withouten a prechour? & how schulen thei preche, but thei be sent? As it is writun, How faire ben the feet of hem that prechen pees, of hem that prechen goode thingis? But not alle men obeient to the gospel. For Isaye seith, Lord who bileuede to oure heeryng? Therefore feith is of heering but heering bi the word of Crist. But I seie, Wher thei herden not? Yhis sothely the word of hem wente out into al erthe, & her wordis into the endis of the world. But I seie, Wher Ysrael knew not? First Moyses

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saith, I will prouoke you to jealousy by them that are no people, and by a foolish nation I will anger you. **20** But Esaia is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Romans 11 **1** I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. **2** God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, **3** Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. **4** But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

5 Even so then at this present time also there is a remnant according to the election of grace. **6** And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. **7** What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded **8** (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompence unto them: **10** Let their eyes be darkened, that they may not see, and bow down their back alway.

11 I say then,

seith, I schal lede you to enuye, that ye be no folk; that ye be an vnwyse folk, I schal sende you into wrath-the. And Isaye is boold & seith, I am foundun of men that seken me not; openly I apperide to hem, that axiden not me. But to Israel he seith, Al day I streighte out my hondis to a peple that bileuede not, but agen-seyde me. //c. xi.//

Therfore I seye whethir God hath put away his peple? God forbede. For I am an Israelite, of the seed of Abraham, of the lynage of Beniamyn. God hath not put away his peple, which he bifore knew. Wher ye witen not, what the scripture seith in Elye? how he preieth God agens Ysrael, Lord thei han slayn thi profetis, thei han vndirdoluen thin auteris, & I am left aloone, & thei seken my lyf. But what seith Godis answer to him? I haue left to me seuene thousandis of men, that han not bowid her knees bifore Baal. So therfore also in this tyme, the relyfs ben maad saaf, by the chesying of the grace of God. & if it be bi the grace of God, it is not now of werkis; ellis grace, is not now grace. What thanne? Israel hath not getun this that he soughte, but eleccioun hath getun, & the othere ben blyndid, as it is writun, God gaf to hem a spirit of compuncion; igen that thei se not, & eeris that thei heere not, into this day. & Dauith seith, Be the boord of hem maad into a gryn bifore hem, & into cacching & into sclaudir & into yeldyng to hem. Be the ygen of hem maad derk that thei se not, & bowe thou doun algatis the bak of hem. Therfore I seie,

Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. **12** Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? **13** For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: **14** If by any means I may provoke to emulation them which are my flesh, and might save some of them. **15** For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? **16** For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. **17** And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; **18** Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. **19** Thou wilt say then, The branches were broken off, that I might be grafted in. **20** Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: **21** For if God spared not the natural branches, take heed lest he also spare not thee. **22** Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. **23** And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. **24** For if thou wert

wher thei offenden so, that thei schulden falle doun. God forbede. But by the gilt of hem, heelte is maad to hethene men, that thei suwe hem. That if the gilt of hem ben richessis of the world, & the making lesse of hem ben ry-chessis of hethen men, how moche more the plente of hem? But I seie to you hethene men, for as longe as I am apostle of hethen men, I schal honoure my mynysterie, if in any maner I stire my fleisch for to folowe, & that I make summe of hem saf. For if the loss of hem is the recouncelyng of the world, what is the takyng vp? but lyf of deed men. For if a litil part of that that is tastid be hooly, the hool gobet is hooly; & if the roote is hooly, also the braunchis. What if ony of the braunchis ben brokun, whanne thou were a wylde olyue tree, art graffid among hem, & art maad felowe of the roote & of the fatnesse of the olyue tree, nyle thou haue glorie agenus the braunchis. For if thou gloriest, thou berist not the roote, but the roote thee. Therfore thou seist, The braunchis ben brokun, that I be graffid yn. Wel for vnbileue the braunchis ben brokun, but thou stondist bi feith. Nyle thou sauore high thing, but drede thou, for if God sparide not the kyndely braunchis, lest peraventure he spare not thee. Therfore se the goodnesse, & the fersnesse of God; yhe the fersnesse, into hem that felden down; but the goodnesse of God into thee, if thou dwellist in goodnesse, ellis also thou schalt be kitt doun. Yhe & thei schulen be sett yn, if thei dwellen not in vnbileue. For God is myghti, to sette hem yn eftsoone. For if thou art

cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27 For this is my covenant unto them, when I shall take away their sins. 28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. 29 For the gifts and calling of God are without repentance. 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: 31 Even so have these also now not believed, that through your mercy they also may obtain mercy. 32 For God hath concluded them all in unbelief, that he might have mercy upon all. 33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! 34 For who hath known the mind of the Lord? or who hath been his counsellor? 35 Or who hath first given to him, and it shall be recompensed unto him again? 36 For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Romans 12 1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your

kitt down of the *kyndely* wylde olyue tree, & a-
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ue tree? But britheren I wole not
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Iacob. & this testament to hem of me,
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bi the eleccioun for the fadris. & the gif-
tis & the clepyng of God, ben with-
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now ye han gete mercy for the vn-
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den not, into youre mercy, that also
thei gete mercy. For God closide
to gidre alle thingis in vnbileue,
that he haue mercy on alle. A the high-
nesse of the richessis of the wysdom &
of the kunnyng of God. How incompre-
hensible ben hise domes, & hise wey-
es ben vnserchable. Forwhi who
knew the witt of of the Lord, or who
was his counselour? or who for-
mere gaf to hym, & it schal be quyt
to hym? For of hym & by hym & in
hym ben alle thingis; to him be glorie
into worldis amen. //c. xii.//
Therefore britheren I biseche
you by the mercy of God, that
ye gyue youre bodies a lyuyng sa-
crifice, hooly plesynge to God, & you-
re seruyse resonable. And nyle ye
be confourmed to this world. but be
ye reformed in newnesse of youre

mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

- 3 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. 4 For as we have many members in one body, and all members have not the same office: 5 So we, being many, are one body in Christ, and every one members one of another. 6 Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; 7 Or ministry, let us wait on our ministering: or he that teacheth, on teaching; 8 Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. 9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. 10 Be kindly affectioned one to another with brotherly love; in honour preferring one another; 11 Not slothful in business; fervent in spirit; serving the Lord; 12 Rejoicing in hope; patient in tribulation; continuing instant in prayer; 13 Distributing to the necessity of saints; given to hospitality. 14 Bless them which persecute you: bless, and curse not. 15 Rejoice with them that do rejoice, and weep with them that weep. 16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. 17 Recom-pense to no man evil for evil. Provide things honest in the sight of all men. 18 If it be possible, as much as lieth in you, live peaceably with all men. 19 Dearly beloved, avenge not

witt, that ye preue which is the will of God, good & wel plesynge & parfyt. For I seie by the grace that is gouun to me to alle that ben a mong you, that ye sauere not more than it bihoueth to sauere, but forto sauere to sobrenesse; and to ech man as God hath departid the mesure of feith. For as in o body we han many membris, but alle the membris han not the same dede; so we manye ben o body in Crist, & ech ben membris; oon of anothir. Therefore we that han giftis dyuersynge afir the grace, that is gouun to us, ethir profecie afir the resoun of feith; ethir seruyse in mynystre; ethir he that techith in teching, he that stirith softly in monestynge; he that gyueth in symplenesse; he that is souereyn in bisynesse; he that hath mercy in gladnesse. Loue withouten feynynge, hautyng yuel, drawynge to good, louynge to gidre *bi* the charite of britherhed. Ech come bfore to worschipen othere, not slow in bisynesse; feruent in spirit; seruyng to the Lord; ioyng in hope; pacient in tribulacioun; busy in preier; gyuyng good to the nedis of seyntis; kepyng hospitalite. Blesse ye men that pursuwen you, blesse ye & nyle ye curse. Forto ioye with men that ioyen, forto wepe with men that wepen. Feele ye the same thing to gidre, not saueryng high thingis, but consentynge to meke thingis. ¶ Nyle ye be prudent anentis you silf, to no man yeldynge yuel for yuel but purueye ye good thingis, not onely bfore God, but also bfore alle men. If it may be don, that that is of you, haue the pees with alle men. Ye moost dere britheren not



yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. 20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. 21 Be not overcome of evil, but overcome evil with good.

Romans 13 1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. 6 For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. 7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. 8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. 9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet;

defendynge you silf, but gyue ye place to wraththe. For it is writun, The Lord seith, To me veniaunce, & I schal yelde. But if thin enemy hungrith, fede thou hym; if he thirstith, gyue thou drynke to him; for thou doynge this thing, schalt gadre to gidre colis on his heed. Nyle thou be ouercommun of yuel, but ouercome thou yuel by good. //c. xiii.// Euery soule be suget to higher poweris. For ther is no power, but of God. And tho thingis that ben of God, ben ordeyned. Therfore he that agenstondith power, agenstondith the ordynaunce of God; & thei that agenstonden, geten to hem silf dampnacioun. For princes ben not to the drede of good werk, but of yuel. But wolt thou that thou drede not power? Do thou good thing, & thou schalt haue preisynge of it, for he is the mynystre of God, to thee into good. But if thou doist yuel, drede thou; for not withoute cause he berith the swerd, for he is the mynystre of God, veniere into wraththe, to hym that doith yuel. & therfore by nede be ye suget, not oonly for wraththe, but also for conscience. For therfore ye gyuen tributis; thei ben the mynystres of God, & seruen for this same thing. Therfore yelde to alle men dettis; to whom tribute, tribut; to whom tol, tol; to whom drede, drede; to whom honour, honour. To no man owe ye ony thing, but that ye loue to gidre. For he that loueth his neighebores, hath fulfillid the lawe. For thou schalt do no leccherie, thou schalt not sle, thou schalt not stele, thou schalt not seye fals witness, thou schalt not coueyte the thing of thi neighe-

and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. **10** Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. **11** And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. **12** The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. **13** Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. **14** But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

Romans 14 **1** Him that is weak in the faith receive ye, but not to doubtful disputations. **2** For one believeth that he may eat all things: another, who is weak, eateth herbs. **3** Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. **4** Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. **5** One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. **6** He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. **7** For none of us liveth to himself, and no man dieth to himself. **8** For whether we live, we live unto the Lord; and whether we die, we die unto the

bore. And if ther be ony othir maundement, it is instorid in this word, Thou schalt loue thi neighebore as thi silf. The loue of neighebore, worchith not yuel; therfore loue is the fulfilling of the lawe. And we knowen this tyme that the our is now, that we ryse fro sleep; for now oure heelte is neer, than whanne we bileueden. The nyght wente bifore, but the day hath neighed. Therfore caste we away the werkis of derknessis, & be we clothid in the aarmeris of light. As in day wandre we onestly, not in superflue feestis & drunkenessis, not in beddis & vnchastitees, not in stryf & in enuye; but be ye clothid in the lord Ihesu Crist, and do ye not the bysynesse of fleisch & desyris. //c. xiiii.// Bvt take ye a syk man in bileue, not in demyngis of thoughtis. For anothir man leueth that he may ete alle thingis; but he that is syk, ete wortis. He that etith, despise not him that etith not; and he that etith not, deme not him that etith. For God hath take him to hym. Who art thou that demest anothires seruauant? To his lord he stondith or fallith fro hym. But he schal stonde, for the Lord is myghty, to make hym parfyt. Forwhi oon demeth a day by twixe a day, anothir demeth ech day. Ech man encrese in his witt. He that vndirstondith the day, vndirstondith to the Lord; & he that etith, etith to the Lord, for he doith thankis to God. & he that etith not, etith not to the Lord, & doith thankis to God. For no man of us lyueth to him silf, & no man dyeth to him silf. For wher we lyuen, we lyuen to the Lord; & whethir we dyen, we dyen to the

Lord: whether we live therefore, or die, we are the Lord's. 9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. 10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 12 So then every one of us shall give account of himself to God. 13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. 14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. 15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. 16 Let not then your good be evil spoken of: 17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. 18 For he that in these things serveth Christ is acceptable to God, and approved of men. 19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another. 20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. 21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. 22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. 23 And he that doubteth

Lord. Therefore wher we lyuen or dyen, we ben of the Lord. Forwhi for this thing Crist was deed and roos agen, that he be Lord bothe of quyke & of deed men. But what demest thou thi brothir? or whi dispisist thou thi brothir? For alle we schulen stonde before the trone of Crist. For it is writun, I lyue seith the Lord, for to me ech kne schal be bowid, & ech tunge schal knowleche to God. Therfor ech of us, schal yelde resoun to God for hym silf. Therefore nomore deme we ech othir; more deme ye this thing, that ye putte not ~~not~~ hirtyng or sclaudre to a brothir. ¶ I woot & tris- te in the Lord Ihesu, that no thing is co- myn by hym, no but to him that de- meth ony thing to be vnclene, to him it is vnclene. & if thi brothir be maad sory in conscience for mete, now thou walkist not aftir charite. Ny- le thou thurgh thi mete leese hym, for whom Crist diede. Therefore be not our good thing blasfemyd. Forwhi the rewme of God is not mete & drynk, but rightwysnesse & pees & ioye in the Hooly Gost; and he that in this thing serueth Crist plesith God, & is proued to men. Therefore suwe we tho thingis that ben of pees, & kepe we to gidre tho thingis that ben of edificacioun. Nyle thou for mete dis- strye the werk of God; for alle thingis ben clene, but it is yuel to the man that etith by offendyng. It is good to not ete fleisch, & to not drynke wyn, nethir in what thing thi brothir offendith, or is sclaudrid, or is maad syk. Thou hast feith anentis thi silf, haue thou bfore God. Blessid is he that demeth not hym silf, in that thing that he preueth; for he that de-

is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

Romans 15 1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. 2 Let every one of us please his neighbour for his good to edification. 3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. 4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. 5 Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus: 6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. 7 Wherefore receive ye one another, as Christ also received us to the glory of God. 8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: 9 And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. 10 And again he saith, Rejoice, ye Gentiles, with his people. 11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. 12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. 13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. 14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge,

meth is dampned, if he etith; for it is not of feith. & al thing that is not of feith, is synne. //c. xv.//
Bvt we saddere men owen to susteyne the feblenesses of syke men, & not plesse to us self. Ech of us plesse to his neighebores in good, to edificacioun. For Crist pleside not to himsilf, as it is writun, The reproues of men dispyssinge thee, felden on me. For whatever thingis ben writun, tho ben writun to oure teching, that by the patience & coumfort of scripturis we had hope. But God of pacience & of solace gyue to you to vndirstonde the same thing, ech into othir after Ihesu Crist, that ye of o wille with o mouth worschipe God & the fadir of oure Lord Ihesu Crist. For which thing take ye to gidre, as also Crist took you into the honour of God. For I seye that Ihesu Crist was a mynystre of circumcisioun for the treuth of God, to conferme the biheestis of fadris. & hethene men owen to honourre God for mercy, as it is writun, Therefore Lord I schal knowleche to thee among hethene men, & I schal synge to thi name. & eft he seith, Ye hethene men be ye glad with his peple. And eft, Alle hethene men herie ye the Lord, and alle peplis magnyfie ye hym. And eft Isaye seith, Ther schal be a roote of Iesse, that schal ryse vp to gouerne hethene men, & hethene men schulen hope in hym. & God of hope fulfille you in al ioie & pees in bileuyng, that ye encrease in hope & vertu of the Hooly Gost. ¶ And britheren I my silf am certeyn of you, that also ye ben ful of loue; and ye ben fillid with al kun-

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able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, 16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. 17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God. 18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, 19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. 20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: 21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. 22 For which cause also I have been much hindered from coming to you. 23 But now having no more place in these parts, and having a great desire these many years to come unto you; 24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. 25 But now I go unto Jerusalem to minister unto the saints. 26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers

nyng, so that ye moun moneste ech othir. And britheren more boldely I wroot to you a party as brynggyngye you into mynde, for the grace that is gouun to me of God, that I be the mynys-tre of Crist Ihesu a mong hethene men. & I halowe the gospel of God, that the offryng of hethen men be accep-tid, & halewid in the Hooly Gost. Therfore I haue glorie in Crist Ihesu to God. For I dar not speke ony thing of tho thingis, whiche Crist doith not by me into obedience of hethene men, in word & dedis in vertu of tokenes & grete wondris, in vertu of the Hooly Gost. So that fro Ierusalem by cumpas to the Illirik see, I haue fillid the gospel of Crist. & so I haue prechid this gospel, not where Crist was named, lest I bylde vpon anotheris ground; but as it is writun, For to whom it is not teeld of hym, thei schulen se; and thei that herden not, schulen vndirstonde. For which thing I was lettid ful myche, to come to you, & I am lettid to this tyme and now I haue not ferthere place in these cuntreis, but I haue desyr to come to you, of many yeeris that ben passid. Whanne I bigynne to passe into Spayne, I hope that in my goyng I schal se you, & of you I schal be led thidir, if I vse you first in party. Therefore now I schal passe forth to Ierusalem, to mynystre to seyntis. For Macedonye & Acaie han asayed to make sum gifte, to pore men of seyntis that ben in Ierusalem. For it pleside to hem, & thei ben dettours of hem; for hethene men ben maad parteneris

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of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. 29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. 30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; 32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

Romans 16 1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: 2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. 3 Greet Priscilla and Aquila my helpers in Christ Jesus: 4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. 5 Likewise greet the church that is in their house. Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us. 7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who

of her gostly thing, thei owen also in fleschly thingis to mynystre to hem. Therfore whanne I haue endid this thing, & haue assigned to hem this fruyt, I schal passe by you into Spayne. And I woot, that I comynge to you, schal come into the abundaunce of the blessing of Crist. Therfore britheren I biseche you bi oure Lord Ihesu Crist, & bi charite of the Hooly Gost, that ye helpe me in youre preieris to the Lord, that I be delyuered fro the vnfeithful men that ben in Iudee; and that the offryng of my seruyce, be acceptid in Ierusalem to seyntis, that I come to you in ioie by the wille of God, & that I be re-freischid with you. & God of pees be with you alle amen. //c. xvi.// And I comende to you Fe-ben oure sistir, which is in the seruyse of the chirche that is at Teucris, that ye resseyue hir into the Lord worthily to seyntis; & that ye helpe hir, in what euere cause she schal nede of you. For she helpide many men, & my silf. Greete ye Prisca & Aquyla myn helperis in Crist Ihesu, whiche vndirputtiden her neckis for my lyf; to which not I aloone do thankngis, but also alle the chirchis of hethene men. & greete ye wel her meynal chirche. Greete wel Efente loued to me, that is the firste of Asye in Crist Ihesu. Greete wel Marie, the which hath trauelid moche in vs. Greete wel Andronyk & Iulian my cosyns & myn euene prisouneris, whiche ben noble among the apostlis, & whi-

also were in Crist before me. 8 Greet Amplias my beloved in the Lord. 9 Salute Urbane, our helper in Crist, and Stachys my beloved. 10 Salute Apelles approved in Crist. Salute them which are of Aristobulus' household. 11 Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord. 12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. 13 Salute Rufus chosen in the Lord, and his mother and mine. 14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. 15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them. 16 Salute one another with an holy kiss. The churches of Christ salute you. 17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. 19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. 20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen. 21 Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen,

che weren bifore me in Crist. Greete wel Ampliate moost dereworthe to me in the Lord. Greete wel Vrbane oure helpere in Crist Ihesu, & Stacchen my derlyng. Greete wel Appelem the noble in Crist. Greete wel hem that ben of Aristoblis hous. Greete wel Erodion my cosyn. Greete wel hem that ben of Narciscies hous, that ben in the Lord. Greete wel Tryfenam & Trifosam whiche wymmen trauelen in the Lord. Greete wel Persida moost dereworthe womman, that hath trauelid moche in the Lord. Greete wel Rufus chosone in the Lord, & his modir & myn. Greete wel Ansicrete, Flegoncia, Hermen, Patroban, Herman, & britheren that ben with hem. Greete wel Philologus & Iuliam & Nereum & his sister & Olimpiades, & alle the seyntis that ben with hem. Greete ye wel to gidre in hooly coss. Alle the chirchis of Crist greeten you wel. ¶ But britheren I preye you, that ye asprie hem that maken dissenciouns & hirtingis bisydis the doctrin, that ye han lerned; & bowe ye away fro hem. For suche men seruen not to the Lord Crist, but to her wombe, & by swete wordis & blessingis disseyuen the hertis of innocent men. But youre obedience is pupplischid into euery place; therfore I haue ioye in you, but I wole that ye be wyse in good thing, & symple in yuel. And God of pees trede Sathanas vnder youre feet swifely. The grace of oure Lord Ihesu Crist, be with you. ¶ Tymothe myn helpere, greetith you wel, & also Lucius & Iason & Sosipater my co-

salute you. 22 I Tertius, who wrote this epistle, salute you in the Lord. 23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. 24 The grace of our Lord Jesus Christ be with you all. Amen. 25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: 27 To God only wise, be glory through Jesus Christ for ever. Amen.

I Corinthians 1 1 Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, 2 Unto the church of God which is at Corinth, to them that are sanctified

syns. I Tertyus greete you wel,
that wroot this epistle in the Lord.
Gayus myn oost gretith you wel, &
al the chirche. Erastus tresorere of
the citee greetith you wel, & Quar-
tus brother. The grace of oure Lord
Ihesu Crist, with you alle amen. & ho-
nour & glorie be to hym that is mygh-
ty, to conferme you by my gospel,
& preching of Ihesu Crist, by the re-
uelacioun of mysterie holdun stille
in tymes euerlastinge; which mys-
terie is now maad opyn, by scrip-
turis of profetis, bi the comaunde-
ment of God with outen bigynnyng
& ending to the obedience of feith in all
hethene men; the mysterye knowun
bi Ihesu Crist to God aloone wys, to
whom be honour & glorie into
worldis of worldis amen. //Here
endith the pistle to Romayns,
& bigynneth the prolog on the firs-
te pistle to Corinthis. This seith Ierom, //
Corinthis been of Acaye, & thei
in lyk maner herden of the post-
le word of treuthe, & weren
peruertid in many maneris of fal-
se apostlis. Summe weren peruertid
of eloquence of filosofie ful of wor-
dis, othere men weren led into the
sect of lawe of Iewis; that is, to hol-
de it nedeful with the gospel. The
postle clepith agen thes Corinthis
to verry feith & wysdom of the
gospel, & writith to hem fro Ef-
ficie by Tymothe his disciple.
//Here endith the prolog, & bigynneth
the firste pistle. c. p.//
Poul clepid apostle
of Ihesu Crist, bi the will
of God, & Sostenes
brothir, to the chirche of God that is
at Corinth; to hem that ben halowid

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in Crist Ihesu, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: 3 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. 4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; 5 That in every thing ye are enriched by him, in all utterance, and in all knowledge; 6 Even as the testimony of Christ was confirmed in you: 7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: 8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. 9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. 10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. 13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? 14 I thank God that I baptized none of you, but Crispus and Gaius; 15 Lest any should say that I had baptized in mine own name. 16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. 17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

in Crist Ihesu, & clepid seyntis, with alle that inwardly clepen the name of oure Lord Ihesu Crist, in ech place of hem & of oure; grace to you & pees of God oure fadir & of the Lord Ihesu Crist. I do thankngis to my God euermore for you in the grace of God, that is gouun to you in Crist Ihesu. For in alle thingis ye ben maad ryche in him, in ech word, & in ech kunnyng, as the witnessing of Crist is confermyd in you; so that no thing fayle to you in ony grace, that abyden the schewing of oure Lord Ihesu Crist. Which also schal conferme you into the ende withouten cryme, in the day of the comyng of oure Lord Ihesu Crist. A trew God, by whom ye ben clepid into the felowschipe of his sone Ihesu Crist oure Lord. But britheren I biseche you by the name of oure Lord Ihesu Crist, that ye alle seye the same thing, & that dissenciouns be not among you; but be ye parfyte in the same witt, & in the same kunnyng. For my britheren it is teld to me of hem that ben at Cloes, that stryues ben among you. And I seye that, that ech of you seith, For I am of Poul, & I am of Appollo, & I am of Cefas; but I am of Crist. Whethir Crist is departed? Whethir Poul was crucified for you, ethir ye ben baptisid in the name of Poul? I do thankngis to my God, that I baptisede noon of you, but Crispus & Gayus, lest ony man seye that ye ben baptysid in my name. And I baptise also the hous of Stephan; but I woot not that I baptise ony othere. For Crist sente me not to baptise, but to preche the gospel, not in wisdom of word, that the cross of Crist be not voidid away.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? 21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 22 For the Jews require a sign, and the Greeks seek after wisdom: 23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: 27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; 28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: 29 That no flesh should glory in his presence. 30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31 That, according as it is written, He that glorieth, let him glory in the Lord.

For the word of the cross, is folý to hem that perischen; but to hem that ben maad saaf that is to seye to us, it is * vertu of God. For it is writun, I schal distruye the wysdom of wyse men, & I schal reproue the prudence of prudent men. Where is the wyse man, where is the wyse lawyere, where is the purchasour of this world? Whethir God hath not maad the wysdom of the world fonnyd? For the world in wysdom of God, knew not God by wysdom; it pleside to God by folý of preching to maken hem saaf that bileueden. For Iewis seken signes, & Greekis seken wysdom; but we prechen Crist crucifyed, to Iewis sclandre, & to hethen men folý. But to the Iewis & Greekis that ben clepid we prechen Crist the vertu of God, & the wysdom of God. For that that is folý thing of God, is wyser than men; & that that is feble thing of God, is strongere than men. But britheren se ye youre clepyng, for not many wyse men aftir the fleisch, not many myghti, not many noble. But God chees tho thingis that ben fonnid of the world, to confounde wyse men; and God chees the feble thingis of the world, to confounde the stronge thingis; & God chees the vnnoble thingis, & dispisable thingis of the world, & tho thingis that ben not, to distrye tho thingis that ben that ech man haue not glorie in his sight. But of him ye ben in Crist Ihesu, which is maad of God to us wysdom & rightwisnesse, & hoolynesse, & agenbiying; that as it is writun, He that glorieth, haue glorie in the Lord. //c. ii.//

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I Corinthians 2 1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. 2 For I determined not to know any thing among you, save Jesus Christ, and him crucified. 3 And I was with you in weakness, and in fear, and in much trembling. 4 And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: 5 That your faith should not stand in the wisdom of men, but in the power of God. 6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7 But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 13 Which things also we speak, not in the words

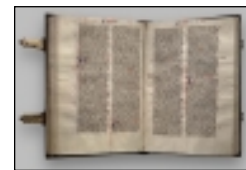
And I britheren whanne I cam to you, cam not in the highnesse of word eithir of wysdom, tellinge to you the witnessing of Crist. For I demede not me to kunne ony thing among you, but Crist Ihesu & hym crucified. & I in syknesse & drede & moche trembling was among you. & my word & my preching was not in sutely sturyng wordis of mannys wysdom, but in schewinge of spirit & of vertu; that youre feith be not in the wysdom of men, but in the vertu of God. For we speken wysdom among parfyt men; but not wysdom of this world, nethir of princes of this world that ben distried. But we speken the wysdom of God in mysterye, which wysdom is hid. Which wysdom God bifore ordeynede bifore worldis into oure glorie, which noon of the princes of this world knew. For if thei hadden knowun, thei schulden neuere haue crucified the Lord of glorie. But as it is writun, That ygen saygh not, ne eere herde, nethir it stighede into herte of men what thingis God arayede, to hem that louen ~~uen~~ him; but God schewide to us, bi his spirit. Forwhi the spirit serchith alle thingis, yhe the depe thingis of God. And who of men woot, what thingis ben of man, but the spirit of man that is in him? So what thingis ben of God, no man knowith; but the spirit of God. And we han not resseyued the spirit of this world, but the spirit that is of God, that we wite what thingis ben gouun to us of God. Whiche thingis we speken also not in wyse wordis

which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. 15 But he that is spiritual judgeth all things, yet he himself is judged of no man. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

I Corinthians 3 1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? 5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 6 I have planted, Apollos watered; but God gave the increase. 7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. 8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. 9 For we are labourers together with God: ye are God's husbandry, ye are God's building. 10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another

of mannys wysdom, but in the doctryn of the spirit, & maken a liknesse of spiritual thingis to gostly men. For a beestly man perseueth not tho thingis, that ben of the spirit of God; for it is foly to him, & he may not vndirstonde for it is examyned gostly. But a spiritual man demeth alle thingis, & he is demed of no man. As it is writun, & who knew the witt of the Lord, or who taughte him? & we han the witt of Crist. //c. iii.// And I britheren myghte not speke to you, as to spiritual men; but as to fleischly men, as to lytle children in Crist, I gaf to you mylk drynke not mete; for ye myghten not yit neithir ye mown now. For yit ye ben fleischly. For while stryf is among you, wher ye ben not fleischly, & ye goen aftir man? For whanne summe seith, I am of Poul, anothir but I am of Apollo; wher ye ben not men? What therfore is Apollo, & what Poul? Thei ben mynystres of hym, to whom ye han bileuyd; & to ech man as God hath gouun. I plauntide, Apollo moystide; but God gaf encreessyng. Therfore nethir he that plauntith is ony thing, nethir he that moystith; but God that gyueth encreessyng. & he that plauntith, & he that moistith, ben oon; & ech schal take his owne meed, aftir his trauel. For we ben the helperis of God; ye ben the erthe tiliyng of God, ye ben the byldyng of God. Aftir the grace of God that is gouun to me, as a wys maystir carpenter I settide the foundement, & anothir

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buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ. 12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. 16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? 17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. 19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. 20 And again, The Lord knoweth the thoughts of the wise, that they are vain. 21 Therefore let no man glory in men. For all things are yours; 22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; 23 And ye are Christ's; and Christ is God's.

I Corinthians 4 1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man

byldith aboue. But ech man se how he bildith aboue. For no man may sette anothir fundament, outakun that that is sett, which is Crist Ihesu. For if ony byldith ouer this fundament, gold, siluer, preciose stoonnes, stickis, hey or stubil; euery mannys werk schal be opyn. For the day of the Lord schal declare, for it schal be schewid in fyer; the fier schal preue the werk of ech man, what maner werk it is. If the werk of ony man dwelle stille, which he bildide aboue, he schal resseyue mede. If ony man-nys werk brenne, he schal suffre harm; but he schal be saaf, so ne-theles as by fyer. ¶ Witen ye not that ye ben the temple of God, & the spirit of God dwellith in you? & if ony defoulith the temple of God, God schal leese hym; for the temple of God is hooly, which ye ben. No man disseyue hym silf. ¶ If ony man among you is seyn to be wys in this world, be he maad a fool, that he be wyse. For the wysdom of this world, is foly anentis God; for it is writun, I schal cacche wyse men in her fel wysdom; & eft, The Lord knowith the thoughtis of wyse men, for tho ben veyn. Therefore no man haue glorie in men. For alle thingis ben gouun, ethir Poul, ethir Apollo, ethir Cefas, ethir the world, ethir lyf, ethir deeth, ethir thingis present, ethir thingis to comynge. For alle thingis ben youre & ye ben of Crist, & Crist is of God. So aman gesse //c. iiii.// us, as mynystris of Crist, & dispenderis of the mynys-teries of God. Now it is sought here among the dispenderis that a man

be found faithful. 3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. 4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. 5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. 6 And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. 7 For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? 8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. 9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. 10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. 11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; 12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: 13 Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day. 14 I write not these things to shame you, but as my

be foundun trewe. & to me it is for the leeste thing that I be demyd of you, or of mannus day; but nethir I deme my silf. For I am no thing ouertrowinge to my silf, but not in this thing I am iustified; for he that demeth me, is the Lord. Therfore nyle ye deme bifore the tyme, til that the Lord come, which shal lightne the hid thingis of derknessis, & schal schewe the counsels of hertis. And thanne preisying schal be to eche man of God. ¶ And britheren I haue transfigurid thes thingis into me & into Apollo for you, that in vs ye lerne lest ouer that it is writun, oon agens anothir, be blowun with pryde, for another. Who demeth ye? & what hast thou, that thou hast not resseyued? * what glorieth thou as thou haddist not resseyued? Now ye ben fillid, now ye ben maad ryche; ye regnen with outen us, & I wolde that ye regnen, that also we regnen with you. & I gesse, that God schewide us the laste apostlis, as thilke that ben sent to the deeth; for we ben maad a spectacle to the world & to aungels & to men. We foolis for Crist, but ye prudent in Crist; we syke, but ye stronge; ye noble, but we vnnoble. Til into this hour, we hungren & thirsten & ben nakid, & ben smytun with buffatis; & we ben vnstable, & we trauelen worchinge with oure hondis. We ben cursid, & we blessen; we suffren persecucioun, & we abiden longe; we ben blasfemyd, & we bisechen. As clensingis of this world we ben maad the outcasting of alle thingis til yit. I write not thes thingis, that I confounde you, but I warne as my moost

* & if thou hast resseyued,

beloved sons I warn you. 15 For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. 16 Wherefore I beseech you, be ye followers of me. 17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church. 18 Now some are puffed up, as though I would not come to you. 19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. 20 For the kingdom of God is not in word, but in power. 21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?

I Corinthians 5 1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. 2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. 3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed. 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our

dereworthe sones. Forwhi if ye han ten thousand of vndir maistirs in Crist, but not ~~not~~ many fadris; for in Crist Ihesu I haue gendrid you by the gospel. Therfore britheren I preye you, be ye foloweris of me, as I of Crist. Therfore I sente to you Tymothe, which is my moost dereworthe sonne, & feithful in the Lord. Which schal teche you my weyes, that ben in Crist Ihesu, as I teche euerywhere in ech chirche. As though I schulde not come to you, so summe ben blowun with pride; but I schal come to you * if God wole, & I schal knowe not the word of hem that ben blowun with pride, but the vertu. For the rewme of God is not in word, but in vertu. What wole ye? Schal I come to you in a yerde, or in charite, & in spirit of myldnesse? //c. v.//

In al maner fornyacioun is herd among you; & such fornyacioun, which is not a mong herthen men, so that sum man haue the wyf of his fadir. Ye ben bolnun with pride, & not more hadden weyllynge, that he that dide this werk be takun away fro the myddel of you. & I absent in body but present in spirit, now haue demyd as present hym that hath thus wrought. Whanne ye ben gaderid to gidre in the name of oure Lord Ihesu Crist, & my spirit with the vertu of the Lord Ihesu, to take such aman to Sathanas, into the perisching of fleisch, that the spyrit be saaf in the day of oure Lord Ihesu Crist. Youre glorying is not good. Witeth ye not that alytil sourdough apeyrith al the gobet? Clense ye out the olde sourdough, that ye be newe spryngynge to gidre, as ye ben therf. For Crist offrid, is oure

* soone

passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. 9 I wrote unto you in an epistle not to company with fornicators: 10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. 12 For what have I to do to judge them also that are without? do not ye judge them that are within? 13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

I Corinthians 6 1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? 3 Know ye not that we shall judge angels? how much more things that pertain to this life? 4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. 5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? 6 But brother goeth to law with brother, and that before the unbelievers. 7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather

pask. Therfore ete we not in old sourdough, nethir in sourdough of malice & of weywardnesse; but in therf thingis of clerenesse & of treuthe. I wroot to you in apistle, that ye be not medlid with lecchours; not with lecchours of the world, ne couetouse men ne rauenous ne with men seruyng to mawmetis; ellis ye schulden haue gon out of this world. But now I wroot to you, that ye be not meyngd. But if he that is named a brother among you, & is a lecchour, or couetous or seruyng to ydols, or a cursere, or ful of drunkenesse, or a raueynour, to take no mete with suche. For what is it to me, to deme of hem that ben withouteforth? Whethir ye demen not of thingis that ben ~~not~~ withynneforth? For God schal deme hem that ben withoute forth. Do ye awei yuel fro you silf. //c. vi.//

Dar ony of you that hath a cause agens anothir, be demyd at wickid men & not at hooly men? Wher ye witen not, that seintis schulden deme of this world? & if the world schal be demyd by you, be ye vnworthi to deme of the leeste thingis? Witen ye not that we schulen deme aungels, how moche more worldly thingis. Therfore if ye han worldly domes, ordeyne ye tho contemptible men that ben in the chirche to deme. I seye to make you a schamed. So ther is not ony wyse man, that may deme bi twixe a brother & his brothir; but a brothir with brothir stryue in dom, & that among vnfeithful men. & now trespass is algatis in you, for ye han domes among you. Why rather tak ye no wrong? Why rather

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suffer yourselves to be defrauded? 8 Nay, ye do wrong, and defraud, and that your brethren. 9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. 12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. 13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. 14 And God hath both raised up the Lord, and will also raise up us by his own power. 15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid. 16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh. 17 But he that is joined unto the Lord is one spirit. 18 Flee fornication. Every sin that a man doeth is without the body; but he that commiteth fornication sinneth against his own body. 19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of

suffre ye not dissett? But also ye doen wrong & doen fraude, & that to britheren. Wher ye witen not that wickid men schulen not weelde the kingdom of God? Nyle ye erre, nethir lecchours, nethir men that seruen mawmetis, nethir auowteris, nethir lecchours agens kynde, nethir thei that doen leccherye with men, nethir theues, nethir auarouse men, nethir ful of drunkenesse, nethir curseris, nethir raueynours; schulen weld the kingdom of God. & ye weren sum tyme these thingis; but ye ben waischid, but ye ben hallowid; but ye ben iustified in the name of oure Lord Ihesu Crist, & in the spirit of oure God. ¶ Alle thingis ben leefful to me, but not alle thingis ben spedeful. Alle thingis ben leefful to me, but I schal not be brought down vndir ony mannys power. Mete to the wombe, & the wombe to metis, & God schal distrye bothe this & that. & the body not to fornicacioun, but to the Lord, & the Lord to the body. For God reyside the Lord, & schal reyse us by his vertu. ¶ Witen ye not that youre bodies ben membris of Crist? Schal I thanne take the membris of Crist & schal I make hem the membris of an hoore? God forbede. Whethir ye witen not, that he that cleueth to an hoore, is maad o body? For he seith, Ther schulen be tweyne in oo fleisch. & he that cleueth to the Lord, is oo spirit. Fle ye fornycacioun; al synne what euer synne a man doith, is with oute the body; but he that doith fornycacioun, synneth agens his body. Whethir ye witen not, that youre membris ben the temple of the Hooly Gost, that is in you? whom ye han of

God, and ye are not your own? 20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

I Corinthians 7 1 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. 3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. 4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. 6 But I speak this by permission, and not of commandment. 7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. 8 I say therefore to the unmarried and widows, It is good for them if they abide even as I. 9 But if they cannot contain, let them marry: for it is better to marry than to burn. 10 And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: 11 But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. 12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an

God, & ye ben not youre owne. For ye ben bought with greet prys. Glorifie ye & bere ye God in youre body.

But of thilke //c. vii.//

thingis that ye han write

to me, it is good to aman

to touche not a womman. But for fornycacioun ech man haue his ow-

ne wyf, & ech womman haue hir

owne hosebonde; the hosebonde

yelde dette to the wyf, & also the

wyf to the hosebonde. The womman

hath not power of hir body, but

the hosebonde; and the hosebonde

hath not power of his body, but

the womman. Nyle ye defraude ech

to othir, but perauenture of consent

to a tyme, that ye gyue tent to a

preyer; & eft turne ye agen to

the same thing, lest Sathanas temp-

te you for youre vncontynence.

But I seye this thing as gyuyng

leeue, not by comaundement; for

I wole, that alle men ben as my silf.

But ech man hath his propre gifte

of God; oon thus, & anothir thus.

But I seye to hem that ben not

weddid & to wydowis, it is good

to hem, if thei dwellen so as I. & if thei

conteynen not hem silf, ben thei wed-

did; for it is better to be weddid,

than to be brent. But to hem that ben

ioyned in matrymonye, I comaun-

de, not I but the Lord, that the wyf de-

parte not fro the hosebonde; & that

if she departith, that she dwelle vn-

weddid, or be recouncelid to hir

hosebonde; & the hosebonde forsake

not the wyf. But to othere I seye,

not the Lord. If ony brothir hath an

vnfeithful wyf & she consentith

to dwelle with hym, leeue he hir

not; and if ony womman hath an

husband that believeth not, and if he be pleased to dwell with her, let her not leave him. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. 15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. 16 For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife? 17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. 18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. 19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. 20 Let every man abide in the same calling wherein he was called. 21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather. 22 For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. 23 Ye are bought with a price; be not ye the servants of men. 24 Brethren, let every man, wherein he is called, therein abide with God. 25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. 26 I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be. 27 Art thou bound unto a wife? seek not

vnfeithful hosebonde, & this consentith to dwelle with hir, leuee she not the hosebonde. For the vnfeithful hosebonde is halewid by the feithful womman; & the vnfeithful womman is halewid by the feithful hosebond. Ellis youre children weren vnclene, but now thei ben hooley. That if the vnfeithful departith, departe he. Forwhy the brothir or sister is not suget to seruage in suche; for God hath clepid vs in pees. & wherof woost thou womman, if thou schalt make the man saaf? or wherof woost thou man, if thou schalt make the womman saaf? But as the Lord hath departid to ech & as God hath clepid ech man, so go he, as I teche in alle chirchis. Aman circumsidid is clepid, brynge he not to the prepucie. A man is clepid in prepucie, be he not circumsidid. Circumcisioun is nought, & prepucie is nought, but the keypyng of the comaundementis of God. Ech man in what clepyng he is clepid, in that dwelle he. Thou seruaunt art clepid, be it no charge to thee; but if thou mayst be fre, the rathere vse thou. He that is a seruaunt, & is clepid in the Lord, is a fre man of the Lord; also he that is a fre man & is clepid, is the seruaunt of Crist. With pryis ye ben bought; nyle ye be maad seruantis of men. Therfore ech man in what thing he is clepid a brothir, dwelle he in this anentis God. But of virgyns I haue no comaundement of God; but I gyue counceil, as he that hath mercy of the Lord, that I be trewe. Therfore I gesse that this thing is good, for the present nede for it is good to a man to be so. Thou art boundun to a wyf, nyle thou seke

to be loosed. Art thou loosed from a wife? seek not a wife. 28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you. 29 But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; 30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; 31 And they that use this world, as not abusing it: for the fashion of this world passeth away. 32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: 33 But he that is married careth for the things that are of the world, how he may please his wife. 34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. 35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction. 36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. 37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart

vnbyndyng; thou art vnboundun fro a wyf, nyle thou seke a wyf. But if thou hast takun awyf, thou hast not synned; & if amayden is weddid, she synnede not. Netheles suche schulen haue tribulacioun of fleisch. But I spare you. Therefore britheren I seye this thing, the tyme is schort. Another is this, that thei that han wyues, be as though thei hadden noone; & thei that wepen, as thei wepten not; and thei that ioyen, as thei ioyeden not; & thei that byen, as thei hadde not; & thei that vsen this world, as thei that vsen not. Forwhi the figure of this world passith. But I wole that ye be withoute bisynesse; for he that is withoute wyf, is bisy what thingis ben of the Lord, how he schal plese God; but he that is with a wyf, is bisy what thingis ben of the world how he schal plese the wyf, & he is departyd. And a womman vnweddid & mayden thenkith what thingis ben of the Lord, that she be hooly in body & spirit; but she that is weddid thenkith what thingis ben of the world, how sche schal plese the hosebonde. And I seye thes thingis to youre profyt, not that I caste to you a snare but to that that is honest & that gyueth esynesse withouten lettyng to make preieris to the Lord. & if ony man gessith hym silf to be seyn foul on his virgyn, that she is ful woxun, & so it bihoueth to be don; do she that that she wole; she synneth not, if she be weddid. For he that ordeynede stably in his herte, not hauynge nede, but hauynge power of his wille & hath demed in his herte



that he will keep his virgyn, doeth well.
 38 So then he that giveth her in marriage
 doeth well; but he that giveth her not in
 marriage doeth better. 39 The wife is
 bound by the law as long as her husband
 liveth; but if her husband be dead, she is at
 liberty to be married to whom she will;
 only in the Lord. 40 But she is happier if
 she so abide, after my judgment: and I
 think also that I have the Spirit of God.

I Corinthians 8 1 Now as touching
 things offered unto idols, we know that we
 all have knowledge. Knowledge puffeth up,
 but charity edifieth. 2 And if any man
 think that he knoweth anything, he
 knoweth nothing yet as he ought to know.
 3 But if any man love God, the same is
 known of him. 4 As concerning therefore
 the eating of those things that are offered
 in sacrifice unto idols, we know that an idol
 is nothing in the world, and that there is
 none other God but one. 5 For though
 there be that are called gods, whether in
 heaven or in earth, (as there be gods many,
 and lords many,) 6 But to us there is but
 one God, the Father, of whom are all things,
 and we in him; and one Lord Jesus Christ,
 by whom are all things, and we by him.
 7 Howbeit there is not in every man that
 knowledge: for some with conscience of
 the idol unto this hour eat it as a thing
 offered unto an idol; and their conscience
 being weak is defiled. 8 But meat
 commendeth us not to God: for neither, if
 we eat, are we the better; neither, if we eat
 not, are we the worse. 9 But take heed
 lest by any means this liberty of yours
 become a stumblingblock to them that are
 weak. 10 For

this thing to kepe his virgyn, do-
 ith wel. Therfore he that ioyneth his
 virgyn in matrimonye, doith wel;
 and he that ioyneth not, doith bet-
 tere. The womman is boundun to the
 lawe, as long tyme as hir hose-
 bonde lyueth. & if hir hosebonde is
 deed, she is delyuerid fro the la-
 we of the hosebonde, be she weddid
 to whom she wole, oonly in the
 Lord. But she schal be more blessid,
 if she dwellith thus aftir my coun-
 ceil. & I weene, that I haue the spi-
 ryt of God. //c. viii.//
 Bvt of thes thingis that ben
 sacrificed to ydolis, we
 witen, for alle we han kunnyng.
 But kunnyng blowith, charite edy-
 fieth. But if ony man gessith that he
 kan ony thing, he hath not yit kno-
 we how it bihoueth hym to kun-
 ne. And if ony man loueth God,
 this is knowun of him. But of metis
 that ben offrid to ydols, we witen
 that an ydol is no thing in the world;
 & that ther is no God, but oon. For though
 ther ben summe that ben seid goddis,
 ethir in heuene ethir in erthe, as
 ther ben many goddis & many
 lordis; netheles to us is o God; the
 fadir of whom ben alle thingis; &
 we in hym; & o Lord Ihesu Crist, by
 whom ben alle thingis, & we by hym.
 But not in alle men is kunnyng. For
 sum men with conscience of ydol, til
 now eten as thing offrid to ydols;
 & her conscience is defoulid, for it
 is syk. Mete comendith us not to
 God; for nethir we schulen fayle, if
 we eten not; nethir if we eten, we
 schulen haue plentee. But se ye
 lest perauenture this youre leeu,
 be maad hirtyng to syk men. For

if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; 11 And through thy knowledge shall the weak brother perish, for whom Christ died? 12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. 13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

I Corinthians 9 1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? 2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. 3 Mine answer to them that do examine me is this, 4 Have we not power to eat and to drink? 5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? 6 Or I only and Barnabas, have not we power to forbear working? 7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 8 Say I these things as a man? or saith not the law the same also? 9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in

if ony man schal se hym that hath kunnyng, etyng in a place where idols ben worschipid, whethir his conscience sithen it is syk schal not be edyfied to ete thingis offrid to idols? & the syke brother for whom Crist diede, schal perische in thi kunnyng. For thus ye synnyng agens britheren, & smytinge her syke conscience, synnen agens Crist. Wherefore if mete sclandrith my brothir, I schal neuere ete fleisch lest I sclandre my brother. //c. ix.//

Whethir I am not fre, am I not apostle? Whethir I saigh not Ihesu Crist oure Lord, whethir ye ben not my werk in the Lord? & though to othere I am not apostle, but nethes to you I am; for ye ben the lytle signe of myn apostlehed in the Lord. My defense to hem that axen me, that is, Whethir we han not power to ete & drynke? Whethir we han not power to lede aboute a womman a sistir, as also othere apostlis & britheren of the Lord & Cefas? or I aloone & Barnabas, han not power to worche thes thingis? Who trauelith ony tyme with hise owne waxis? Who plauntith a vyneyerd, & etith not of his fruyt? Who kepith a floc, & etith not of the mylk of the floc? Whethir aftir man I seye thes thingis? Whethir also the lawe seith not thes thingis? For it is writun in the lawe of Moyses, Thou schalt not bynde the mouth of the oxe that threischith. Whethir of oxun is charge of God? Whethir for us he seith thes thingis? For why tho ben writun for us; for he that erith, owith to ere in hope; & he that threischith, in

hope should be partaker of his hope.

11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 12 If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. 13 Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? 14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel. 15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. 16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! 17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me. 18 What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. 19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21 To them that are without law, as without law, (being not without law to God, but under the law to

hope to take fruytis. If we so-
wen spiritual thingis to you, is it
greet if we repen youre fleisch-
ly thingis? If othere ben parteneris
of youre power, why not rathere
we? But we vsen not this power;
but we suffren alle thingis, that we
gyuen no letting to the euangelye
of Crist. Witen ye not that thei that wor-
chen in the temple, eten tho thingis
that ben of the temple? & thei that
seruen to the auter, ben partene-
ris of the auter. So the Lord ordey-
nede to hem that tellen the gospel,
to lyue of the gospel; but I vside
noone of thes thingis. & I wroot not
thes thingis, that tho be don so in me;
for it is good to me rathere to dye,
than that ony man auoyde my glorie.
For if I preche the gospel, glorie
is not to me; for nede lych I moot
don it. For wo to me, if I preche
not the gospel. But if I do this thing
wilfully, I haue meede; but if
agens my wille, dispending is
bitakun to me. What thanne is my
meede? That I preching the gospel,
putte the gospel withoute otheris
cost, that I vse not my power in
the gospel. Forwhy whanne I was
fre of alle men, I made me ser-
uaunt of alle men, to wynne the mo-
men. & to Iewis I am maad as a
Iew, to wynne the Iewis; to hem
that ben vndir the lawe, as I we-
re vndir the lawe; whanne I was
not vndir the lawe, to wynne hem
that weren withoute lawe,
as I were withoute the lawe, whan-
ne I was not withoute
the lawe of God, but I
was in the lawe of

Christ,) that I might gain them that are without law. 22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. 23 And this I do for the gospel's sake, that I might be partaker thereof with you. 24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: 27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

I Corinthians 10 1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea; 3 And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 5 But with many of them God was not well pleased: for they were overthrown in the wilderness. 6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. 7 Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. 8 Neither let us commit fornication, as some of them committed,

Crist; to wynne hem that weren withoute the lawe. I am maad syk to syke men, to wynne syke men. To alle men I am maad alle thingis, to make alle men saaf; but I do alle thingis for the gospel, that I be maad partener of it. ¶ Wi-ten ye not that thei that rennen in a furlong, alle rennen, but oon takith the prýis. So renne ye, that ye cacche. Ech man that striueth in fight, absteyneth hym fro alle thingis; & thei that thei take a corruptible crowne, but we an vncorrupt. Therefore I renne so, not as into an vncerteyn thing; thus I fighte not as betyng the eyr, but I chastise my body & brynge it into seruage, lest perauenture whanne I preche to othere, I my silf be maad reprehensible. //c. x.//

Britheren I nyle not that ye vnknewe, that alle oure fathers weren vnder cloude, & alle passiden the see, & alle weren baptised in Moyses, in the clowde & in the see; & alle eeten the same spiritual mete, & alle drunken the same spiritual drynke. Thei drunken of the spiritual stoon, folewyng hem; & the stoon was Crist. But not in ful manye of hem, it was wel plesaunt to God. For whi thei weren cast doun in desert. But thes thingis ben don in figure of us, that we be not coueiteris of yuel thingis, as thei couettiden; nethir be ye maad idolatreris, as summe of hem, as it is writun, The peple sat to ete & drynke, & thei rysen vp to pleye. Nethir do we fornicacioun as summe of hem diden



and fell in one day three and twenty thousand. 9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. 10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 12 Wherefore let him that thinketh he standeth take heed lest he fall. 13 There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 14 Wherefore, my dearly beloved, flee from idolatry. 15 I speak as to wise men; judge ye what I say. 16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 17 For we being many are one bread, and one body: for we are all partakers of that one bread. 18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? 19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? 20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. 21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table,

fornycacioun, & thre & twenty thousandis weren dede in o day. Nethir tempte we Crist, as summe of hem temptiden, & perischeden of serpentis. Nethir grucche ye as summe of hem grucchiden, & thei perischeden of adistryere. & alle thes thingis felden to hem in figure; but thei ben writun to oure amending, into whiche the endis of the worldis ben comun. Therfore he that gessith him that he stondest, se he that he falle not. Temptacioun take not you, but mannys temptacioun; for God is trewe which schal not suffre you to be temptid, aboue that that ye moun; but he schal make with temptacioun also puryaunce, that ye moun suffre. ¶ Wherefore ye moost derworthe to me, fle ye fro worshiping of mawmetis. As to prudent men I speke; deme ye you silf that thing that I seye. Whethir the cuppe of blesyng which we blessen, is not the comynyng of Cristis blood? & whethir the breed which we breken, is not the taking of the body of the Lord? For we manye ben o blood & o body, alle we that taken part of obreed & of o cuppe. Se ye Israel aftir the fleisch, whethir thei that eeten sacrifices ben not parteneris of the auter? What therfore seye I that a thing that is offered to idols is ony thing, or that the ydol is ony thing? But tho thingis that hethene men offren, thei offren to deuelis & not to God. But I nyle that ye be maad felowis of fendis, for ye moun not drynke the cuppe of the Lord, & the cuppe of fendis. Ye moun not be parteneris of the boord

and of the table of devils. 22 Do we provoke the Lord to jealousy? are we stronger than he? 23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. 24 Let no man seek his own, but every man another's wealth.

25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: 26 For the earth is the Lord's, and the fulness thereof. 27 If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake. 28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof: 29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience? 30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks? 31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. 32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: 33 Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

I Corinthians 11 1 Be ye followers of me, even as I also am of Christ. 2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. 3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.

4 Every man praying

of the Lord, & of the boord of fendis. Whethir we han enuye to the Lord? Whethir we ben strengere than he? Alle thingis ben leefful to me, but not alle thingis ben spedeful; alle thingis ben leefful to me, but not alle thingis edifyen. No man seke that thing that is his owne, but that thing that is of anothere al thing that is seeld in the bocherie ete ye, axinge no thing for conscience. The erthe & the plente of it, is the Lordis. If ony of hethene men clepith you to super, & ye wolen go, al thing that is sett to you ete ye, axinge no thing for conscience. But if ony man seith this thing is offrid to ydols, nyle ye ete for hym that schewide & for conscience. & I seye not thi conscience, but of anothere. But wherto is my fredom demyd of another mannys conscience? Therfore if I take part with grace, what am I blasfemyd, for that that I do thankigis? Therfore whethir ye eten or drynken or doen ony othir thing, do ye alle thingis into the glorie of God. Be ye with oute sclandre to Iewis & to hethene men & to the chirche of God, as I by alle thingis plese to alle men; not sekynge that that is profitable to me, but that that is profitable to many men, that thei be maad saaf. //c. xi.//
Be ye my foloweris, as I am of Crist. And britheren I preye you, that by alle thingis ye be myndeful of me, & as I bitook to you my comaundementis, ye holden. But I wole that ye wite, that Crist is heed of ech man; but the heed of the womman, is the man; & the heed of Crist, is God. Ech man prei-

or prophesying, having his head covered, dishonoureth his head. 5 But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. 6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. 7 For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. 8 For the man is not of the woman; but the woman of the man. 9 Neither was the man created for the woman; but the woman for the man. 10 For this cause ought the woman to have power on her head because of the angels. 11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. 12 For as the woman is of the man, even so is the man also by the woman; but all things of God. 13 Judge in yourselves: is it comely that a woman pray unto God uncovered? 14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? 15 But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. 16 But if any man seem to be contentious, we have no such custom, neither the churches of God. 17 Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. 18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 19 For there must be also heresies among you, that they which are approved may be made manifest among you. 20 When ye

ynge or profeciynge, whanne his heed is hilid, defoulith his heed; but ech womman preiynge or profeciynge whanne hir heed is not hilid, defoulith hir heed. For it is oon, as if she were pollid; & if a womman be not keuerid, be she pollid. & if it is foul thing to a womman to be pollid, or to be maad ballid, hile she hir heed. But aman schal not hile his heed, for he is the ymage & the glorie of God, but a womman is the glorie of man. For aman is not of the womman, but the womman of the man; & the man is not maad for the womman, but the womman for the man. Therefore the womman schal haue an helyng on hir heed also for aungels. Nethir the man is withouten womman, nethir the womman is withoute man in the Lord. Forwhi as the womman is of man, so the man is by the womman; but alle thingis ben of God. Deme ye you silf; bisemeth it a womman not hilid on the heed do preieris to God? Nethir the kynde it silf techith us; for if aman norische long heer, it is schenschip to hym; but if a womman norische long heer, it is glorie to hir, for heeris ben gouun to hir for keueling. But if ony man is seyn to be ful of stryf, we han non such custom nethir the chirche of God. But this thing I comaunde, not preisinge, that ye come to gidre not into the bettre, but into the worse. First for whanne ye comen to gidre into the chirche, I heere that discenciouns ben & in party I leue. For it bihoueth eresies to be, that thei that ben preuyd ben openly knowun in you. Therefore whanne ye

come together therefore into one place,
 this is not to eat the Lord's supper. 21 For
 in eating every one taketh before other his
 own supper: and one is hungry, and
 another is drunken. 22 What? have ye
 not houses to eat and to drink in? or
 despise ye the church of God, and shame
 them that have not? What shall I say to
 you? shall I praise you in this? I praise you
 not. 23 For I have received of the Lord
 that which also I delivered unto you, That
 the Lord Jesus the same night in which he
 was betrayed took bread: 24 And when
 he had given thanks, he brake it, and said,
 Take, eat: this is my body, which is broken
 for you: this do in remembrance of me.
 25 After the same manner also he took
 the cup, when he had supped, saying, This
 cup is the new testament in my blood: this
 do ye, as oft as ye drink it, in remembrance
 of me. 26 For as often as ye eat this
 bread, and drink this cup, ye do shew the
 Lord's death till he come. 27 Wherefore
 whosoever shall eat this bread, and drink
 this cup of the Lord, unworthily, shall be
 guilty of the body and blood of the Lord.
 28 But let a man examine himself, and so
 let him eat of that bread, and drink of that
 cup. 29 For he that eateth and drinketh
 unworthily, eateth and drinketh
 damnation to himself, not discerning the
 Lord's body. 30 For this cause many are
 weak and sickly among you, and many
 sleep. 31 For if we would judge ourselves,
 we should not be judged. 32 But when
 we are judged, we are chastened of the
 Lord, that we should not be condemned
 with the world. 33 Wherefore, my
 brethren, when ye come together to eat,
 tarry

comen to gidre into oon, now it is
 not to ete the Lordis soper; forwhi
 ech man bifor takith his soper to
 ete; & oon is hungry, & anothir is
 drunkun. Whethir ye han not housis
 to ete & drynke, or ye dispisen the
 chirche of God, & confunden hem that
 han none? What schal I seye to
 you? I preise you, but here ynne
 I preise you not. ¶ For I haue
 takun of the Lord, that thing which
 I haue bitakun to you. For the Lord
 Ihesu, in what nyght he was bitrai-
 ed, took breed & dide thankinis
 & brak & seide, Take ye & ete ye;
 this is my body which schal be
 bitrayed for you; do ye this thing
 into my mynde. Also the cuppe,
 aftir that he hadde sopid, & sei-
 de, This cuppe is the newe testa-
 ment in my blood; do ye this thing.
 as ofte as ye schulen drynke into
 my mynde. For as ofte as ye schulen
 ete this breed, & shulen drynke the
 cuppe, ye schulen telle the deeth of
 the Lord, til that he come. Therefore
 who euere etith the breed, or dryn-
 keth the cuppe of the Lord vnwor-
 thily, he schal be gilty of the bodi
 & of blood of the Lord. But preue
 a man him silf, & so ete he of the il-
 ke breed, & drynke of the cuppe. For
 he that etith & drynkith vnworthily,
 etith & drynkith dom to him, not wy-
 sely demyng the body of the Lord. Ther-
 fore among you manye ben syke
 & feble, & manye slepen. & if we
 demeden wysely us silf, we schulden
 not be demyd; but while we ben
 demed of the Lord, we ben chasti-
 sid, that we be not dampned with this
 world. Therefore my britheren whanne
 ye comen to gidre to ete, abyde



one for another. 34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

I Corinthians 12 1 Now concerning spiritual gifts, brethren, I would not have you ignorant. 2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. 3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. 4 Now there are diversities of gifts, but the same Spirit. 5 And there are differences of administrations, but the same Lord. 6 And there are diversities of operations, but it is the same God which worketh all in all. 7 But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. 12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. 13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. 14 For the body is not one member, but many. 15 If the foot shall say, Because I am not the hand, I am

ye to gidre. If ony man hungrith, ete he at home, that ye come not to gidre into dom. & I schal dispose othere thingis, whanne I come. But of spiri- //c. xii.// tual thingis, britheren I ny- le that ye vnknowe. For ye witen that whanne ye weren hethene men, how ye weren led goynge to doumbe mawmetis. Therfore I make knowun to you, that no man spekinge in the spirit of God, seith departyng fro Ihesu; & no man may seie the Lord Ihesu, but in the Holy Goost. * graces ther ben, but it is al oon spirit; & diuerse * it is al oon Lord; & dyuerse worchingis ther ben, but al is oon God that worchith alle thingis in alle thingis. And to ech man the schewyng of spirit is gouun to profyt. The word of wysdom is gouun, to oon bi spirit; to anothir the word of kunnyng, by the same spirit; feith to anothir, in the same spiryt; to anothir, grace of heelthis in o spiryt; to anothir, the worching of vertues; to anothir, profecie; to anothir, verry knowing of spiritis; to anothir, expowning of wordis; and oon & the same spiryt worchith alle thes thingis, departinge to ech by hem silf as he wole. For as ther is o body, & hath many membris; & alle the membris of the body, whanne tho ben manye ben o body, so also Crist. For in o spirit, alle we ben baptysid into o body, ethir Iewis ethir hethene, ethir seruautis, ethir free; & alle we ben fillid with drynke in o spirit. For the body is not o membre, but manye. If the foot seith, For I am not the hond I am

* & diuerse

* seruises ther
ben; but

not of the body; is it therefore not of the body? 16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? 17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? 18 But now hath God set the members every one of them in the body, as it hath pleased him. 19 And if they were all one member, where were the body? 20 But now are they many members, yet but one body. 21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. 22 Nay, much more those members of the body, which seem to be more feeble, are necessary: 23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. 24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: 25 That there should be no schism in the body; but that the members should have the same care one for another. 26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. 27 Now ye are the body of Christ, and members in particular. 28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. 29 Are all apostles? are all prophets? are all teachers? are all workers of miracles? 30 Have all the gifts of healing?

not of the body; not therfore it is not
 * the body. & if the eere seith, For I am
 not the yge, I am not of the body;
 not therfore it is not of the body. If
 al the body is the yge, where is hee-
 ring? and if al the body is heering,
 where is smellyng? But now God
 hath sett membris, & ech of hem in
 the body as he wolde; that if alle we-
 ren o membre, where were the body?
 But now there ben many membris, but
 o body. & the yge may not seye to
 the hond, I haue no nede to thi wer-
 kis; or eft the heed to the feet, Ye ben
 not necessarie to me. But moche
 more tho that ben seyn to be the lo-
 were membris of the body, ben mo-
 re nedeful; & thilke that we gessen
 to be the vnworthiere membris of
 the body, we gyuen more honour
 to hem; and tho membris that ben vn-
 honest, han more honeste; for ou-
 re honeste membris, han nede of
 noon. But God tempride the body, gy-
 uynge more worschip to it to whom
 it faylide, that debate be not in the bo-
 dy, but the membris be bisy into
 the same thing ech for other. & if o mem-
 bre suffrith ony thing, alle mem-
 bris suffren therwith; ethir if o mem-
 bre ioyeth, alle membris ioyen to
 gidre. & ye ben the body of Crist,
 & membris of membre. But God set-
 te sum men in the chirche, first a-
 postlis, the secunde tyme profetis,
 the thridde techeris, aftirward
 vertues; aftirward graces of
 heelingis, helpingis, gouernaylis,
 kyndis of langagis, interpretaci-
 ons of wordis. Whethir alle apost-
 lis? Whethir alle profetis? Whethir
 alle techeris? Whethir alle vertues,
 whethir alle men han grace of hee-

do all speak with tongues? do all interpret?
 31 But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

I Corinthians 13 1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things. 8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 12 For now we see through

lyngis, whethir alle speken with langagis; whethir alle expownen? But suwe ye the better goostly giftis. & yit I schewe to you amore excellent weye. //c. xiii.//
 If I speke with tungis of men & of aungelis, & I haue not charite, I am maad as bras souwnynge, or a symbal tynkyng. And if I haue profecie, & knowe alle mysteries, & al kunnyng, & if I haue al feith, so that I meue hillis fro her place, & I haue not charite; I am nought. And if I departe alle my goodis into the metis of pore men, & if I bitake my body, so that I brenne, & if I haue not charite; it profitith to me no thing. Charite is pacient; it is benygne, charite enuyeth not, it doith not wickidly, it is not blowun, it is not coueytous, it sekith not tho thingis that ben hise owne; it is not sturid to wraththe, it thenkith not yuel, it ioyeth not on wickidnesse, but it ioyeth to gidre to treuthe, it suffrith alle thingis, it bileueth alle thingis; it hopeth alle thingis, it susteyneth alle thingis. Charite fallith neuere down, whethir profecies schulen be voydid, ethir langagis schulen ceesse; ethir science schal be destroyed. For a party we knowen, & a party we profecien; but whanne that schal come that is parfyt, that thing that is of party schal be auoydid. Whan I was alitil child, I spak as a lytil child, I vndirstood as a lytil child, I thoughte as a lytel child; but whanne I was maad a man, I auoydide tho thingis that weren of a lytil child. & we seen now by

a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

I Corinthians 14 1 Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. 3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. 4 He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. 5 I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. 6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? 7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped? 8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle? 9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. 10 There are, it may be, so many kinds of voices in the world, and none of them is without signification. 11 Therefore if I know not the meaning of

a myrour, in derknesse; but thanne face to face. Now I knowe of party, but thanne I schal knowe, as I am knowun. And now dwellen feith hope & charite, thes thre, but the mooste of thes is charite. Suwe ye chari- //c. xiiii.// te, loue ye spiritual thingis; but more that ye proficien. & he that spekith in tunge, spekith not to men but to God; for no man heerith. But the spirit spekith mysteries. For he that profecieth, spekith to men to edyficacioun, & monestyng & confortyng. He that spekith in tunge, edifyeth hym silf; but he that profecieth, edifieth the chirche of God. & I wole that alle ye speke in tungis, but more that ye profecie; for he that profecieth, is more than he that spekith in langagis; but peraventure he expowne, that the chirche take edyficacioun. But now britheren ~~but~~ if I come to you & speke in langagis, what schal I profite to you? But if I speke to you, ethir in reuelacioun, ethir in science, ethir in profecie, ethir in teching. For tho thingis that ben withouten soule, & gyueth voyces, ethir pipe, ethir harpe, but tho gyuen distyncioun of sownygis; how schal it be knowun that is sungun, ethir that that is trumpid. For if a trumpe gyue an vncerteyn sowne, who schal make him silf redy to batel? So but ye gyuen an opyn word bi tunge, how schal that that is seid be knowun? For ye schulen be spekyng in veyn. Ther ben many kindis of langagis in this world, & no thing is withoute voys; but if I knowe not the vertu of

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the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. 12 Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. 13 Wherefore let him that speaketh in an unknown tongue pray that he may interpret. 14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. 15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. 16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? 17 For thou verily givest thanks well, but the other is not edified. 18 I thank my God, I speak with tongues more than ye all: 19 Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. 20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. 21 In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. 22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. 23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? 24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all,

a voys, I schal be to him to whom I schal speke a barbaryk; & he that speakith to me, schal be a barbarik. So ye for ye ben loueris of spiritis seke ye that ye be plenteuouse, to edificacioun of the chirche. And therfore he that spekith in langage, preye that he expowne; for if I preye in tunge, my spirit preieth; myn vndirstonding is withoute fruyt. What thanne? I schal preie in spirit, I schal preye in mynde. I schal seie salm in spirit, I schal seye salm also in mynde. For if thou blessist in spirit, who fillith the place of an ydeot, ¶ how schal he seye amen on the blessing; for he woot not what thou seist? For thou doist wel thankinis, but anothir man is not edyfyed. ¶ I thanke God, for I speke in the langage of alle you. But in the chirche I wole speke fyue wordis in my witt, that also I teche othere men, than ten thousandis of wordis in tunge. ¶ Britheren nyle ye be maad children in wittis, but in malice be ye children; but in wittis, be ye parfyt. For in the lawe it is writun, That in othere tungis & othere lippis I schal speke to this peple, & nethir so thei schulen heere me, seith the Lord. Therfore langagis ben into tokene not to feithful men, but to men out of the feith. But profecies ben not to men out of the feith, but to feithful men. Therfore if al the chirche come to gidre into oon, & alle men speken in tungis, if ydiontis ethir men out of the feith entren; whethir thei schulen not seye, What ben ye woode? But if alle men profecien, if ony vnfeithful man or ydiot entre, he is conuyct of alle,

he is judged of all: 25 And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth. 26 How is it then, brethren? when ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. 27 If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. 28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. 29 Let the prophets speak two or three, and let the other judge. 30 If any thing be revealed to another that sitteth by, let the first hold his peace. 31 For ye may all prophesy one by one, that all may learn, and all may be comforted. 32 And the spirits of the prophets are subject to the prophets. 33 For God is not the author of confusion, but of peace, as in all churches of the saints. 34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. 36 What? came the word of God out from you? or came it unto you only? 37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. 38 But if any man be ignorant, let him be ignorant. 39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. 40 Let all things be done decently and in

he is wysely demyd of alle. For the hid thingis of his herte ben knowun; & so he schal falle down on the face, & schal worschipe God; & schewe verily, that God is in you. What thanne britheren? Whanne ye comen to gidre, ech of you hath a salm, he hath teching, he hath apocalips he hath tunge he hath expowning; alle thingis be thei don to edificacioun. Whethir aman spekith in tunge; by twey men ethir thre at the mooste, & by parties, that oon interprete; but if ther be not an interpretour, be he stille in the chirche, & speke he to him silf & to God. Profetis tweyne or thre seye, & othere wysely deme. But if ony thing be schewid to a sattere, the formere be stille. For ye moun profecie alle, ech by hym silf; that alle men lerne, & alle moneste. & the spiritis of profetis, be suget to profetis; for why God is not of dissencioun, but of pees, as in alle chirkis of hooly men I teche. ¶ Wymmen in chirkis be stille; for it is not suffrid to hem to speke, but to be suget as the lawe seith. But if thei wolen ony thing lerne, athom axe thei her hosebondis; for it is foul thing to awomman, to speke in chirche. Whethir of you the word of God cam forth, or to you aloone it cam? If ony man is seyn to be a profete or spiritual, knowe he tho thingis that I write to you, for tho ben the comaundementis of the Lord. & if ony man vnknowith, he schal be vnknowun. Therfore britheren loue ye to profecie, & nyle ye forbede to speke in tungis; but be alle thingis don honestly & by due

order.

I Corinthians 15 1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. 3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures: 5 And that he was seen of Cephas, then of the twelve: 6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. 7 After that, he was seen of James; then of all the apostles. 8 And last of all he was seen of me also, as of one born out of due time. 9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. 11 Therefore whether it were I or they, so we preach, and so ye believed. 12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? 13 But if there be no resurrection of the dead, then is Christ not risen: 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain. 15 Yea, and we are found false

ordre in yow. //c. xv.//

Britheren I make the gospel knowun to you, which I haue prechid to you, the which also ye han takun, in which ye stonden, also by which ye schulen be saued; by which resoun, I haue prechid to you if ye holden, if ye han not bileuyd ydely. For I bytook to you at the bigynnyng, that thing which also I haue resseyued, that Crist was deed for oure synnes, by the scripturis, & that he was beryed, & that he roos agen in the thridde day aftir scripturis, & that he was seyn to Cefas; & aftir thes thingis to enleuene. Aftirward he was seyn to mo than fyue hundrid britheren to gidre, of whiche manye lyuen yit, but summe ben deed. Aftirward he was seyn to Iames, & aftirward to alle the apostlis; & last of alle, he was seyn also to me, as to a deed born child. For I am the leeste of apostlis, that am not worthi to be clepid apostle, for I pursuwide the chirche of God. But by the grace of God I am that thing that I am; and his grace was not voyde in me, for I trauelide more plenteuously than alle thei; but not I, but the grace of God with me. But whethir I or they, so we han prechid, & so ye han byleuyd. & if Crist is prechid, that he roos agen fro deeth, how seyen sum men a mong you, that the agenrysyng of deed men is not? & if the agenrysyng of deed men is not, nethir Crist roos agen fro deeth; & if Crist roos not, oure preching is veyn, oure feith is veyn. And we ben foundun fals

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witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. 16 For if the dead rise not, then is not Christ raised: 17 And if Christ be not raised, your faith is vain; ye are yet in your sins. 18 Then they also which are fallen asleep in Christ are perished. 19 If in this life only we have hope in Christ, we are of all men most miserable. 20 But now is Christ risen from the dead, and become the firstfruits of them that slept. 21 For since by man came death, by man came also the resurrection of the dead. 22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. 25 For he must reign, till he hath put all enemies under his feet. 26 The last enemy that shall be destroyed is death. 27 For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. 28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. 29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? 30 And why

witnessis of God, for we han seid witnessing agens God, that he reyside Crist, whom he reyside not, if deed men rysen not agen. For why if deed men rysen not agen, nethir Crist roos agen; & if Crist roos not agen, oure feith is veyn; & yit ye ben in youre synnes. & thanne thei that han dyed in Crist, han perischid. If in this lyf oonly we ben hopynge in Crist, we ben more wrecchis than alle men. But now Crist roos agen fro deeth, the firste fruyt of deed men; for deeth was by aman, & by aman is agenrysyng fro deeth. & as in Adam alle men deyen, so in Crist, alle men schulen be quykenyd; but ech man in his ordre, the firste fruyt Crist, aftirward thei that ben of Crist, that bileueden in the comyng of Crist. Aftirward an ende, whanne he schal bitake the kingdom to God & to the fadir, whanne he schal avoyde al prinsheed, & power & vertu. But it bihoueth hym to regne, til he putte alle his enemyes vnder his feet. & at the laste, deeth the enemy schal be distryed; for he hath maad suget alle thingis vnder his feet. & whanne he seith, alle thingis ben suget to hym, withouten doute out takun him that sugetide alle thingis to hym. & whanne alle thingis ben suget to hym, thanne the sone hym silf schal be suget to him, that made suget alle thingis to hym, that God be alle thingis in alle thingis. Ellis what schulen thei do that ben baptisid for deed men, if in no wyse, deede men rysen agen? wherto ben thei baptisid for hem, & wherto

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stand we in jeopardy every hour? 31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. 32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die. 33 Be not deceived: evil communications corrupt good manners. 34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. 35 But some man will say, How are the dead raised up? and with what body do they come? 36 Thou fool, that which thou sowest is not quickened, except it die: 37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: 38 But God giveth it a body as it hath pleased him, and to every seed his own body. 39 All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. 40 There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. 41 There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. 42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: 43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: 44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. 45 And so it is

ben we in perel euery our? ¶ Ech day I dye for youre glorie britheren, which glorie I haue in Crist Ihesu oure Lord. If aftir man I haue foughten to beestis at Efesi, what profitith it to me, if deed men rysen not agen? Ete we & drynke we, for we schulen dye tomorwe. Ny-le ye be disseyued; for yuel spechis distryen good thewis. Awake ye iust men, & nyle ye synne; for sum men han ignoraunce of God, but to reuerence I speke to you. ¶ But sum man seith how schulen deed men ryse agen, or in what maner body schulen thei come? Vnwyse man, that thing that thou sowist is not quykenyd, but it dye first; & that thing that thou sowist, thou sowist not the body that is to come, but a nakid corn as of whete or of sum other seedis; & God gyueth to it abody as he wole, & to ech of seedis a propre body. Not ech fleisch is the same fleisch, but oon is of men, anothir is of beestis, anothir is of briddis, anothir of fihschis. & heuenly bodyes ben, & erthely & anothir is of erthely. Anothir clerenesse is of the sunne, anothir clerenesse is of the mone, & anothir clerenesse is of steris. And a sterre dyuersith fro a sterre in clernes; & so the agenrysing of deed men. It is sowun in corrupcioun; it schal ryse in vncorpcioun; it is sowun in vnnobley, it schal ryse in glorie; it is sowun in infirmyte, it schal ryse in vertu; it is sowun a beestly body, it schal ryse a spiritual body. If ther is a beestly body, ther is also a spiritual body, as it is

written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 46 Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. 47 The first man is of the earth, earthy; the second man is the Lord from heaven. 48 As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. 49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly. 50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. 51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 53 For this corruptible must put on incorruption, and this mortal must put on immortality. 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. 55 O death, where is thy sting? O grave, where is thy victory? 56 The sting of death is sin; and the strength of sin is the law. 57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

writun, The firste man Adam was maad into asoule lyuyng, the laste Adam into a spirit quykenynge. But the first is not that that is spiritual, but that that is beestly, afterward, that that is spiritual. The firste man of erthe, is erthely; the secunde man of heuene, is heuenlych. Such as the erthely man is, suche ben the erthely men; & such as the heuenly man is, suche ben also the heuenly men. Therefore as we han born the ymage of the erthely man, bere we also the ymage of the heuenly. Britheren, I seye this thing, that fleisch & blood moun not welde the kingdom of God, nethir corrupcioun schal welde vncorupcioun. Lo I seie to you priuyte of hooly thingis. & alle we schulen ryse agen, but not alle we schulen be chaungid; in a moment in the twynkelyng of an yge in the laste trumpe. For the trumpe schal sowne, & deed men schulen ryse agen withoute corrupcioun, & we schulen be chaungid. For it bihotheth this vi corrupible thing to clothe vncorupcioun, & this deedly thing to putte away vndeedlynesse. But whanne this deedli thing schal clothe vndeedlynesse, thanne schal the word be don that is writun, Deeth is sopun vp in victorie. Deeth where is thi victorie? Deeth where is thi pricke? But the pricke of deeth, is synne; & the vertu of synne, is the lawe. But do we thankis to God, that gaf to us victorie, by oure Lord Ihesu Crist. Therefore my dereworthe britheren, be ye stidefast & vnmouable, beyng plenteuouse in werk of the Lord euermore witynge that youre trauel is not idel in the Lord. //c. xvi.//

I Corinthians 16 1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. 2 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 3 And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. 4 And if it be meet that I go also, they shall go with me. 5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia. 6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. 7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. 8 But I will tarry at Ephesus until Pentecost. 9 For a great door and effectual is opened unto me, and there are many adversaries. 10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do. 11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren. 12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time. 13 Watch ye, stand fast in the faith, quit you like men, be strong. 14 Let all your things be done with charity. 15 I beseech you, brethren, (ye know the house of Stephanas, that it is the firstfruits of Achaia, and

Bvt of the gadryngis of money that ben maad into seyntis, as I ordeynede in the churche of Galathie, so also do ye o day of the woke. Ech of you kepe at hym silf, kepinge that that plesith to hym, that whanne I come the gadryngis be not maad. And whanne I schal be present, whiche men ye preuen, I schal sende hem by epistlis to bere oure grace into Ierusalem; that if it be worthi, that also I go, thei schulen go with me. But I schal come to you, whanne I schal passe by Macedonye; forwhi I schal passe by Macedonye. But perauenture I schal dwelle at you, or also dwelle the wyntir, that & ye lede me whidur euer I schal go. & I wole not now se you in my passing, for I hope to dwelle with you a while, if the Lord schal suffre. But I schal dwele at Efesy, til to Witsontide. For a dore & an opyn is openyd to me, & many aduersaries. & if Tymothe come, se ye that he be withoute drede with you; for he worchith the werk of the Lord, as I. Therefore no man dispise hym, but lede ye him forth in pees, that he come to me, for I abide hym with britheren. But britheren I make knowun to you of Apollo, that I preyede hym moche, that he schulde come to you with britheren. But it was not his wille, to come now; but he schal come, whanne he schal haue leyser. ¶ Walke ye & stonde ye in the feith, do ye manly, & be ye coumfortid in the Lord, & be alle youre thingis don in charite. & britheren I biseche you, ye knowe the hous of Stephan, & of Fortunati, & Acaici, for thei ben the firste fruytis of Acaye & into my-

that they have addicted themselves to the ministry of the saints,) 16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth. 17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied. 18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such. 19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. 20 All the brethren greet you. Greet ye one another with an holy kiss. 21 The salutation of me Paul with mine own hand. 22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. 23 The grace of our Lord Jesus Christ be with you. 24 My love be with you all in Christ Jesus. Amen.

II Corinthians 1 1 Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia: 2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ. 3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; 4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble,

nysterie of seyntis, thei han ordeyned hem silf, that also ye ben sugetis to suche, & to ech worching to gidre & traueling. For I haue ioye in the presence of Stephan & of Fortunate & Acaici, for thei filliden that thing that failide to you; for thei han refreischid bothe my spirit & youre. Therfore knowe ye hem that ben suche maner men. Alle the chirchis of Asie, greeten you wel. Aquyla & Prisca with her homeley chirche greeten you moche in the Lord, at the whiche * I am herborid. Alle britheren greten you wel. Greete ye wel to gidre in hooly coss. My greetyng bi Poulis hond. If ony man loueth not oure Lord Ihesu Crist, be he cursid mara natha. The grace of oure Lord Ihesu Crist, be with you. My charite be with you alle in Crist Ihesu oure Lord amen. //Here endith the firste pistle to Corinthis & bigyneth the prolog on the secunde pistle to Corinthis.// Aftir penaunce don, Poul writith to Corinthis a pistle of coumfort, fro Troade bi Titus; & he preisith hem, & exertith to betre thingis, & schewith that thei weren maad sori, but amendid. //Ierom seith this in his prolog on the secunde pistle to Corinthis.// * Poul apostle of Ihesu Crist, by the wille of God, & Tymothe brothir; to the chirche of God that is at Corinthi, with alle seyntis that ben in al Acaie, grace to you & pees of God oure fadir & of the Lord Ihesu Crist. Blesid be God & the fadir of oure Lord Ihesu Crist, fadir of mercies & God of al coumfort; which coumfortith us in al oure tribulacioun, that also we mown coumforte hem that ben in al dis-

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* //c. p.//

by the comfort wherewith we ourselves are comforted of God. 5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. 6 And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. 7 And our hope of you is stedfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. 8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life: 9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: 10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; 11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf. 12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. 13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end; 14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus. 15 And in this confidence

ese, bi the monesting bi which also we ben monestid of God. For as the passiouns of Crist ben plenteuouse in us, so also by Crist oure coumfort is plenteuous. & whethir we ben in tribulacioun, for youre tribulacioun & heelthe, ethir we ben coumfortid, for youre coumfort; ethir we ben monestid, for youre monesting & heelthe. Which worchith in you the suffryng of the same pasciouns whiche also we suffren, that oure hope be sad for you; witinge for as ye ben felowis of passiouns, so ye schulen ben also of coumfort. ¶ For britheren we wolen that ye wite of oure tribulacioun that was * in Asie; for ouer maner we weren greuyd ouer myght, so that it anoyede us yhe to lyue. But we in us silf hadden answer of deeth, that we triste not in us but in God that reisith deed men, which delyueride us, & deliuerith fro so grete perels, into whom ~~whe~~ hopen, also yit he schal delyuere, while also ye helpen in preier for us; that of the persones of many faces, of that gyuyng that is in us, thankigis ben don for us by many men to God. For oure glorie is this, the witnessing of oure conscience, that in symplenesse & clenness of God, & not in fleischly wisdom, but in the grace of God, we lyueden in this world but more plenteuously to you. & we writen not othere thingis to you, than tho that ye han red & knowe. & I hope that into the ende, ye schulen knowe, as also ye han knowe us a party; for we ben youre glorie, as also ye ben oure in the day of oure Lord Ihesu Crist. And in this triste-

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I was minded to come unto you before,
that ye might have a second benefit;
16 And to pass by you into Macedonia,
and to come again out of Macedonia unto
you, and of you to be brought on my way
toward Judaea. 17 When I therefore was
thus minded, did I use lightness? or the
things that I purpose, do I purpose
according to the flesh, that with me there
should be yea yea, and nay nay? 18 But
as God is true, our word toward you was
not yea and nay. 19 For the Son of God,
Jesus Christ, who was preached among
you by us, even by me and Silvanus and
Timotheus, was not yea and nay, but in him
was yea. 20 For all the promises of God in
him are yea, and in him Amen, unto the
glory of God by us. 21 Now he which
stablisheth us with you in Christ, and hath
anointed us, is God; 22 Who hath also
sealed us, and given the earnest of the
Spirit in our hearts. 23 Moreover I call
God for a record upon my soul, that to
spare you I came not as yet unto Corinth.
24 Not for that we have dominion over
your faith, but are helpers of your joy: for
by faith ye stand.

II Corinthians 2 1 But I determined this
with myself, that I would not come again
to you in heaviness. 2 For if I make you
sorry, who is he then that maketh me glad,
but the same which is made sorry by me?
3 And I wrote this same unto you, lest,
when I came, I should have sorrow from
them of whom I ought to rejoice; having
confidence in you all, that my joy is the joy
of you all. 4 For out of much affliction
and anguish of heart

nyng I wolde first come to you,
that ye schulen haue the secunde gra-
ce, & passe by you into Macedonie,
& eft fro Macedonye come to you,
& of you be led into Iudee. But
whanne I wolde this thing, wher
I vside vnstidefastnesse? ethir
tho thingis I thenke, I thenke af-
tir the fleisch, that at me be, it is,
& it is not. But God is trewe,
for oure word that was at you,
is & is not, is not therynne, but is,
is in it. Forwhy Ihesu Crist the sone
of God which is prechid among
you bi us, bi me & Siluan & Tymothe,
ther was not in him is & is not;
but is was in hym. Forwhi how
many euere ben biheestis of God,
in thilke is ben fulfillid. & therfore bi
hym we seyen amen to God, to ou-
re glorie. Sothely it is God that confer-
meth us with you in Crist & the which
anoyn tide us, & which markide
us, & gaf ernes of the spirit in ou-
re hertis. For I clepide God to
witness agens my soule, that I
sparinge you cam not ouer to Co-
rinthe; not that we ben lordis of youre
feith, but we ben helperis of you-
re ioye. For thurgh bileue ye stonden.
And I ordeynede //c. ii.//
this thing at me, that I sch-
ulde not come eftsoone
in heuynesse to you. For if I ma-
ke you sory, who is he that gla-
dith me? but he that is sorewful of
me. & this same thing I wroot to
you, that whanne I come, I haue not
sorwe on sorwe, of the which it
bihofte me to haue ioye. And
I triste in you alle, that my ioye
is of alle you. For of myche tri-
bulacioun & angwisch of herte,

I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. 5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all. 6 Sufficient to such a man is this punishment, which was inflicted of many. 7 So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. 8 Wherefore I beseech you that ye would confirm your love toward him. 9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things. 10 To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; 11 Lest Satan should get an advantage of us: for we are not ignorant of his devices. 12 Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, 13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia. 14 Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: 16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? 17 For we are not as many, which corrupt the word of God: but as of sincerity,

I wroot to you by many teeris; not that ye be sory, but that ye wite what charite I haue more plenteuousli in you. For if ony man hath maad me sorwful, he hath not maad me sorwful, but a parti that I charge not you alle. This blamyng that is maad of manye, sufficient to him that is such oon; so that ageward, ye rather forgyue & coumforte, lest perauenture he that is such amaner man, be sopun vp by more greet heuynesse. Forwhyth thing I biseche you, that ye conferme charite into him. Forwhy therfore I wroot this, that I knowe youre preef, whether in alle thingis ye ben obedient. For to whom ye han forgyuun ony thing, also I haue forgoue. For I that that I forgaf, if I forgaf ony thing, haue gouun for you in the person of Crist, that we be not disceiued of Sathanas; for we knowen hise thoughtis. But whanne I was comun to Troade for the gospel of Crist, & a dore was openyd to me in the Lord, I hadde not reste to my spirit, for I foond not my brothir Tite; but I seide to hem fare wel, & I passide into Macedonye. & I do thankinis to God that euermore makith us to haue victorie in Crist Ihesu, & schewith by us the odour of his knowing in ech place; for we ben the good odour of Crist to God, among these that ben maad saaf, & among thes that perischen. To othere sotheli odour of deeth into deeth, but to the othere we ben odour of lyf in to lyf. & to thes thingis, who is so able? For we ben not as manye that doen auoutrie bi the word of God, but we speken of clenness,

but as of God, in the sight of God speak we in Christ.

II Corinthians 3 1 Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? 2 Ye are our epistle written in our hearts, known and read of all men: 3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. 4 And such trust have we through Christ to God-ward: 5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; 6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: 8 How shall not the ministration of the spirit be rather glorious? 9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. 11 For if that which is done away was glorious, much more that which remaineth is glorious. 12 Seeing then that we have such hope, we use great plainness of speech: 13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: 14 But their minds were blinded: for until this day remaineth the same

as of God bifore God in Crist //c. iii.//
Bigynnen we theroft eftsoo-
ne to preise us self? or
whethir we neden as sum
men pistlis of preisyng? to you
or of you? Ye ben oure pistle, wri-
tun in oure hertis, which is kno-
wun & red of alle men, & maad opyn
for ye ben the pistle of Crist, mynys-
trid of us; and writun not with
enke, but bi the spirit of the lyuyn-
ge God; not in stonen tablis, but
in fleischly tablis of herte. For
we han such trist by Crist to God,
not that we ben sufficient to then-
ke ony of us as of us, but ou-
re sufficiency is of God. Which al-
so made us able mynystris of the
newe testament, not by lettre
but by spirit; for the lettre sleth,
but the spirit quykeneth. & if the
mynystracioun of deeth writun bi
lettris in stoons, was in glorie,
so that the children of Israel myghten
not biholde into the face of Moyses,
for the glorie of his cheer which is
auoydid; how schal not the mynistra-
cioun of the spirit be more in glorie?
For if the ministracioun of dampnacioun
was in glorie, moche more the
mynisterie of rightwisnesse is plen-
teuous in glorie. For nethir that that
was cleer, was glorified in this
part for the excellent glorie. & if that
that is auoydid was bi glorie, moche
more that that dwellith stille is in glo-
rie. Therefore we that han such hope,
vsen moche trist; and not as Moy-
ses leide a veyl on his face, that the
children of Israel schulden not bihol-
de into his face, which veil is a-
voydid; but the wittis of hem ben
astonyed; for into this day, the sa-

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vail untaken away in the reading of the old testament; which veil is done away in Christ. 15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless when it shall turn to the Lord, the veil shall be taken away. 17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. 18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

II Corinthians 4 1 Therefore seeing we have this ministry, as we have received mercy, we faint not; 2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. 3 But if our gospel be hid, it is hid to them that are lost: 4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. 5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. 6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. 7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 8 We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

me veyl in redinge of the olde testament dwellith, not schewid, for it is auoydid in Crist. But into this day whanne Moyses is rad, the veil is put on her hertis; but whanne Israel schal be conuertid to God, the veil schal be don away. & the spirit is the Lord; & where the spirit of the Lord is, there is fredom. & alle we that with opyn face seen the glorie of the Lord, ben transfourmed into the same ymage, fro clerenesse into clerenesse as of the spirit of the Lord. //c. iiiii.//

Herfore we that han this administracioun, aftir this that we han getun mercy, fayle we not, but do we away the priuy thingis of schame; not walkinge in subtil gyle nethir doynge auoutrie by the word of God, but in schewinge of the treuthe; comendinge us silf to ech conscience of men, bifore God. For if also oure gospel is keverid, in these that perischen it is keverid, in whiche God hath blend the soulis of vnfeithful men of this world, that the lightnyng of the gospel of the glorie of Crist which is the ymage of God, schyne not. But we prechen not us silf, but oure Lord Ihesu Crist, & us youre seruauantis bi Ihesu. For God that seide lyght to schyne of darkness, he hath goue lyght in oure hertis to the lightnyng of the science of the clerenesse of God in the face of Ihesu Crist. & we han this tresour in brutil vessels, that the worthinesse be of godis vertu, & not of us. In alle thingis we suffren tribulacioun, but we ben not angwischid or anoyed; we ben maad pore, but ~~we~~ *us* lackith no thing; we suf-

9 Persecuted, but not forsaken; cast down, but not destroyed; 10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. 11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. 12 So then death worketh in us, but life in you. 13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. 15 For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. 16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. 17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; 18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

II Corinthians 5 1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. 2 For in this we groan, earnestly desiring to be clothed upon with

fren persecucioun, but we ben not forsakun; we ben maad lowe, but we ben not confoundid; we ben cast down, but we perischen not. And euermore we beren aboute the sleynge of Ihesu in oure body, that also the lyf of Ihesu be schewid in oure bodies. For euermore we that lyuen, ben takun into deeth for Ihesu, that the lyf of Ihesu, be schewid in oure deedly fleisch. Therfore deeth worchith in us, but lyf in you. & we han the same ~~ne~~ spirit of feith, as it is writun, I haue bileued; I haue spoke. & we bileuen, wherfore also we speken; witinge that he that reise Ihesu, schal reyse also us with Ihesu, & schal ordeyne with you. & alle thingis for you, that aplenteuous grace by many thankings, be plenteuous into the glorie of God. For which thing we fallen not; but though oure vter man be corruptid, netheles the ynnere man is newid fro day to day. But that light thing of oure tribulacioun that lastith now but as it were bi a moment worchith in us ouer mesure an euerlastinge birthen into the highnesse of glorie, while that we biholden, not tho thingis that ben seyn, but tho that ben not seyn. For tho thingis that ben seyn, ben but duringe for a schort tyme; but tho thingis that ben not seyn, ben euerlastynge. //c. v.//

And we witen, that if oure erthely hous of this dwelling be dissolued, that we han a byldynge of God, an hous not maad bi hondis euerlastinge in heuenes. For whi in this thing we mornen, coueitinge to be clothid aboute with

our house which is from heaven: 3 If so be that being clothed we shall not be found naked. 4 For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. 5 Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit. 6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: 7 (For we walk by faith, not by sight:) 8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 9 Wherefore we labour, that, whether present or absent, we may be accepted of him. 10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. 12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart. 13 For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. 14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: 15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. 16 Wherefore henceforth know we no man after the flesh:

oure dwellyng which is of heuene; if netheles we ben foundun clothid, & not nakid. Forwhi we that ben in this tabernacle, sorwen withinne, & ben heuyed for that we wolen not be spoylid, but be clothid aboue; that the ilke thing that is deedly, be sopun vp of lyf. But who is it that makith us into this same thing? God, that gaf to us the ernnes of the spirit. Therfore we we ben hardy algatis & witen that the while we ben in this body, we goen in pilgrimage fro the Lord; for we walken by feith, & not by cleer sight. But we ben hardy & han good wille, more to be in pilgrimage fro the body, & to be present to God. & therfore we stryuen, whether absent whether present, to please hym. For it bihoueth us alle, to be schewid bfore the trone of Crist, that euery man telle the propre thingis of the body, as he hath don, ethir good ethir yuel. Therfore we witinge the drede of the Lord, councelessen men, for to God we ben opyn; & I hope that we ben opyn also in youre consciencis. We comenden not us silf eftsoone to you, but we gyuen to you occasioun to haue glorie for us; that ye haue to hem that glorien in the face, & not in the herte. For outhir we by mynde passe, to God; either we ben sobre, to you. For the charite of Crist driueth us, gessinge this thing, that if oon dyede for alle, thanne alle weren deed. & Crist dyede for alle, that thei that lyuen, lyuen not now to hem silf, but to him that diede for hem & roos agen. Therfore we fro this tyme knowen no man aftir the fleisch;

yea, though we have known Crist after the flesh, yet now henceforth know we him no more. 17 Therefore if any man be in Crist, he is a new creature: old things are passed away; behold, all things are become new. 18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 To wit, that God was in Crist, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. 21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

2 Corinthians 6 1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. 2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) 3 Giving no offence in any thing, that the ministry be not blamed: 4 But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, 5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; 6 By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, 7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, 8 By honour and dishonour, by evil report and good report: as deceivers, and yet true; 9 As unknown, and yet well known; as dying, and, behold, we live;

though we knowen Crist aftir the fleisch, but now we knowen not. Therefore if ony newe creature is in Crist, the elde thingis ben passid, & lo alle thingis ben of God; which recounselide us to him bi Crist, & gaf to us the seruyse of recounseling. And God was in Crist, recounseling to hym the world, not rettinge to hem her giltis; & puttide in us, the word of recounseling. Therefore we vsen message for Crist, as if God monestith bi us; we bisechen for Crist, be ye recounselid to God. God the fadir made him synne for us, which knew not synne, that we schulden be maad rightwysnesse of God in him. Bvt we helpinge //c. vi.// monesten, that ye resseyue not the grace of God in veyn. For he seith, In tyme wel plesynge I haue herd thee, & in the day of heelte I haue helpid thee. Lo now a tyme acceptable, lo now a day of heelte. Gyue we to no man ony offencioun, that oure seruyse be not repreuyd; but in alle thingis gyue we us silf as the mynystris of God, in moche patience, in tribulaciouns, in nedis, in angwischis, in betyngis, in prisouns, in dissenciouns with inne, in trauels, in wakingis, in fastingis, in chastite, in kunnyng, in long abiding, in swetnesse in the Hooly Gost, in charite not feyned, in the word of treuthe, in vertu of God. By aarmeris of rightwysnesse on the righthalf & on the lefthalf; bi glorie & vnobley; by uel fame & good fame; as disseyueris & trewe men; as thei that ben vnknowun, & knowun; as men dyinge, & lo we ly-

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as chastened, and not killed; 10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. 11 O ye Corinthians, our mouth is open unto you, our heart is enlarged. 12 Ye are not straitened in us, but ye are straitened in your own bowels. 13 Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged. 14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? 16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, 18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

II Corinthians 7 1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man. 3 I speak not this to condemn you: for I have said before, that ye are in our hearts to die and live with you.

uen; as chastised, & not maad deded; as sorewful, euermore ioiynge; as hauynge nede, but makinge many men ryche; as no thing hauynge, & weldinge alle thingis.

¶ A ye Corinthis oure mouth is opyn to you, oure herte is alargid. Ye ben not angwisschid in us, but ye ben angwisschid in youre inwardnesse. & I seie as to sones, ye that han the same reward be ye alargid nyle ye bere the yok with vnfeithful men. For what parting of rightwysnesse with wickidnesse, or what felouschip of light to derknessis; and what acoording of Crist to Belial, or what part of a feithful, with the vnfeithful; & what consent to the temple of God with mawmetis? & ye ben the temple of the lyuinge God, as the Lord seith, For I schal dwelle in hem, & I schal walke among hem; & I schal be God of hem, & thei schulen be a peple to me. For which thing go ye out of the myddel of hem, & be ye departid seith the Lord, & touche ye not vnclene thing, & I schal resseyue you; & schal be to you into afadir, & ye schulen be to me in to sones & doughtris seith the Lord almyghti. //c. vii.//

Therefore moost dereworthe britheren, we that hanthes biheestis, clense we us fro al filthe of the fleisch & of the spirit, doynge hoolynesse in the drede of God. Take ye us, we han hirt no man, we han apeirid no man, we han bigylid no man. I seye not to youre condempnyng; for I seide bifore, that ye ben in youre hertis, to dye to gidre & to lyue to gidre.

4 Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. 5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. 6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; 7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. 8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. 9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. 11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter. 12 Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. 13 Therefore we were comforted in your comfort:

Moche trist is to me anentis
 you, moche gloryng is to me
 for you. I am fillid with coumfort,
 I am plenteuous in ioye in al oure
 tribulacioun. For whanne we we-
 ren comen to Macedonye, oure fle-
 isch hadde no reste, but we suf-
 friden al tribulacioun; withoute
 forth fightingis, & dredis with inne.
 But God that coumfortith meke
 men, coumfortide us in the comyng
 of Tite. & not oonly in the comyng
 of him, but also in the coumfort by
 which he was coumfortid in you,
 tellinge to us youre desire, youre
 weping, youre loue for me, so
 that I ioyede more. For though I ma-
 de you sori in apistle, it rewith
 me not, though it rewide, seinge
 that though thilke pistle made you
 sori at an our, now I haue ioie;
 not for ye weren maad sorwful,
 but for ye weren maad sorwful
 to penaunce. Forwhi ye ben maad
 sori aftir God, that in no thing ye
 suffre peirement of us. For the sor-
 we that is aftir God, worchith pe-
 naunce into stidefast heelthe; but
 sorwe of the world, worchith deeth.
 For lo this same thing, that ye ben sor-
 wful aftir God, how moche bisy-
 nesse it worchith in you; but de-
 fending, but indignacioun, but
 drede, but desyr, but loue, but
 veniaunce. In alle thingis ye han go-
 uun you silf to be vndefoulid in
 the cause. Therfore though I wroot to
 you, I wroot not for hym that
 dide the iniurie; nethir for hym that suf-
 fride, but to schewe oure bisy-
 nesse which we han for you by-
 fore God. Therfore we ben coumfor-
 tid; but in youre coumfort more

yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all. **14** For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. **16** I reioice therefore that I have confidence in you in all things.

II Corinthians 8 **1** Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; **2** How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. **3** For to their power, I bear record, yea, and beyond their power they were willing of themselves; **4** Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. **5** And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. **6** Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. **7** Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. **8** I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. **9** For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye

plenteuousli. We ioyeden more on the ioye of Tite, for his spirit is fulfillid of alle you. & if I gloriiede ony thing anentis him of you, I am not confoundid; but as we han spoke to you alle thingis, so also oure glorie that was at Tite is maad treuthe. & the inwardnesse of him be more plenteuousli in you; which hath in mynde the obedience of you alle, how with drede & tremblyng ye resseyuen hym. I haue ioye, that in alle thingis I triste in you. //c. viii.//

But britheren we make known to you the grace of God, that is gouun in the chirchis of Macedonye; that in moche asaying of tribulacioun, the plente of the ioye of hem was; and the higheste povert of hem, was plenteuous in to the richessis of the symplenesse of hem. For I bere witnessyng to hem, aftir myght & aboue myght thei weren wilful, with moche monesting bischinge us the grace & the comynyng of ministringe, that is maad to hooly men. & not as we hopiden, but thei gauen hem silf first to the Lord; aftirward to us, bi the wille of God. So that we preieden Tite, that as he bigan, so also he parfourme in you this grace. But as ye abunden in alle thingis, in feith & word & kunnyng, & al bisynesse, more ouer & in youre charite into us, that also in this grace ye abounde. I seie not as comaundinge, but by the bisynesse of othere men, appreuynge also the good witt of youre charite. ¶ And ye witen the grace of oure Lord Ihesu Crist, for he was maad nedy for you whanne he was ryche, that ye schul-

through his poverty might be rich.

10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. 11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. 12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 13 For I mean not that other men be eased, and ye burdened: 14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: 15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack. 16 But thanks be to God, which put the same earnest care into the heart of Titus for you. 17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. 18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches; 19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: 20 Avoiding this, that no man should blame us in this abundance which is administered by us: 21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men. 22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. 23 Whether any do inquire of Titus,

den be maad ryche bi his nedinesse. & I gyue counceil in this thing; for this is profitable to you, that not oonly han bigunne to do, but also ye bigunne to haue wille fro the formere yeer. But now parfourme ye in deede, that as the discrescioun of wille is redy, so be it also of perfourmyng of that that ye han. For if the wille be redy, it is acceptid aftir that that it hath, not aftir that that it hath not; & not that it be remyscioun to othere men, & to you tribulacioun. But of euenesse in the present tyme, youre aboundaunce fulfille the mysese of hem, that also the aboundaunce of hem, be afulfilling of youre myseise; that euenesse be maad, as it is writun, He that gedride myche, was not encresid; & he that gedride lital, hadde not lesse. & I do thankis to God, that gaf the same bisynesse for you in the herte of Tyte, for he resseyuede exortacioun or monesting; but whanne he was bisier, bi his wille he wente forth to you. & we wente with him abrothir, whos preisyng is in the gospel by alle chirchis. & not oonly, but also he is ordeynd of chirchis, the felowe of oure pilgrymage into this grace that is mynistrid of us to the glorie of the Lord, & to oure ordeyned wille; eschewyng this thing, that no man blame us, in this plente, that is mynistrid of us to the glorie of the Lord. For we purueyen goode thingis, not onely bfore God, but also bfore alle men. For we senten with hem also oure brothir, whom we han preuid in mani thingis ofte, that he was bisy but now moche bisier, for myche trist in you, ethir for Tite that

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he is my partner and fellowhelper
concerning you: or our brethren be
inquired of, they are the messengers of the
churches, and the glory of Christ.

24 Wherefore shew ye to them, and
before the churches, the proof of your love,
and of our boasting on your behalf.

II Corinthians 9 1 For as touching the
ministering to the saints, it is superfluous
for me to write to you: 2 For I know the
forwardness of your mind, for which I
boast of you to them of Macedonia, that
Achaia was ready a year ago; and your zeal
hath provoked very many. 3 Yet have I
sent the brethren, lest our boasting of you
should be in vain in this behalf; that, as I
said, ye may be ready: 4 Lest haply if they
of Macedonia come with me, and find you
unprepared, we (that we say not, ye)
should be ashamed in this same confident
boasting. 5 Therefore I thought it
necessary to exhort the brethren, that they
would go before unto you, and make up
beforehand your bounty, whereof ye had
notice before, that the same might be
ready, as a matter of bounty, and not as of
covetousness. 6 But this I say, He which
soweth sparingly shall reap also sparingly;
and he which soweth bountifully shall reap
also bountifully. 7 Every man according
as he purposeth in his heart, so let him
give; not grudgingly, or of necessity: for
God loveth a cheerful giver. 8 And God is
able to make all grace abound toward you;
that ye, always having all sufficiency in all
things, may abound to every good work: 9 (As it is written, He hath dispersed
abroad; he hath given to the poor: his
righteousness remaineth for ever.

10 Now he that ministereth seed to the
sower both minister bread for your food,
and multiply your seed sown, and increase
the fruits of your righteousness:)

11 Being

is my felowe & helper in you, ethir
oure britheren apostlis of the chirchis
of the glorie of Crist. Therfore schewe
ye into hem in the face of chirchis,
that schewing that is of youre charite,
& of oure glorie for you. //c. ix.//
For of the ministerie that
is maad to hooly men, it is
to me of plente to wryte
to you. For I knowe youre wille,
for the which I haue glorie of you
anentis Macedonyes; for also A-
caye is redy fro a yeer passid,
& youre loue hath stirid ful manye.
and we han sent britheren, that this
thing that we glorien of you be not
auoydid in party, that as I seide ye
be redy. Lest whanne Macedonyes
comen with me, & fynde you vnre-
di, we be schamed, that we syghen you
not in this substaunce. Therfore I gessi-
de necessarie to preye britheren, that thei
come bifore to you, & make redy
this bihight blessing to be redy, so as
blessing & not as auarice. For I seie
this thing, he that sowith scarsly, sch-
al also repe scarsly; & he that sowith
in blessingis, schal repe also of bles-
singis. Ech man as he castide in his
herte, not of heuinesse or of ne-
de; for God loueth a glad gyuere. &
God is myghti, to make al grace
abounde in you, that ye in alle thingis
euermore han al sufficiency, & a-
bounde into al good werk as it is
writun, He delide abrood, he gaf to
pore men, his rightwysnesse dwel-
lith withouten ende. And he that mi-
nistrith seed to the sowere schal
gyue also breed to ete; & he schal
multiplie youre seed, & make
moche the encreessingis of fruy-
tis of youre rightwysnesse; that in alle

enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. 12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; 13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; 14 And by their prayer for you, which long after you for the exceeding grace of God in you. 15 Thanks be unto God for his unspeakable gift.

II Corinthians 10 1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you: 2 But I beseech you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. 3 For though we walk in the flesh, we do not war after the flesh: 4 (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; 6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled. 7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. 8 For though I should boast somewhat more of our authority, which the

thingis ye maad ryche, wexen plenteuous into al symplenesse, which worchith bi vs, doying of thankis to God. For the ministerie of this office not oonly fillith the thingis that failen to hooly men, but also multiplieth many thankis to God, bi the preuyng of this mynysterie; whiche glorifien God in the obedience of youre knowing in the gospel of Crist, & in symplenesse of comynycacioun into hem & into alle; & in the biseching of hem for you, that desyren you for the excellent grace of God in you. I do thankis to God of the gifte of him, that may not be teld. //c. x.// And I my silf Poul biseche you bi the myldenesse & softnesse of Crist, which in the face am meek among you, & I absent triste in you. For I preie you, that lest I present be not boold bi the trist in which I am gessid to be boold into summe, that demen us, as if we wandren aftir the fleisch. For we walkinge in fleisch, fighten not aftir the fleisch; for the aarmuris of oure knyghthod ben not fleischly, but myghti bi God to the distruccioun of strengthis. & we distruyen counsels & al highnesse that higheth it silf agens the sciense of God, & dryuen into caytifte al vndirstonding into the seruise of Crist. & we han redy to venge al vn obedience, whanne youre obedience schal be fillid. Se ye the thingis that ben aftir the face. If ony man tristith to him silf that he is of Crist, thenke he this thing eft anentis hym silf; for as he is Cristis, so also we. For if I schal glorie ony thing more of oure power which the

Lord hath given us for edification, and not for your destruction, I should not be ashamed: **9** That I may not seem as if I would terrify you by letters. **10** For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. **11** Let such an one think this, that, such as we are in word by letters when we are absent, such will we be also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. **13** But we will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you. **14** For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far as to you also in preaching the gospel of Christ: **15** Not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, **16** To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand. **17** But he that glorieth, let him glory in the Lord. **18** For not he that commendeth himself is approved, but whom the Lord commendeth.

II Corinthians 11 **1** Would to God ye could bear with me a little in my folly: and indeed bear with me. **2** For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. **3** But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity

Lord gaf to us into edifyng & not into youre distruccioun, I schal not be schamed. But that I be not gesid, as to feere you bi epistlis, for thei seyen, that the epistlis ben greuouse & stronge, but the presence of the body is feble, & the word worthe to be dispisid; he that is such oon thenke this. For such as we absent ben in word bi pistlis, such we ben present in dede; for we doren not putte us among, or comparisoune us to summen that comenden hem silf; but we mesuren us in us silf, & comparisoune us silf to us. For we schulen not haue glorie ouer mesure, but the mesure of the reule which God mesuride to us the mesure that strecchith to you. For we ouer strecchen not forth us, as not strecching to you. For to you we camen in the gospel of Crist, not glorynge ouer mesure in othere mennys trauels. For we han hope of youre feith that wexith in you to be magnyfyed bi oure reule in abundaunce; also to preche into tho thingis that ben biyendis you, not to haue glorie in othere mannys reule, in thes thingis that ben maad redy. He that glorieth, haue glorie in the Lord. For not he that comendith him silf is preuyd, but whom God comendith. //c. xi.//

I wolde that ye wolden suffre altil thing of myn vnwydom, but also supporte ye me. For I loue you bi the loue of God; for I haue spousid you to oon hosebonde, to yelde a chast virgyn to Crist. But I drede lest as the serpent disseyuede Eue with his sutil fraude, so youre wittis ben corrupt, & fallen down fro the symple-

that is in Crist. 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him. 5 For I suppose I was not a whit behind the very chiefest apostles. 6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things. 7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? 8 I robbed other churches, taking wages of them, to do you service. 9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself. 10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia. 11 Wherefore? because I love you not? God knoweth. 12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we. 13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. 16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. 17 That which

nesse that is in Crist. For if he that cometh, precchith another Crist, whom we prechiden not, or if ye taken anothir spirit, whom ye token not, or anothir gospel, which ye resseyueden not; rightly ye schulen suffre. For I wene, that I haue don no thing lesse than the grete apostlis. For though I be vnlernd in word, but not in kunnyng; for in alle thingis I am opyn to you. Or whethir I haue do synne, mekinge my silf, that ye be enhaunsid, for frely I prechide to you the gospel of God? I made nakid othere chirchis, & I took sowde to youre seruyse. And whanne I was among you & hadde nede, I was chargeous to no man; for britheren that camen fro Macedonye fulfilliden that that faylide to me; and in alle thingis I haue kept & schal kepe me withouten charge to you. The treuthe of Crist is in me, for this glorie schal not be brokun in me in the cuntreis of Acaye. Whi? for I loue not you? God woot. For that that I do, & that I schal do is that I kitte away the occacioun of hem, that wolen occasioun; that in the thing in which thei glorien, thei be foundun as we. For suche false apostlis, ben trecherouse werkmen, & transfiguren hem into apostlis of Crist. & no wondir. For Sathanas him silf transfigurith him into an aungel of light. Therfore it is not greet, if his mynistris ben transfigured, as the ministris of rightwynesse, whos ende schal be aftir her werkis. Eft I seie, lest ony man gesse me to be vnwys; ellis take ye me as vnwys, that also I haue glorie a litil what. That that

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I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting. 18 Seeing that many glory after the flesh, I will glory also. 19 For ye suffer fools gladly, seeing ye yourselves are wise. 20 For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. 21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. 22 Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. 23 Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 24 Of the Jews five times received I forty stripes save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside those things that are without, that which cometh upon me daily, the care of all the churches. 29 Who is weak, and I am not weak? who is offended, and I burn not? 30 If I must needs glory, I will glory of the things which concern mine infirmities.

I speke, I speke not aftir God,
but as in vnwysdom, in this sub-
staunce of glorie. For many men
glorien aftir the fleisch, & I sch-
al glorie. For ye suffren gladli
vnwyse men, whanne ye silf ben
wyse. For ye susteynen if ony
man dryueth you into seruage,
if ony man deuourith, if ony man
takith, if ony man is enhaunsid, if
ony man smythith you on the face. Bi
vnnobley I seye, as if we weren
syke in this party. In what thing
ony man dar, in vnwysdom I seie, &
I dar not. Thei ben Ebrews, & I;
thei ben Israelitis, & I; thei ben
the seed of Abraham, & I; thei ben
the ministris of Crist, & I. As les-
se wys I seie, I more; in ful ma-
ny trauels, in prisouns more plen-
teuously, in woundis aboue ma-
nere, in deethis ofte tymes. I res-
ceyuede of the Iewis fyue sithis
fourty strokis, oon lesse; thries
I was betun with yerdis, onys I
was stoonyd; thries I was at sch-
ip breche; anyght & aday I was
in the depnesse of the see; in wei-
es ofte, in perels of floodis, in
perels of theuis, in perels of kyn,
in perels of hethen men, in perels in citee,
in perels in desert, in perels in the see,
in perels among false britheren; in tra-
ueil & nedynesse, in many wakin-
gis; in hungur in thirst, in many
fastingis; in coold, and nakidnesse.
Withouten tho thingis that ben with
outeforth, myn eche dayes traue-
lyng is the bisynesse of alle chir-
chis. Who is syk, & I am not syk?
Who is sclaunderid, & I am not brent?
If it bihoueth to glorie, I schal glo-
rie in tho thingis that ben of myn infir-

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. 32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: 33 And through a window in a basket was I let down by the wall, and escaped his hands.

II Corinthians 12 1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. 2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. 3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) 4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. 5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. 6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. 7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. 8 For this thing I besought the Lord thrice, that it might depart from me. 9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in

myte. God & the fadir *of*oure Lord Ihesu Crist that is blessid into worldis, woot that I lie not. The prevost of Damak, of the kyng of the folk *of* Arethe, kepte the citee of Damascenes to take me; & by awyn-dow in a leep I was latun down bi awal, & so I ascapide his hondis. If it bihoueth to //c. xii.// haue glorie, it spedith not; but I schal come to the visious & to the reuelaciouns of the Lord. I woot aman in Crist that bfore fourtene yeer, whethir in body, whethir out of body I woot not, God woot; that such aman was rauyschid til to the thridde heuene. & I woot such aman, whethir in body or out of body, I noot God woot, that he was rauyschid into paradyse; & herde pryui wordis, whiche it is not leefful to aman to speke. For suche maner thingis I schal glorie, but for me no thing, no but *in* myne infirmytees. For if I schal wilne to glorie, I schal not be vnwys, for I schal seie treuthe; but I spare, lest ony man gesse me ouer that thing that he seeth in me or heerith ony thing of me. & lest the greetnesse of reuelaciouns enhaunce me in pride, the pricke of my fleisch an angel of Sathanas is gouun to me, that he buffate me. For which thing thries I preyede the Lord, that it schulde go away fro me. & he seide to me, My grace sufficith to thee; for vertu is parfitly maad in infirmyte. Therfore gladli I schal glorie in myn infirmytees, that the vertu of Crist dwelle in me. For which thing I am plesid in

infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing. 12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. 13 For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong. 14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. 15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. 16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. 17 Did I make a gain of you by any of them whom I sent unto you? 18 I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps? 19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying. 20 For I fear, lest, when I come, I shall not find you such as I would, and that I shall be found unto you such as ye would not: lest there be

myne infirmytees, in dispisingis
in nedis, in persecuciouns, in angwis-
chis for Crist; for whanne I am
syk, thanne I am myghti. I am ma-
ad vnwitty, ye constreyneden
me. For I oughte to be comendid
of you; for I dide no thing lasse
than thei, that ben apostlis aboue
maner. Though I am nought, netheles
the signes of myn apostilhed ben
maad on you in al pacience, & sig-
nes & grete wondris & vertues.
& what is it that ye hadden lasse than
othere chirchis, but that I my silf
greuyde you not? Forgylde ye
to me this wrong. ¶ Loo this
thridde tyme I am redy to come
to you, & I schal not be greuous
to you. For I seke not tho thingis
that ben youre, but you. ~~for nethir~~
For nethir sones owen to tresoure
to fadir & modir, but the fadir
& modir to the sones. For I schal
gyue moost wilfulli, & I my silf
schal be gouun aboue for youre sou-
lis, though I more loue you, & be les-
se louyd. But be it. I greuyde
not you, but whanne I was sutil
I took you with gyle. Whethir I
disseyuede you, bi ony of hem
whiche I sente to you? I prei-
ede Titee, & I sente with him abro-
thir. Whethir Tite bigylde you? Whethir
we geden not in the same spiryt?
Whethir not in the same steppis? Sum
tyme ye wenen that we schulen excu-
se us anentis you. Bifore God in Crist
we speken; & moost dere britheren,
alle thingis for youre edifying. But
I drede lest whanne I come, I sch-
al fynde you not suche as I wo-
le, & I schal be foundun of you suche
as ye wolen not; lest perauenture

debates, envyings, wraths, strifes,
backbitings, whisperings, swellings,
tumults: 21 And lest, when I come again,
my God will humble me among you, and
that I shall bewail many which have sinned
already, and have not repented of the
uncleanness and fornication and
lasciviousness which they have
committed.

II Corinthians 13 1 This is the third
time I am coming to you. In the mouth of
two or three witnesses shall every word be
established. 2 I told you before, and
foretell you, as if I were present, the second
time; and being absent now I write to
them which heretofore have sinned, and to
all other, that, if I come again, I will not
spare: 3 Since ye seek a proof of Christ
speaking in me, which to you-ward is not
weak, but is mighty in you. 4 For though
he was crucified through weakness, yet he
liveth by the power of God. For we also are
weak in him, but we shall live with him by
the power of God toward you. 5 Examine
yourselves, whether ye be in the faith;
prove your own selves. Know ye not your
own selves, how that Jesus Christ is in you,
except ye be reprobates? 6 But I trust
that ye shall know that we are not
reprobates. 7 Now I pray to God that ye
do no evil; not that we should appear
approved, but that ye should do that which
is honest, though we be as reprobates.
8 For we can do nothing against the truth,
but for the truth. 9 For we are glad, when
we are weak, and ye are strong; and this
also we wish, even your perfection.
10 Therefore I write these things being
absent, lest being present I should use
sharpness, according to the power which
the Lord hath given me to edification, and
not to destruction. 11 Finally, brethren,

stryuungis, enuyes, stourdynessis,
dissenciouns & detracciouns, priuy
spechis of discord, bolnyngis bi pri-
de, debatis ben among you; & lest eft-
soone whanne I come, God make me
lowgh anentis you, & I biweyle ma-
nye of hem that bifore synned, & di-
den not penaunce on the vnclennesse
& fornyacioun & vnchastite that thei
han don. //c. xiii.//

Lo this thridde tyme, I come
to you, & in the mouth of **tw**
tweyne or of thre witnessis, euery
word schal stonde. I seide bifore &
seye bifore as present tweyes & now
absent, to hem that bifore han syn-
ned & to alle othere; for if I come eft-
soone, I schal not spare. Whethir
ye seken the preef of that Crist that
spekith in me? which is not feble
in you. For though he was crucified
of infirmyte, but he lyueth of the
vertu of God. For also we ben syk
in him, but we schulen lyue with him
of the vertu of God in us. Asaie you
silf; if ye ben in the feith, ye you silf
preue. Whethir ye knowen not you
silf? for Crist Ihesu is in you, but in hap
ye ben reprouable. But I hope that
ye knowen, that we ben not reproua-
ble. & we preien the Lord, that ye do
no thing of yuel; not that we seme
preuyd, but that ye do that that is good,
& that we ben as reprouable. For we
moun no thing agens treuthe, but
for the treuthe. For we ioyen whanne
we ben syke, but ye ben myghti; & we
preien this thing youre perfeccioun. Ther-
fore I absent wryte thes thingis,
that I present do not harder; bi the po-
wer which the Lord gaf to me into
edificacioun, & not into youre distruc-
cioun. ¶ Britheren hennys forthward

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farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you. 14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Galatians 1 1 Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;) 2 And all the brethren which are with me, unto the churches of Galatia: 3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ, 4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: 5 To whom be glory for ever and ever. Amen. 6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any man preach any other gospel unto you

ioye ye, be ye parfyt, excite ye; vndirstonde ye the same thing; haue ye pees, & God of pees & of love schal be with you. Greete ye wel to gidre in hooli coss. Alle hooly men greeten you wel. The grace of oure Lord Ihesu Crist, & the charite of God, & the comynng of the Hooly Gost, be with alle you amen. //Here endith the secunde pistle to corinthis, & bigynneth the prolog to the pistle to Galathies.//

Galathies ben Greekis. Thei token first of the apostle, the word of treuthe; but aftir his goyng away, thei weren temptid of false apostlis, that thei turned into the lawe & circumcisioun. The postle agen-clepith hem to the feith of treuthe, & wrytith to hem fro Efecies. //Ierom in his prolog to Galathies seith al this.// Poul the apostle not of //c. p.// men ne by man, but bi Ihesu Crist & God the fadir, that reyside him fro deeth; and alle the britheren that ben with me, to the chirchis of Galathie. Grace to you & pees of God the fadir, & of the Lord Ihesu Crist, that gaf him silf for oure synnes, to delyuere us fro the present wickid world; bi the wille of God & oure fadir, to whom is worshchip & glorie into worldis of worldis Amen. ¶ I wondre that so soone ye ben thus moued fro him that clepide you into the grace of Crist, into anothir euangelie; which is not anothir, but that ther ben summe that troublen you, & wolen mysturne the euangelie of Crist. But though we or an aungel of heuene prechide to you bisydis that that we han prechid to you, be he acursid as I haue seid bfore, & now eftsoone I seie, if ony preche to you

than that ye have received, let him be accursed. 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. 11 But I certify you, brethren, that the gospel which was preached of me is not after man. 12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. 13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: 14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. 18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19 But other of the apostles saw I none, save James the Lord's brother. 20 Now the things which I write unto you, behold, before God, I lie not. 21 Afterwards I came into the regions of Syria and Cilicia; 22 And was unknown by face unto the churches of Judaea which were in Christ: 23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. 24 And they glorified God in me.

Galatians 2 1 Then fourteen years after I went up again to Jerusalem with Barnabas,

bisydis that that ye han vndirfongun,
 be he accursid. For now whethir coun-
 cele I men or God? or whethir I seche
 to plesen men? If I pleside yit men,
 I were not Cristis seruaunt. For britheren
 I make knowe to you, the euange-
 lie that was prechid of me, for it is
 not by man ne I took it of man
 ne lernede, but bi reuelacioun of
 Ihesu Crist. For ye han herd my conuersa-
 cioun sum tyme in the Iewrie, & that I
 pursuwede passingly the chirche
 of God, & faught agen it. & I profitid
 in the Iewrie aboue many of myn
 eueneldis in my kynred, & was mo-
 re abundantli a folowere of my
 fadris tradiciouns. But whanne
 it pleside him that departide me fro
 my modir wombe & clepide bi his
 grace, to schew his sone in me, that
 I schulde preche him among the hethene
 men; anoon I drough me not to fleisch
 & blood ne I cam to Ierusalem to the a-
 postlis, that weren to fore me, but
 I wente into Arabie, & eftsoones
 I turnede agen into Damask. & sith
 thre yeer, aftir I cam to Ierusalem to
 se Petre, & I dwellide with him xv.
 dayes. But I saugh noon othir of the
 apostlis, but Iames oure Lordis
 brothir. And these thingis whiche I
 write to you, loo to fore God I lie
 not. Aftirward I cam into the
 coostis of Syrie & Cilice. But I was
 vnknowun bi face to the chirchis
 of Iudee, that weren in Crist; & thei had-
 den oonly an heering, that he that pur-
 suwede us sum tyme, prechide now
 the feith agens whiche he faughte
 sumtyme, & in me thei glorifieden God.
 And sith fourtene //c. ii.//
 yeer aftir eftsoones I wente
 vp to Ierusalem with Barnabas

and took Titus with me also. 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: 4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. 6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person;) for they who seemed to be somewhat in conference added nothing to me: 7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;) 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. 10 Only they would that we should remember the poor; the same which I also was forward to do. 11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. 12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of

& took with me Tite. I wente up bi reuelacioun & spak with hem the euangelie, which I prechide among the hethene; & bi hem silf to these that semeden to be sumwhat, lest I runne or hadde runne in veyn. & nethir Tite that hadde be with me while he was hethene, was compellid to be circumcidid; but for false britheren that weren brought inne, whiche hadden entrid to aspie oure fredom which we han in Ihesu Crist, to brynge us into seruage. But we gyue no place to subieccion, that the treuthe of the gospel schulde dwelle with you. But of these that semyden to be sumwhat, whiche thei weren sum tyme, it perteyneth not to me; for God takith not the persoon of man. For thei that semyden to be sumwhat, gauen me no thing; but agenward, whanne thei hadden seyn, that the euangelie of prepucie was gouun to me, as the euangelie of circumcisioun was gouun to Petre; for he that wroughte to Petre in apostlehed of circumcisioun, wroughte also to me among the hethene. & whanne thei hadden knowe the grace of God that was gouun to me, Iames & Petre. And Iohn whiche weren seyn to be the pileris, thei gauen righthand of felouschip to me & to Barnabas; that we among the hethene, & thei in to the circumcisioun; oonly that we hadden mynde of pore men the which thing, I was ful bisy to don. But whanne Petre was comun to Antioche, I agenstood him in the face, for he was worthi to be vndirnomun. For bifore that ther camen sum men fro Iames, he eet with hethen men; but whanne thei weren comun he with drough & departide him, dredinge hem that weren of

the circumcision. 13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. 14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? 15 We who are Jews by nature, and not sinners of the Gentiles, 16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. 17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. 18 For if I build again the things which I destroyed, I make myself a transgressor. 19 For I through the law am dead to the law, that I might live unto God. 20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. 21 I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.

Galatians 3 1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 3 Are ye so foolish?

circumcisioun. & the othere Iewis assentiden to his feynynge, so that Barnabas was drawun of hem into that feynynge. But whanne I sygh that they walkiden not rightly to the treuthe of the gospel, I seyde to Petre before alle men, If thou that art a Iew, lyuest hethenlych & not Iewisch, how constreynest thou hethen men to bicomme Iewis? We Iewis of kynde & not synful men of the hethene, knowen that aman is not iustified of the werkis of lawe, but bi the feith of Ihesu Crist; & we bileuen in Ihesu Crist that we ben iustified of the feith of Crist, & not of the werkis of lawe; ech fleisch schal not be iustified. & if we sechen to be iustified in Crist, we oure self ben founden synful men, whethir Crist be ministre of synne? God forbede. & if I bilde agen thingis that I haue destroyed, I make my silf a trespassour. For bi the lawe, I am deed to the lawe, & I am ficchid to the cross, that I lyue to God with Crist, & now lyue not I, but Crist lyueth in me. But that I lyue now in fleisch, I lyue in the feith of Godis sone, that loyde me, & gaf him silf for me. I caste not away the grace of God; for if rightfulness be thurgh lawe, thanne Crist died withoute cause. O vnwitti Galath- //c. iii.// ians, to fore whos ygen Ihesu Crist is excilid, & is crucified in you. Who hath diseyued you, that ye obeyen not to treuthe? This oonly I wilne to lerne of you, whethir ye han vndirfonge the spirit of werkis of the lawe, or of heeryng of bileue? So ye ben foolis,

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having begun in the Spirit, are ye now made perfect by the flesh? 4 Have ye suffered so many things in vain? if it be yet in vain. 5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? 6 Even as Abraham believed God, and it was accounted to him for righteousness. 7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham. 10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. 11 But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. 12 And the law is not of faith: but, The man that doeth them shall live in them. 13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. 15 Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. 16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed

that whanne ye han bigunne in spirit, ye ben endid in fleisch. So grete thingis ye han suffrid withoute cause, if it be withoute cause. He that gyueth to you spirit & worchith vertues in you, whethir of werkis of the lawe or of heering of bileue? As it is writun, Abraham bileuede to God, & it was rettid to him to rightfulness. & therfore knowe ye that thes that ben of bileue, ben the sones of Abraham. And the scripture seynge afer that iustifieth the hethene, of bileue tolde to fore to Abraham, That in thee alle the hethene schulen be blessid. & therfore thes that ben of bileue, schulen be blessid with feithful Abraham. For alle that ben of the werkis of lawe, ben vndir curs. For it is writun, Ech man is cursid that abidith in alle thingis that ben writun in the book of the lawe, to do tho thingis. & that no man is iustified in the lawe bfore God, it is opyn, for arightful man lyueth of bileue. But the lawe is not of bileue, but he that doith tho thingis of the lawe, schal lyue in hem. Crist agenboughte us fro the curss of the lawe, & was maad acursid for us. For it is writun, Ech man is cursid that hangeth in the tree; that a mong the hethene the blessing of Abraham, were maad in Crist Ihesu, that we vndirfonge the biheeste of spirit, thurgh bileue. Brithren I seie aftir man, no man dispisith the testament of a man that is confermyd; or ordeyned aboue. The biheestis weren seid to Abraham, & to his seed he seith not in seed as in manye, but as in oon, & to thi seed that is Crist. But I seie this testament is confermyd

before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20 Now a mediator is not a mediator of one, but God is one. 21 Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. 23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. 24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. 25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

Galatians 4 1 Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; 2 But is under tutors and governors until the time

of God; the lawe that was maad aftir four hundrid & thritti yeer, **ne** ma- kith not the testament veyn, to auoyde away the biheest. For if eritage were of the lawe, it were now of biheeste. But God grauntide to Abraham, thurgh biheeste. What thanne the lawe? It was sett for trespassing, til to the seed come to whom he hadde maad biheeste; which lawe was ordeyned bi aungelis, in the hond of a mediatour. But amediatour is not of oon. But God is oon. Is thanne the lawe agen the biheestis of God? God forbede. For if the lawe were gouun that myghte quykene, verily were rightfulness of lawe. But scripture hath concluded alle thingis vndir synne, that the biheeste of the feith of Ihesu Crist were gouun to hem that bileuen. And to fore that bileue cam, thei weren kept vndir the lawe, enclosid into that bileue that was to be schewid. & so the lawe was oure vndirmaistir in Crist, that we ben iustified of bileue. But aftir that bileue cam, we ben not now vndir the vndirmaister. For alle ye ben the children of God thurgh the bileue in Ihesu Crist. For alle ye that ben baptisid, ben clothid with Crist. Ther is no Iew ne Greek, no bonde man, no fre man, no male, no female, for alle ye ben oon in Ihesu Crist. & if ye ben oon in Ihesu Crist, thanne ye ben the seed of Abraham, & eires by biheeste. But I seie as //c. iiii.// long tyme as the eir is a lytil child, he dyuersith no thing fro a seruaunt, whanne he is lord of alle thingis; but he is vndir keperis & tutouris, into the ty-

appointed of the father. 3 Even so we,
when we were children, were in bondage
under the elements of the world: 4 But
when the fulness of the time was come,
God sent forth his Son, made of a woman,
made under the law, 5 To redeem them
that were under the law, that we might
receive the adoption of sons. 6 And
because ye are sons, God hath sent forth
the Spirit of his Son into your hearts,
crying, Abba, Father. 7 Wherefore thou art
no more a servant, but a son; and if a son,
then an heir of God through Christ.
8 Howbeit then, when ye knew not God,
ye did service unto them which by nature
are no gods. 9 But now, after that ye have
known God, or rather are known of God,
how turn ye again to the weak and
beggarly elements, whereunto ye desire
again to be in bondage? 10 Ye observe
days, and months, and times, and years.
11 I am afraid of you, lest I have bestowed
upon you labour in vain. 12 Brethren, I
beseech you, be as I am; for I am as ye are:
ye have not injured me at all. 13 Ye know
how through infirmity of the flesh I
preached the gospel unto you at the first.
14 And my temptation which was in my
flesh ye despised not, nor rejected; but
received me as an angel of God, even as
Christ Jesus. 15 Where is then the
blessedness ye spake of? for I bear you
record, that, if it had been possible, ye
would have plucked out your own eyes,
and have given them to me. 16 Am I
therefore become your enemy, because I
tell you the truth? 17 They zealously
affect you, but not well; yea, they would
exclude you, that ye might affect them.
18 But it is good to be zealously affected
always in a good thing, and not only

me determined of the fadir. So
we whanne we weren lytle chil-
dren, we serueden vnder the ele-
mentis of the world. But aftir that
the fulfilling of tyme cam, God
sente his sone maad of awomman
maid vnder the lawe, that he schulde
agenbie hem that weren vnder the
lawe, that we schulde vndirfonge
the adopcioun of sones. And for ye ben
Goddis sones, God sente his spirit
into youre hertis, crying, Abba,
fadir. & so ther is not now a seruaunt
but a sone; & if he is a sone, he is
an eyr bi God. But thanne ye vnknow-
wynge God, seruyden to hem that
in kynde weren not Goddis. But
now whanne ye han knowe God,
& ben knowun of God, how ben
ye turned eftsoones to the feble
& nedy elementis, to the whiche ye
wolen eft serue? Ye taken kepe
to dayes & monethis & tymes
& yeeris. But I drede you, lest
without cause I haue trauelid
among you. Be ye as I, for I am
as ye. Britheren I biseche you, ye han
hirt me no thing. But ye knowen
that bi infirmyte of fleisch I haue
prechid to you now bifore, & ye
dispiseden not nethir forsoken youre
temptacioun in my fleisch; but ye
resseyueden me as an aungel of God,
as Crist Ihesu. Where thanne is youre
blessing? For I bere you witnesse,
that if it myghte haue be don, ye wol-
den haue put out youre ygen, &
haue gouun hem to me. Am I thanne
maad an enemy to you, seiynge
to you the sothe? Thei louen not you
wele but thei wolen exclude you that
ye suwen hem. But suwe ye the
good euermore in good, & not oonli

when I am present with you. 19 My little children, of whom I travail in birth again until Christ be formed in you, 20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law? 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 26 But Jerusalem which is above is free, which is the mother of us all. 27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. 28 Now we, brethren, as Isaac was, are the children of promise. 29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

Galatians 5 1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with

whanne I am present with you. My smale children, whiche I bere eft-soones til that Crist be fourmed in you; & I wolde now be at you, & chaunge my voyce, for I am confoundid among you. Seie to me ye that wolen be vnder the lawe, ye han not redd the lawe? For it is writun, that Habraham hadde two sones, oon of a seruaunt, & oon of a fre womman. But he that was of the seruaunt, was born aftir the fleisch; but he that was of the fre womman, bi a biheeste. The whiche thingis ben seid by anothir vndirstonding. For these ben two testamentis; oon in the hil of Synay, gendringe into seruage, which is Agar. For Syna is an hil that is in Arabie, which hil is ioyned to it, that is now Ierusalem, & serueth with hir children. But that Ierusalem that is aboue is fre, which is oure modir. For it is writun, Be glad thou bareyn, that berist not; brek out & crye, that bringist forth no children. For many sones ben of hir, that is left of hir hosebonde, more than of hir that hath an hosebonde. But britheren we ben sones of biheeste, aftir Isaac; but now as this that was born aftir the fleisch, pursuede him that was aftir the spirit, so now. But what seith the scripture? Caste out the seruaunt, & hir sone. For the sone of the seruaunt schal not be eir, with the sone of the fre wyf. And so britheren we ben not sones of the seruaunt, but of the fre wyf, bi which fredom Crist hath maad us free. //c. v.//
Stonde ye therfore, & nyle ye eft soones be holden in

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the yoke of bondage. 2 Behold, I Paul say unto you, that if ye be circumcised, Crist shall profit you nothing. 3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law. 4 Crist is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. 5 For we through the Spirit wait for the hope of righteousness by faith. 6 For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. 7 Ye did run well; who did hinder you that ye should not obey the truth? 8 This persuasion cometh not of him that calleth you. 9 A little leaven leaveneth the whole lump. 10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be. 11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. 12 I would they were even cut off which trouble you. 13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. 15 But if ye bite and devour one another, take heed that ye be not consumed one of another. 16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 18 But if ye be led of the Spirit, ye are not under the law.

the yok of seruage. Lo I Poul seie to you that if ye be circumsidid, Crist schal no thing profite to you. & I witnesse eftsoones to ech man that circumsidith him silf, that he is dettour of al the lawe to be don. And ye ben voydid away fro Crist, & ye that ben iustified in the lawe, ye han fallun away fro grace. For we thurgh the spirit of bileue, abyden the hope of rightfulnessse. For in Ihesu Crist nethir circumcisioun is ony thing worth nethir prepucie, but the bileue that worschip bi charite. Ye runnen wel, who let-tide you that ye obeyeden not to treu-the? Consente ye to no man, for this counceil is not of him that hath clepid you. Altil sourdough, apeirith al the gobet. I truste on you in oure Lord, that ye schulde vndirstonde noon othir thing. & who that disturblith you, schal bere doom, who euere he be. & britheren if I preche yit circumcisioun, what suffre I yit persecucioun? Thanne the sclandre of the cross, is voidid. I wolde that thei weren cutt away that disturblen you. For britheren ye ben clepid into fredom, oonly gyue ye not fredom into occasioun of fleisch, but bi charite of spirit serue ye to gidre. For euery lawe is fulfillid in o word, Thou schalt loue thi neighbore as thi silf. & if ye byte & ete ech othir, se ye lest ye be wastid ech from othir, & I seie you in Crist, walke ye in spirit, & ye schulen not parfourme the desiris of the fleisch. For the fleisch co-ueiteth agen the spirit, & the spirit agen the fleisch; for thes ben aduersaries to gidre, that ye doen not alle thingis that ye willen. That if ye be led by spirit, ye be not vndir the lawe.

19 Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,
 20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,
 21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. 22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
 23 Meekness, temperance: against such there is no law. 24 And they that are Christ's have crucified the flesh with the affections and lusts. 25 If we live in the Spirit, let us also walk in the Spirit. 26 Let us not be desirous of vain glory, provoking one another, envying one another.

Galatians 6 1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfil the law of Christ. 3 For if a man think himself to be something, when he is nothing, he deceiveth himself. 4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. 5 For every man shall bear his own burden. 6 Let him that is taught in the word communicate unto him that teacheth in all good things. 7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh

& the werkis of the fleisch ben opyn;
 whiche ben fornicacioun, vnclennes-
 se, vnchastite, leccherie, seruise
 of false goddis, wycchecraftis,
 enmitees, stryuingis, indingnaciouns,
 wraththis, chidingis, dissenciouns, sec-
 tis, enuyes, manslaughteris, drunkenes-
 sis, vnmesurable etyngis, & thingis
 lyk to these; which I seye to you,
 as I haue toold you to fore. For thei
 that doen suche thingis, schulen not
 haue the kingdom of God. But the
 fruyt of the spirit, is charite, io-
 ye, pees, pacience, long abyding,
 benyngnite, goodnesse, myldnes-
 se, feith, temperaunce, contynence, chas-
 tite. Agen suche thingis is no lawe,
 & thei that ben of Crist, han crucified
 her fleisch with vices & coueitin-
 gis. If we lyuen by spirit, walke
 we by spirit. Be we maad not
 couetous of veyn glorie, stiringe
 ech othir to wraththe, or hauynge en-
 vye ech to othir. //c. vi.//
 But if aman be ocupied
 in any gilt, ye that ben spiri-
 tual enfourme ye such oon
 in spirit of softnesse, biholdinge thi-
 silf, lest that thou be temptid. Ech bere
 otheris charges, & so ye schulen
 fulfille the lawe of Crist. For who
 that trowith that he be ought, whanne he
 is nought, he bigylith him silf. But
 ech man proue his owne werk,
 & so he schal haue glorie in hym
 silf, & not in anothir. For ech man
 schal bere his owne charge. He that
 is taught by word, comyne he with
 him that techith hym in alle goodis.
 Nyle ye erre, God is not scorned.
 For tho thingis that aman sowith, tho
 thingis he schal repe. For he that so-
 with in his fleisch, of the fleisch he

reap corrupcion; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not. 10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. 11 Ye see how large a letter I have written unto you with mine own hand. 12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. 13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. 14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. 15 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. 16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. 17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. 18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

Ephesians 1 1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful

schal repe corrupcioun. But he that sowith in the spirit, of the spirit he schal repe euerlastinge lyf. & doynge good, fayle we not. For in his tyme we schal repe, not faylinge. Therefore while we han tyme, worche we good to alle men, but moost to hem that ben homelich of the feith. Se ye what maner lettris I haue write to you, with myn owne hond. For who euere wole plese in the fleisch, this constreyneth you to be circumcidid, oonly, that thei suffre not the persecucioun of Cristis cross. For nethir thei that ben circumcidid, kepen the lawe; but thei wolen that ye be circumcidid, that thei haue glorie in youre fleisch. But fer be it fro me to haue glorie, but in the cross of oure Lord Ihesu Crist; bi whom the world is crucified to me, & I to the world. For in Ihesu Crist, nethir circumsicioun is ony thing worth, ne prepucie, but anewe creature. & who euere suwen this reule, pees on hem & mercy & on Ysrael of God. And heraftir no man be heuy to me. For I bere in my body the tokenes of oure Lord Ihesu Crist. The grace of * youre spirit britheren amen. // **Here endith the epistol to Galathies, & begynneth the prolog on the pistle to Effecies.** // Ephesians ben of Asye. These whanne thei hadden resseyued the word of treuth, abiden stedfastli in the feith. The postle preisith hem, writinge to hem fro Rome, out of prisoun, bi Titicus the dekene. // **Ierom in prolog on this pistle, seith this. c. p.** // Poul the apostle of Ihesu Crist be the wille of God, to alle seyntis that ben at Effecy, & to the feith-

* oure lord Ihesu
Crist; be with

in Crist Ihesu: 2 Grace be to you, and peace, from God our Father, and from the Lord Ihesu Crist. 3 Blessed be the God and Father of our Lord Ihesu Crist, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Ihesu Crist to himself, according to the good pleasure of his will, 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; 8 Wherein he hath abounded toward us in all wisdom and prudence; 9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: 11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 12 That we should be to the praise of his glory, who first trusted in Christ. 13 In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. 15 Wherefore I also, after I heard of your faith in the Lord Ihesu, and love unto all the saints, 16 Cease not to give thanks

fulmen in Ihesu Crist, grace be to you & pees of God oure fadir, & oure Lord Ihesu Crist. Blessid be God & the fadir of oure Lord Ihesu Crist, that hath blessid us in al spiritual blessing in heuenly thingis in Crist. As he hath chosun us in him silf, bfore the making of the world, that we weren holy & withoute wem in his sight in charite. Which hath bfore ordeyned us into adopcioun of sones, by Ihesu Crist into hym; bi the purpos of his wille, into the heriying of the glorie of his grace; in which he hath glorified us in his dereworthe sone; in whom we han redempcioun bi his blood, forgyfnesse of synnes, aftir the richessis of his grace; that aboundide greetly in us in al wysdom & prudence, to make knowe to us the sacrament of his wille; bi the good plesaunce of hym, the which sacrament he purposide in hym, in the dispenscioun of plente of tymes, to enstore alle thingis in Crist, whiche ben in heuenes & whiche ben in erthe in him. In whom we ben clepid bi sort; bfore ordeyned by the purpos of hym that worchith alle thingis, bi the counceil of his wille, that we be into the heriying of his glorie, we that han hopid bfore in Crist. In whom also ye weren clepid, whanne ye herden the word of treuthe the gospel of youre heelte, in whom ye bileuyng ben markid, with the Hooly Gost of biheeste, which is the eernes of oure eritage, into the redempcioun of purchassing into heriying of his glorie ¶ Therefore I heeringe youre feith that is in Crist Ihesu, & the loue in to alle seyntis, ceesse not to do than-

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for you, making mention of you in my prayers; 17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, 20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, 21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: 22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.

Ephesians 2 1 And you hath he quickened, who were dead in trespasses and sins; 2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: 3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. 4 But God, who is rich in mercy, for his great love wherewith he loved us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made

kingis for you, makinge mynde of you in my preieris; that God of oure Lord Ihesu Crist the fadir of glorie, gyue to you the spirit of wysdom & of reuelacioun into the knowing of hym; & the ygen of youre herte lightned, that ye wite which is the hope of his cleping, & whiche ben the richessis of the glorie of his eritage in seyntis; & which is the excellent greetnesse of his vertu into us that han bileuyd bi the worching of the myght of his vertu, which he wroughte in Crist, reisinge him fro deeth, & settinge him on his right-half in heuenly thingis, aboue ech principat & potestat & vertu & dominacioun; & aboue ech name that is named, not oonly in this world, but also in the world to comynge; & made alle thingis suget vnder his feet, & gaf him to be heed ouer al the chirche that is the body of him; & the plente of him which is alle thingis in alle thingis, fulfillid. //c.// And whanne ye weren //ii.// deed in youre giltis & synnes, in whiche ye wandriden sum tyme, aftir the cours of this world, aftir the prince of the power of this eir, of the spirit that worchith now into the sones of vnbileue; in whiche also we alle lyueden sum tyme in the desiris of oure fleisch, doynge the willis of the fleisch & of thoughtis; & we weren by kynde the sones of wraththe, as othere men. But God that is ryche in mercy, for his ful moche charite in which he louede us, yhe whanne we weren deed in synnes, quykenyde us to gidre in Crist, by whos grace ye ben sauid & agenreisid to gidre, & made to gi-

us sit together in heavenly places in Christ Jesus: 7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building

dre to sitte in heuenly thingis, in Crist Ihesu; that he schulde schewe in the worldis aboue comynge, the plenteuouse richessis of his grace in goodnesse on us in Crist Ihesu. For bi grace ye ben saued by feith, & this not of you; for it is the gifte of God, not of werkis, that no man haue glorie. For we ben the making of him, maad of nought in Crist Ihesu in goode werkis, whiche God hath ordeyned, that we go in tho werkis. For which thing be ye myndeful, that sum tyme ye weren hethene in fleisch, whiche weren seid prepucie, for that that is seid circumcisioun maad bi hond in fleisch. & ye weren in that tyme withouten Crist, aliened fro the lyuynge of Israel & gestis of testamentis; not hauyng hope of biheeste, & withouten God in this world. But now in Crist Ihesu, ye that weren sum tyme ferr, ben maad nygh in the blood of Crist. For he is oure pees, that made bothe oon, & vnbyndinge the myddel wal of a wal withoute morder enemytes in his fleisch; & auoydide the lawe of maundementis by domes, that he make tweyne in him silf into o newe man; makinge pees, to recouncele bothe in o body to God by the cross; sleyng the enemytees in him silf. & he comynge prechide pees to you that weren ferr, & pees to hem that weren nygh. For bi hym we bothe han nygh comyng, & in o spirit to the fadir. Therefore now ye ben not gestis & straungeris, but ye ben citsesynes of seyntis, & household meyne of God aboue bildid on the fundament of apostlis & of profetis, vpon that higheste corner stoon Crist Ihesu. In whom ech bilding

fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.

Ephesians 3 1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 If ye have heard of the dispensation of the grace of God which is given me to youward: 3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words, 4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, 11 According to the eternal purpose which he purposed in Christ Jesus our Lord: 12 In whom we have boldness and access with confidence by the faith of him. 13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory. 14 For this cause I bow my knees unto the Father of our Lord Jesus Christ, 15 Of whom the whole family in heaven and earth is

maad, wexith into an hooly temple in the Lord; in whom also be ye builded to gidre into the abitacle of God in the Hooly Gost. //c. iii.//
For the grace of this thing
I Poul the boundun of Crist
Ihesu for you hethen men, if
netheles ye han ~~han~~ herd the dispensacioun of Goddis grace that is gouun to me in you. For by reuelacioun the sacrament is maad known to me, as I aboue wroot in schort thing, as ye mowen rede & vnderstonde my prudence in the ministerie of Crist. Which was not known to othere generaciouns to the sonnes of men, as it is now schewid to his hooly apostlis, & profetis in the spirit that hethene men ben euene eyris & of o body, & parteneres to gidre of his beheste in Crist Ihesu bi the euaungelie.
Whos mynistrer I am maad bi the gifte of Goddis grace, which is gouun to me bi the worching of his vertu. To me leest of alle seyntis this grace is gouun to preche among hethen men, the vnserchable riches of Crist; & to lightne alle men, which is the dispensacioun of sacrament hid fro worldis in God, that made alle thingis of nought; that the mochefold wysdom of God be knowun to princes & potestatis in heuenly thingis, by the chirche, by the bifore ordinaunce of worldis, which he made in Crist Ihesu oure Lord. In whom we han trust & nyghcomyng, in tristenyng by the feith of him. For which thing I axe, that ye fayle not in my tribulaciouns for you which is youre glorie. For grace of this thing I bowe my knees to the fadir of oure Lord Ihesu Crist, of whom ech fadirheed in heuenes & in erthe is

named, 16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; 17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height; 19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. 20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Ephesians 4 1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 2 With all lowliness and meekness, with longsuffering, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace. 4 There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism, 6 One God and Father of all, who is above all, and through all, and in you all. 7 But unto every one of us is given grace according to the measure of the gift of Christ. 8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry,

named; that he gyue to you affir the riches-
sis of his glorie, vertu to be streng-
thid bi his spirit bi the ynner man; that
Crist dwele by feith, in youre hertis;
that ye rootid & groundid in charite, mo-
wn comprehende with alle seyntis, wh-
ich is the brede & the lengthe & the high-
nesse & the depnesse; also to wite the cha-
rite of Crist more excellent than science,
that ye be fillid in al the plente of God.
& to hym that is myghty to do alle
thingis more plenteuously than we ax-
en or vndirstonden by the vertu that
worcith in us, to hym be glorie in
the chirche & in Crist Ihesu into alle the
generaciouns of the world of worldis
amen. //c. iiii.//

Therefore I boundun for the Lo-
rd biseche you, that ye walke
worthili in the cleping in which
ye ben clepid; with al mekenes
& myldenesse, with pacience sup-
portyng ech othir in charite; bysi
to kepe vnite of spirit, in the bo-
ond of pees. O body & o spirit, as
ye ben clepid in oon hope of youre
clepyng; o Lord, o feith, o baptyng,
o God & fadir of alle, which is abo-
ue alle men & by alle thingis & in us
alle. But to ech of us grace is go-
uun, by the mesure of the gyuyng
of Crist. For which thing he seith, He
stighynge an high, ledde caitifte cai-
tyf, he gaf giftis to men. But what
is it that he stighede vp, no but that also
he cam down first into the lowere
partis of the erthe. He it is that cam
down & that stighede on alle heuenes,
that he schulde fille alle thingis. & he
gaf summe apostlis, summe profetis;
othere euangelistis, othere schepardis
& techeris, to the ful ending of seyn-
tis; into the werk of mynisterie,

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for the edifying of the body of Christ:
 13 Till we all come in the unity of the
 faith, and of the knowledge of the Son of
 God, unto a perfect man, unto the measure
 of the stature of the fulness of Christ:
 14 That we henceforth be no more
 children, tossed to and fro, and carried
 about with every wind of doctrine, by the
 sleight of men, and cunning craftiness,
 whereby they lie in wait to deceive;
 15 But speaking the truth in love, may
 grow up into him in all things, which is the
 head, even Christ: 16 From whom the
 whole body fitly joined together and
 compacted by that which every joint
 supplieth, according to the effectual
 working in the measure of every part,
 maketh increase of the body unto the
 edifying of itself in love. 17 This I say
 therefore, and testify in the Lord, that ye
 henceforth walk not as other Gentiles walk,
 in the vanity of their mind, 18 Having the
 understanding darkened, being alienated
 from the life of God through the ignorance
 that is in them, because of the blindness of
 their heart: 19 Who being past feeling
 have given themselves over unto
 lasciviousness, to work all uncleanness
 with greediness. 20 But ye have not so
 learned Christ; 21 If so be that ye have
 heard him, and have been taught by him,
 as the truth is in Jesus: 22 That ye put off
 concerning the former conversation the
 old man, which is corrupt according to the
 deceitful lusts; 23 And be renewed in the
 spirit of your mind; 24 And that ye put
 on the new man, which after God is
 created in righteousness and true holiness.
 25 Wherefore putting away lying, speak
 every man truth with his neighbour: for we
 are members one of another. 26 Be ye
 angry, and sin not: let not the sun go down
 upon your wrath: 27 Neither

into edificacioun of Cristis body; til
 we rennen alle into vnite of feith
 & of knowing of Goddis sone, in-
 to a parfyt man aftir the mesu-
 re of age of the plente of Crist. That
 we be not now lytle children
 monyng as wawis, & be not bo-
 run aboute with ech wynd of te-
 ching in the weywardnesse of men,
 in sutil witt to the disseyuyng
 of errour. But do we treuthe in
 charite, & wexe in hym bi alle thin-
 gis that is Crist oure heed; of whom
 al the body sett to gidre & boundun
 to gidre by ech ioynture of vndir-
 seruyng, bi worching into the me-
 sure of ech membre, makith en-
 cresing of the body into edificacioun
 of it self in charite. Therefore I seie
 & witnesse this thing in the Lord, that ye wal-
 ke not now, as hethene men walken
 in the vanyte of her witt; that han
 vndirstonding derkned with derknes-
 sis; & ben alyened fro the lyf of God,
 by ignoraunce that is in hem, for the
 blyndness of her herte. Which
 dispeiringe bitooken hem silf to vn-
 chastite, into the worching of al vn-
 clenness in coueityse. But ye han not
 so lerned Crist, if netheles, ye herden
 hym, & ben taught in him, as is treuthe
 in Ihesu. Do ye away by the elde lyuyng
 the elde man that is corrupt by the desy-
 ris of errour; & be ye renewlid in
 the spirit of youre soule, & clothe ye
 the newe man, which is maad aftir
 God in rightwysnesse & hoolynesse of
 treuthe. For which thing ye putte
 away lesyng, & speke ye treuthe
 ech man with his neighbore, for we
 ben membris ech to othir. Be ye wroth,
 & nyle ye do synne; the sunne falle
 not down on youre wraththe. Nyle

give place to the devil. 28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. 30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. 31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Ephesians 5 1 Be ye therefore followers of God, as dear children; 2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. 3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; 4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. 5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. 7 Be not ye therefore partakers with them. 8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: 9 (For the fruit of the Spirit is in all goodness and righteousness and

ye gyue stide to the deuel. He that staal, now stele he not; but more trauele he in worching with his hondis that that is good, that he haue wherof he schal gyue to the nedye. Ech yuel word go not of youre mouth. But if ony is good to the edificacioun of feith, that it gyue grace to men that heeren. & nyle ye make the Hooly Goost of God sory, in which yee ben markid in the day of redempcioun. Al bittirnesse & wraththe & indignacioun, & cry, & blasfemye be takun away fro you, with al malice; & be ye to gidre benyngne, merciful, forgyunge to gidre, as also God forgaf to you in Crist. Therefore be //c. v.// ye foloweris of God, as moost dereworthe sones; & walke ye in loue, as Crist louede us, & gaf him silf for us, an offring & a sacrifice to God, into the odour of swetnesse. & fornyacioun & al vnclennesse, or auarice be not named among you, as it bicometh hooly men; ethir filthe or foly speche or harlotrye that perteyneth not to profyt, but more doynge of thankngis. For witte ye this & vnderstonde that ech lecchour, or vnclene man or coueitous that serueth to mawmetis, hath not eritage in the kingdom of Crist & of God. No man disseyue you by veyn wordis; forwhy for thes thingis, the wraththe of God cam on the sones of vnbyleue. Therefore nyle ye be maad parteneris of hem. For ye weren sum tyme derknessis, but now lyght in the Lord. Walke ye as the sones of light. For the fruyt of light is in al goodnesse & rightwysnesse and

truth;) 10 Proving what is acceptable unto the Lord. 11 And have no fellowship with the unfruitful works of darkness, but rather reprove them. 12 For it is a shame even to speak of those things which are done of them in secret. 13 But all things that are reprovèd are made manifest by the light: for whatsoever doth make manifest is light. 14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. 15 See then that ye walk circumspectly, not as fools, but as wise, 16 Redeeming the time, because the days are evil. 17 Wherefore be ye not unwise, but understanding what the will of the Lord is. 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; 21 Submitting yourselves one to another in the fear of God. 22 Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 28 So ought men to love

treuthe; & preue ye what thing is wel plesynge to God. & nyle ye comyne to vnfruytouse werkis of dercnesses, but more reprove ye. For what thingis ben don of hem in priuy, it is foul yhe to speke. & alle thingis that ben reproued of the light, ben openly schewid. For al thing that is schewid, is light. For which thing he seith, Ryse thou that slepest & ryse vp fro deeth, & Crist schal lightne thee. ¶ Therfore britheren se ye, how warly ye schulen go; not as vnwyse men, but as wyse men agendyng tyme; for the dayes ben yuele. Therfore nyle ye be maad vnwyse, but vnderstondinge which is the wille of God. & nyle ye be drunken of wyn, in which is leccherie, but be ye fillid with the Hooly Goost. & speke ye to you silf in salmes & ympnes & spiritual songis, singynge, & seiyng salm in youre hertis to the Lord; eueremore doynge thankngis for alle thingis in the name of oure Lord Ihesu Crist, to God & to the fadir. Be ye suget to gidre in the drede of Crist. ¶ Wymmen be thei suget to her hosebondis, as to the Lord; for the man is heed of the womman, as Crist is heed of the chirche, he is sauyour of his body. But as the chirche is suget to Crist, so wymmen to her hosebondis in alle thingis. ¶ Men loue ye youre wyues, as Crist louede the chirche, & gaf him silf for it, to make it hooly; & clenside it with the wasching of watir, in the word of lyf, to gyue the chirche glorious to him silf, that it hadde no wem ne ryueling, or ony such thing, but that it be hooly & vndefoulid. So & men loue

their wives as their own bodies. He that loveth his wife loveth himself. 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 30 For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Ephesians 6 1 Children, obey your parents in the Lord: for this is right. 2 Honour thy father and mother; (which is the first commandment with promise;) 3 That it may be well with thee, and thou mayest live long on the earth. 4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. 5 Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; 6 Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; 7 With good will doing service, as to the Lord, and not to men: 8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. 9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him. 10 Finally, my brethren, be strong in the Lord, and in the power of his might. 11 Put on

thei her wyues; as her owne bodi-
es. He that loueth his wyf, loueth him
silf; for no man hatide euere his ow-
ne fleisch, but norischith & fostrith
it, as Crist doith the chirche. & we ben
membris of his body, of his fleisch
& of his boons. For this thing aman
schal forsake his fadir & his mo-
dir, & he schal drawe to his wyf,
& thei schulen be tweyne in o fleisch.
This sacrament is greet; yhe I seie
in Crist & in the chirche. Netheles ye
alle, ech man loue his wyf as hym
silf; & the wyf, drede hir hosebond.
Sones obeische //c. vi.//
ye to youre fadir & modir,
in the Lord; for this thing is
rightful. Honowre thou thi fadir
& modir that is the firste maundement
in biheste, that it be wel to thee, & that
thou belong lyuynge on erthe the.
And fadris nyle ye terre youre so-
nes to wraththe, but norische ye
hem in teching & chastising of the Lord.
¶ Seruauntis obeische ye to flei-
schly lordis with drede & tremling,
in symplenesse of youre herte as
to Crist; not seruyng at the yge as
plesynge to men, but as seruaun-
tis of Crist, doynge the wille of
God bi discrecioun with good wille,
seruyng as to the Lord, & not as
to men; wittinge that ech man, what
euere good thing he schal do, he sch-
al resseyue this of the Lord, whethir
seruaunt whethir fre man. & ye lor-
dis do the same thingis to hem, for-
gyuynge manasis; wittinge that bothe
her Lord & youre is in heuenes, &
the taking of persoons is not a-
nientis God. Heraftirward brither-
en be ye coumfortid in the Lord, &
in the myght of his vertu. Clothe

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the whole armour of God, that ye may be able to stand against the wiles of the devil. 12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. 13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. 14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; 15 And your feet shod with the preparation of the gospel of peace; 16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God: 18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; 19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, 20 For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. 21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: 22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts. 23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. 24 Grace be with all them that love our Lord Jesus Christ in sincerity. Amen.

you with the aarmere of God, that ye moun stonde agenus aspiyngis of the deuel. Forwhi stryuyng is not to us agenus fleisch & blood, but agenus the princes & potestatis, agens gouernouris of the world of thes derknessis; agenus spiritual thingis of wickidnesse, in heuenly thingis. Therefore take ye the aarmer of God, that ye moun agenstonde in the yuel day, & in alle thingis stonde parfyt. Therefore stonde ye & be gird aboute youre leendis in sothfastnesse, & clothid with the haburioun of rightwysnesse, & youre feet schod in making redy of the gospel of pees. In alle thingis take ye the scheld of feith, in which ye moun quenche alle the fyr dar-tis of the worste. & take ye the helm of heelthe, & the swerd of the Goost, that is the word of God. Bi al preier & biseching, preie ye al tyme in spirit, & in hym waking in al bisynesse & biseching for alle hooly men & for me; that word be gouun to me in openyng of my mouth, with trust to make knowun the misterie of the gospel for which I am set in message in achayne; so that in it I be hardy to speke, as it bihoueth me. & ye wite, what thingis ben aboute me, what I do; Titicus my moost dere brothir, & trewe ministre in the Lord, schal make alle thingis knowun to you; whom I sente to you for this same thing, that ye knowe what thingis ben aboute us, & that he coumforte youre hertis. Pees to britheren, & charite with feith of God oure fadir, & of the Lord Ihesu Crist. Grace with alle men, that louen oure Lord Ihesu Crist in vncorruptioun. Amen that is so be it. //Here en-

Philippians 1 1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: 2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. 3 I thank my God upon every remembrance of you, 4 Always in every prayer of mine for you all making request with joy, 5 For your fellowship in the gospel from the first day until now; 6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: 7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. 8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ. 9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment; 10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; 11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. 12 But I would ye should understand, brethren, that the

dith the pistle to Effecies, & bigyn-
neth the prolog on the pistle to Filip-//
Philipencis ben of //ensis.//

Macedonye. Thes whanne
thei hadden resseyued the word
of treuthe, stooden stedefastly in
the feith, & thei resseyueden not fal-
se apostlis. The apostle preisith
thes writinge to hem fro Rome
out of prisoun bi Epafrodite. //Ie-
rom in his prolog on this pistle seith
this. c. p.//

Poul & Tymothe seruaun-
tis of Ihesu Crist, to alle
the hooly men in Crist Ihesu
that ben at Filippis, with bischopis &
dekenes, grace & pees to you of
God oure fadir, & of the Lord Ihesu
Crist. I do thankings to my God in
al mynde of you euermore in alle my
preieris for alle you with ioie, &
make a biseching on youre comy-
nyng in the gospel of Crist fro the
firste day til now; trustenyng
this ilke thing that he that bigan in you
a good werk, schal parfourme
it til into the day of Ihesu Crist. As
it is iust to me, to feele this thing
for alle you; for that I haue you in
herte & in my boondis, & in de-
fending & confermyng of the gos-
pel, that alle ye be felowis of my
ioie. For God is a wnesse to me,
how I coueite alle you in the bo-
welis of Ihesu Crist. & this thing I preie,
that youre charite be plenteuous mo-
re & more in kunnyng & in al witt;
that ye preue the bettre thingis, that
ye be clene & withoute offence in
the day of Crist; fillid with the fruyt
of rightwysnesse by Ihesu Crist, into
the glorie & the heriyng of God. For
britheren I wole that ye wite, that the

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things which happened unto me have fallen out rather unto the furtherance of the gospel; 13 So that my bonds in Christ are manifest in all the palace, and in all other places; 14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. 15 Some indeed preach Christ even of envy and strife; and some also of good will: 16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: 17 But the other of love, knowing that I am set for the defence of the gospel. 18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. 19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, 20 According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. 21 For to me to live is Christ, and to die is gain. 22 But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. 23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: 24 Nevertheless to abide in the flesh is more needful for you. 25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; 26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again. 27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent,

thingis that ben about me, han comun more to the profyt of the gospel. So that my boondis weren maad knowun in Crist, in ech moot halle & in alle othere placis; that mo of britheren trustynge in the Lord more plenteuously for my boondis, dursten withoute drede speke the word of God. But summe for enuye & stryf; summe for good wille prechen Crist; & summe of charite, witinge that I am putt in the defence of the gospel. But summe of stryf schewen Crist not clenly, gessinge hem to reise tribulacioun to my boondis. But what the while on al maner ethir by occasioun ethir by treuthe, Crist is schewid, & in this thing I haue ioye, but also I schal haue ioye. & I woot that this thing, schal come to me into heelthe, by youre preyer & the vndirmynistring of the spirit of Ihesu Crist, by myn abyding & hope. For in no thing I schal be schamed, but in al trust as euermore & now, Crist schal be magnified in my body, ethir bi lyf, ethir bi deeth. For me to lyue is Crist, & to dye is wynnyng. That if to lyue in fleisch is fruyt of werk to me, lo what I schal chese, I knowe not; but I am constreyned of twey thingis, I haue desyr to be dissolued; & to be with Crist, it is moche more betre; but to dwelle in fleisch, is nedeful for you. & I trustynge this thing, woot that I schal dwelle, & parfytly dwell to alle you; to youre profyt & ioye of feith, that youre thankings abounde in Crist Ihesu in me, bi my comyng eftsoone to you. Oonly lyue ye worthily to the gospel of Crist, that whethir whanne I come & se you ethir absent,

I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; 28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. 29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; 30 Having the same conflict which ye saw in me, and now hear to be in me.

Philippians 2 1 If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, 2 Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. 3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. 4 Look not every man on his own things, but every man also on the things of others. 5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. 9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. 12 Wherefore,

I heere of you, that ye stonden in o spirit, of o wille; traueling to gidre to the feith of the gospel. & in no thing be ye afeerd of aduersaries; which is to hem cause of perdicoun, but to you cause of heelthe. & this thing is of God. For it is gouun * for Crist, that not oonly ye bileuen into hym, but also that ye suffren for hym; hauynge the same stryf, which ye sayghen in me, & now ye han herd of me. //c. ii.// Therefore if ony coumfort is in Crist, if ony solace of charite, if ony felowschip of spirit, if ony inwardnesse of mercy doynge; fille ye my ioye; that ye vndirstonde the same thing, & haue the same charite, of o wille, & feelen the same thing. No thing bi stryf, nethir be veyn glorie; but in mekenesse, demynge ech othir to be higher than him silf. Not biholdinge ech thing bi hym silf what thingis ben his owne, but tho thingis that ben of othere men; & feele ye this thing in you, which also in Crist Ihesu; that whanne he was in the fourme of God, demyde not raueyn, that him silf were euene to God; but he lowide himsilf, takinge the fourme of a seruaunt; & was maad into the liknesse of men, & in abytt was foundun as aman. He mekide him silf, & was maad obedient to the deeth, yhe to the deeth of the cross. For which thing God enhaunside him, & gaf to him aname that is aboue al name; that in the name of Ihesu, ech knee be bowid, of heuenly thingis of erthely thingis, & of hellis; & ech tunge knowleche, that the Lord Ihesu Crist is in the glorie of God the fadir. ¶ Ther-



* to you

my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure. 14 Do all things without murmurings and disputings: 15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; 16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. 17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. 18 For the same cause also do ye joy, and rejoice with me. 19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. 20 For I have no man likeminded, who will naturally care for your state. 21 For all seek their own, not the things which are Jesus Christ's. 22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. 23 Him therefore I hope to send presently, so soon as I shall see how it will go with me. 24 But I trust in the Lord that I also myself shall come shortly. 25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered

fore my moste dereworthe brethren as euermore ye han obeischid not in my presense oonly, but moche more now in myn absence, worche ye with drede & tremlyng youre heelthe. For it is God that worchith in you bothe to wilne & to parfourn me for good wille. & do ye alle thingis, withoute grucchingis & doubtingis, that ye be withoute playnt; & symple as the sones of God withoute repref, in the myddil of a schrewid nacioun & a weyward; among whiche ye schynen as gyueris of lyght in the world, & holde ye to gidre the word of lyf to my glorie in the day of Crist. For I haue not runne in veyn, nethir I haue trauelid in veyn. But though I be offrid or slayn on the sacryfice & seruyse of youre feith, I haue ioye & I thanke you alle. & the same thing haue ye ioye, & thanke ye me. & I hope in the Lord Ihesu that I schal sende Thymothe soone to you; that I be of good coumfort, whanne tho thingis ben knowun that ben aboute you. For I haue no man so of o will, that is bisy for you with cleane affeccoun. For alle men seken tho thingis that ben her owne, not tho that ben of Crist Ihesu. But knowe ye the assay of hym, for as a sone to the fadir, he hath serued with me in the gospel. Therefore I hope that I schal sende him to you, anon as I se what thingis ben aboute me. & I truste in the Lord, that also my silf schal come to you soone. & I gesside it nedeful, to sende to you Epafrodite my brothir & euene worchere & my euene knyght; but youre apostle, & the ministre

to my wants. 26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. 28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. 29 Receive him therefore in the Lord with all gladness; and hold such in reputation: 30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

Philippians 3 1 Finally, my brethern, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. 2 Beware of dogs, beware of evil workers, beware of the concision. 3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. 4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: 5 Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; 6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. 7 But what things were gain to me, those I counted loss for Christ. 8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, 9 And be found

of my nede. For he desyride you alle, & he was soreful, therfore that ye herden that he was syk. For he was syk to the deeth, but God hadde mercy on hym; & not oonly on him, but also on me, lest I hadde heuynesse on heuynesse. Therfore more hastely I sente hym, that whanne ye han seyn hym ye haue ioye eft, & I be withoute heuynesse. Therfore resseyue ye him with al ioye in the Lord, & haue ye suche with al honour. For the werk of Crist he wente to deeth, gyuyng his lyf, that he schulde fulfille, that that faylde of you anentis my seruice. Hennus forward //c. iii.// my britheren haue ye ioye in the Lord. To write to you the same thingis, to me it is not slow, & to you it is necessarie. Se ye houndis, se ye yuele werkmen, se ye dyuysoun. For we ben circumcisioun, whiche by spirit seruen to God, & glorien in Crist Ihesu, & han not trist in the fleisch, though I haue trist yhe in the fleisch. If ony othir man is seyn to triste in fleisch, I more; that was circumsidid in the eightthe day, of the kyn of Israel, of the lynage of Beniamyn, an Ebrew of Ebrews. Bi the lawe, a Farise; bi loue pursuwinge the chirche of God; by rightwisnesse that is in the lawe, lyuyng with oute playnt. But whiche thingis weren to me wynnyngis, I haue demyd these apeiringis for Crist. ¶ Netheles I gesse alle thingis to be peirement, for the cler science of Ihesu Crist my Lord. For whom I made alle thingis peirement & I deme as dritt, that I wyne Crist; & that I be foun-

in him, not having mine own righteous-
ness, which is of the law, but that which is
through the faith of Christ, the righteous-
ness which is of God by faith: 10 That I
may know him, and the power of his
resurrection, and the fellowship of his
sufferings, being made conformable unto
his death; 11 If by any means I might
attain unto the resurrection of the dead.
12 Not as though I had already attained,
either were already perfect: but I follow
after, if that I may apprehend that for
which also I am apprehended of Christ
Jesus. 13 Brethren, I count not myself to
have apprehended: but this one thing I do,
forgetting those things which are behind,
and reaching forth unto those things
which are before, 14 I press toward the
mark for the prize of the high calling of
God in Christ Jesus. 15 Let us therefore,
as many as be perfect, be thus minded:
and if in any thing ye be otherwise
minded, God shall reveal even this unto
you. 16 Nevertheless, whereto we have
already attained, let us walk by the same
rule, let us mind the same thing.
17 Brethren, be followers together of me,
and mark them which walk so as ye have
us for an ensample. 18 (For many walk, of
whom I have told you often, and now tell
you even weeping, that they are the
enemies of the cross of Christ: 19 Whose
end is destruction, whose God is their belly,
and whose glory is in their shame, who
mind earthly things.) 20 For our
conversation is in heaven; from whence
also we look for the Saviour, the Lord Jesus
Christ: 21 Who shall change our vile
body, that it may be fashioned like unto his
glorious body, according to the working
whereby he is able even to subdue all
things unto himself.

dun in hym; not hauyng my rightwys-
nesse that is of the lawe, but that that
is of the feith of Crist Ihesu, that is of
God the rightwysnesse in feith, to kno-
we hym, & the vertu of his rysing agen,
& the felouschip of his passioun; &
to be maad lik to his deeth, if on
ony maner I come to the resurrec-
cioun that is fro deeth. Not that now I
haue takun, or now am parfyt;
but I suwe if in ony maner I com-
prehende, in which thing also I am
comprehendid of Crist Ihesu. Britheren
I deme me not that I haue comprehen-
did; but o thing, I forgete tho thingis
that ben bihyndis, & strecche forth
my silf to tho thingis that ben bfore
& pursuwe to the ordeyned meede
of the high cleping of God in Crist Ihesu.
Therfore who euere we ben parfyt,
feele we this thing; & if ye vndir-
stonden in othere maner ony thing, this
thing God schal schewe to you. Nethe-
les to what thing we han comun,
that we vndirstonde the same thing,
& that we parfytly dwelle in the same
reule. ¶ Britheren be ye my folo-
weris, & wayte ye hem that walken
so, as ye han oure fourme. For
manye walken, whiche I haue seid
ofte to you. But now I wepinge
seie, the enemyes of Cristis cross;
whos ende is deeth, whos God is
the wombe; & the glorie in confuci-
oun of hem, that sauoren ertheli thingis.
But oure lyuyng is in heuenes; fro
whennis also we abyden the sauy-
our oure Lord Ihesu Crist, which schal
refourme the body of oure mekenes-
se, that is maad lyk to the body of his
clerenesse, bi the worching bi whi-
ch he may also make alle thingis
suget to hym. //c. iiii.//

Philippians 4 1 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. 2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. 3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life. 4 Rejoice in the Lord alway: and again I say, Rejoice. 5 Let your moderation be known unto all men. The Lord is at hand. 6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. 10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. 11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. 12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ which strengtheneth me. 14 Notwithstanding ye have well done,

Therefore my britheren moost dereworthe & moost desirid, my ioye & my crowne, so stonde ye in the Lord moost dere britheren. I preie Eucodiam, & biseche Syntcem, to vndirstonde the same thing in the Lord. Also I preie & thee german felowe, helpe thou the ilke wymmen that traueliden with me in the gospel; with Clement & othere myn helperis, whos names ben in the book of lyf. Ioye ye in the Lord euermore, eft I seie ioye ye. Be youre pacience knowun to alle men, the Lord is nygh. Be ye no thing bisy, but in al preier & biseching with doying of thankings, be youre axyngis knowun at God. & the pees of God that passith alwytt, kepe youre hertis & vndirstondingis in Crist Ihesu. Fro hennis forth britheren, what euere thingis ben sothe, what euere thingis chast, what euere thingis iust, what euere thingis hooly, what euere thingis able to be loued; what euere thingis of good fame, if ony vertu, if ony preising of disciplyne; thenke ye thes thingis, that also ye han lernd & take & herd & seyn in me. Do ye thes thingis, & God of pees schal be with you. But I ioyede greetly in the Lord, that sum tyme aftirward ye flouriden agen to feele for me, as also ye feeliden. But ye weren occupied, I seye not as for nede; for I haue lernd to be sufficient, in whiche thingis I am. & I can also be lowid, I can also haue plente. Euerywhere & in alle thingis, I am taught, to be fillid & to hungre, & to abound & to suffre miseste. I may alle thingis, in him that coumfortith me. Netheles ye han doon wel,

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that ye did communicate with my affliction. 15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. 16 For even in Thessalonica ye sent once and again unto my necessity. 17 Not because I desire a gift: but I desire fruit that may abound to your account. 18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. 19 But my God shall supply all your need according to his riches in glory by Christ Jesus. 20 Now unto God and our Father be glory for ever and ever. Amen. 21 Salute every saint in Christ Jesus. The brethren which are with me greet you. 22 All the saints salute you, chiefly they that are of Caesar's household. 23 The grace of our Lord Jesus Christ be with you all. Amen.

Colossians 1 1 Paul, an apostle of Jesus Christ by the will

comynynge to my tribulacioun. For also ye Filipensis witen, that in the begynnyng of the gospel, whanne I wente forth fro Macedonye, no churche comynede with me in resoun of thing gouun & takun, but ye al-oone; whiche senten to Tessalonyk, oonys & tweyes also into vss to me. Not for I seke gifte, but I requyre fruyt aboundinge in youre resoun. For I haue alle thingis, & abounde; I am fillid with tho thingis takun of Epafrodite, whiche ye senten into the odour of swetnesse a couenable sacrifice pleasinge to God. & my God fille all youre desir bi hise richessis in glorie in Crist Ihesu. But to God & oure fadir, be glorie into worldis of worldis amen. Greete ye wel euery hooly man in Crist Ihesu. Tho britheren that ben with me greeten you wel, alle hooly men greeten you wel, moost sotheli thei that ben of the emperouris hous. The grace of oure Lord Ihesu Crist be with youre spirit amen. //Here endith the pistle to Filipensis, & bigynneth the prolog on the pistle to Colocensis.// Colocensis ben also Laodicensis; thes ben of Asie; & thei hadden be disseyued by false apostlis. The postle him silf cam not to hem, but he bryngith hem agen to correxion by epistle. For thei hadden herd the word of Archippus, that hadde vndirfonge the mynisterie into hem. Therefore the apostle now boundun wroot to hem fro Effesie, bi Titicus the dekene & Onosymus the acolyt. //Ierom in his prolog on this pistle seith this.// Poul apostle //c. p.// of Crist Ihesu, bi the wille

of God, and Timotheus our brother, 2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. 3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, 4 Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, 5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; 6 Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: 7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; 8 Who also declared unto us your love in the Spirit. 9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; 10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; 11 Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; 12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14 In whom we have redemption through his blood, even the forgiveness of sins: 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth,

of God, & Tymothe brothir, to hem that ben at Colose, hooly & feithful britheren in Crist Ihesu; grace & pees to you of God oure fadir, & of the Lord Ihesu Crist. We don thankinis to God & to the fadir of oure Lord Ihesu Crist, euermore preiyng for you, hee- ringe youre feith in Crist Ihesu, & the loue that ye han to alle hooly men, for the hope that is kept to you in heuenes. Which ye herden in the word of treuthe of the gospel that cam to you, as also it is in al the world, & makith fruyt & wexith as in you fro that day, in which ye herden & knewen the grace of God in treuthe. As ye lerneden of Epafras oure felawe moost dereworthe, which is a trewe ministre of Ihesu Crist for you; which also schewide to us, youre louyng in spirit. Therfore we fro the day in which we herden, ceessen not to preie for you & to axe, that ye be fillid with the knowing of his wille, in al wysdom & goostly vnderstanding; that ye walken worthily to God plesynge by alle thingis, & make fruyt in al good werk, & wexe in the science of God; & ben coumfortid in al vertu bi the myght of his clerenesse, in al pacience & long abiding with ioye; that ye don thankinis to God & to the fadir, which made you worthi into the part of eritage of hooly men in lyght. Which delyueride us fro the power of darkness, & translatide into the kingdom of the sone of his louyng, in whom we han agenbiyng & remiscoun of synnes. Which is the ymage of God vnuysible, the firste bigetun of ech creature. For in hym alle thingis ben maad, in heuenes & in erthe;

visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist. 18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. 19 For it pleased the Father that in him should all fulness dwell; 20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. 21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled 22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight: 23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; 24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: 25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; 26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: 27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: 28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ

visible & vnuysible, ethir trones ethir dominaciouns, ethir princehodis ethir poweris. Alle thingis ben maad of nought by hym & in hym, & he is bfore alle, & alle thingis ben in hym. & he is heed of the body of the chirche; which is the bigynnyng, & the firste bigetun of deed men, that he holde the firste dignyte in alle thingis. For in hym it pleside al plente to inhabitte, & bi hym alle thingis to be recoucelid into hym; & made pees by the blood of his cross, tho thingis that ben in erthis, ethir that ben in heuenis. & whanne ye weren sum tyme alienyd & enemyes bi witt in yuele werkis, now he hath recoucelid you in the body of his fleisch bi deeth; to haue you hooly & vnmemyd, & withoute reprof bfore hym. If netheles ye dwellen in the feith, foundid & stable, & vnmouable fro the hope of the gospel that ye han herd; which is prechid in al creature that is vndir heuene, of which I Poul am maad mynistre, & now I haue ioye in passioun for you. & I fille tho thingis that failen of the passiouns of Crist in my fleisch, for his body that is the chirche. Of which I Poul am maad mynistre bi the dispensacioun of God that is gouun to me in you, that I fille the word of God, the priuyte that was hid fro worldis & generaciouns. But now it is schewid to his seyntis, to whiche God wolde make knowun the rychess of the glorie of this sacrament in hethene men, which is Crist in you, the hope of glorie. Whom we schewen, repreuyng ech man, & techinge ech man in al wisdom, that we offre ech man parfyt in Crist

Jesus: 29 Whereunto I also labour,
striving according to his working, which
worketh in me mightily.

Colossians 2 1 For I would that ye
knew what great conflict I have for you,
and for them at Laodicea, and for as many
as have not seen my face in the flesh;
2 That their hearts might be comforted,
being knit together in love, and unto all
riches of the full assurance of understand-
ing, to the acknowledgement of the
mystery of God, and of the Father, and of
Christ; 3 In whom are hid all the treasures
of wisdom and knowledge. 4 And this I
say, lest any man should beguile you with
enticing words. 5 For though I be absent
in the flesh, yet am I with you in the spirit,
joying and beholding your order, and the
steadfastness of your faith in Christ. 6 As
ye have therefore received Christ Jesus the
Lord, so walk ye in him: 7 Rooted and
built up in him, and stablished in the faith,
as ye have been taught, abounding therein
with thanksgiving. 8 Beware lest any
man spoil you through philosophy and
vain deceit, after the tradition of men, after
the rudiments of the world, and not after
Christ. 9 For in him dwelleth all the
fulness of the Godhead bodily. 10 And ye
are complete in him, which is the head of
all principality and power: 11 In whom
also ye are circumcised with the
circumcision made without hands, in
putting off the body of the sins of the flesh
by the circumcision of Christ: 12 Buried
with him in baptism, wherein also ye are
risen with him through the faith of the
operation of God, who hath raised him
from the dead. 13 And you, being dead
in your sins and the uncircumcision of your
flesh, hath he quickened together with
him,

Ihesu. In which thing also I trauele
in stryuyng, bi the worching of hym,
that he worchith in me in vertu. //c.//
Bvt I wole that ye wy- //ii.//
te, what bisynesse I ha-
ue for you, & for hem that ben
at Laodice, & whiche euere sayghen
not my face in fleisch, that her her-
tis ben coumfortid; & thei ben taught
in charite, into alle the richessis
of the plente of vndirstonding,
into the knowyng of mysterie
of God the fadir of Ihesu Crist, in
whom alle the tresouris of wys-
dom & of science ben hid. For this
thing I seye, that no man disseyue you
in highthe of wordis. For though I
be absent in body, by spirit I
am with you; ioyinge & seyng you-
re ordre, & the sadnesse of youre
bileue that is in Crist. Therefore as ye han
takun Ihesu Crist oure Lord, walke
ye in hym, & be ye rootid & byldid
aboue in him, & confermyd in the bi-
leue as ye han lerud, aboundinge
in hym in doying of thankings. Se
ye that no man disseyue you, bi filo-
sofye & veyn fallace, aftir the tra-
dicioun of men, aftir the elementis
of the world, & not aftir Crist. For
in him dwellith bodilich al the fulnes
of the godheed; & ye ben fillid in him,
that is heed of al principat & power.
In whom also ye ben circumsidid, in
circumcisioun not maad with hond in
dispoylinge of the body of fleisch,
but in circumcisioun of Crist. & ye ben
bried to gidre with him in bapty, in
whom also ye han rise agen bi feith
of the worching of God, that reise him
fro deeth. & whanne ye weren deed
in giltis & in the prepucie of youre fleisch,
he quykenyde to gidre you with him;

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having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. 16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow of things to come; but the body is of Christ. 18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, 19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. 20 Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, 21 (Touch not; taste not; handle not; 22 Which all are to perish with the using;) after the commandments and doctrines of men? 23 Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

Colossians 3 1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. 2 Set your affection on things above, not on things on the earth. 3 For ye are dead, and your life is hid with Christ in God. 4 When Christ, who is our life, shall appear, then shall ye also appear

forgyuyng to you alle giltis,
doyng away that writyng of de-
cree, that was agenys us, that was con-
trarie to us. & he took away that
fro the myddel picching it on the
cross. & he spoyle principatis &
poweris, & ledde out tristily, open-
ly ouercomynge hem in him silf. Ther-
fore no man iuge you in mete or in
drynke or in part of feeste day,
or of neomenye or of sabotis, whi-
che ben shadowe of thingis to co-
myng. For the body, is of Crist. No
man disseyue you willinge to te-
che in mekenesse & religioun of
aungelis tho thingis whiche he hath not
seyn, walkinge veynly bolned
with wit of this fleisch, & not hol-
dinge the heed, of which al the body,
by bondis & ioynyngis to gidre vn-
dirministrid & maad, wexith into
encreesing of God. For if ye ben dee-
de with Crist fro the elementis of this
world, what yit as men lyuyng to
the world deme ye? that ye touche not
nethir taaste nethir trete with hondis
tho thingis, whiche alle ben into deeth
bi the ilke vss, aftir the comaunde-
mentis & the techingis of men; whi-
che han a resoun of wysdom in
veyn religioun & mekenesse, &
not to spare the body, not in ony
honour to the fulfilling of the fleisch.
Therefore if ye han //c. iii.//
risun to gidre with Crist, seke
ye tho thingis that ben aboue, whe-
re Crist is sittinge in the right-
half of God. Sauore ye tho thin-
gis that ben aboue, not tho thingis
that ben on the erthe. For ye ben deede,
& youre lyf is hid with Crist in God.
For whanne Crist schal appere youre
lyf, thanne also ye schulen appere

with him in glory. 5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: 6 For which things' sake the wrath of God cometh on the children of disobedience: 7 In the which ye also walked some time, when ye lived in them. 8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another, seeing that ye have put off the old man with his deeds; 10 And have put on the new man, which is renewed in knowledge after the image of him that created him: 11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. 12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; 13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. 14 And above all these things put on charity, which is the bond of perfectness. 15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. 16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 17 And whatsoever ye do in word or deed, do all in the name of

with him in glorie. Therefore sle ye youre membris whiche ben on the erthe, fornicacioun, vnclennesse, lecherie, yuel coueitise, & auarice which is seruyse of mawmetis; for whiche thingis, the wraththe of God cam on the sones of vnbileue; in whiche also ye walkiden sum tyme, whanne ye lyueden in hem. But now putte ye away alle thingis, wraththe, indignacioun, malice, blasfemye, & foul word of youre mouth. Nyle ye lye to gidre; spoyle ye you fro the eelde man with his dedis, & clothe ye the newe man, that is maad newe agen into the knowing of God, aftir the ymage of hym that made him; where is not male & female, hethene man & Iew, circumcisioun & prepucie, barbarus & Scita, bonde man & fre man; but alle thingis & in alle thingis Crist. Therefore ye as the chosene of God, hooly & loued clothe you with the entrailis of mercy, benyngnite & mekenesse, temperaunce pacience; & supporte ye echon othir, & forgyue to you silf, if ony man agenus ony hath a querele as the Lord forgaf to you, so also ye. & vpon alle thingis thes haue charite, that is the bond of perfeccioun, & the pees of Crist, enioye in youre hertis in which ye ben clepid in oo body, & be ye kynde. The word of Crist dwelle in you plenteuously in al wysdom, & teche & moneste you silf in salmes & ympnes & spiritual songis in grace, syngynge in youre hertis to the Lord. Al thing what euer thing ~~what euer thing~~ ye doen in word or in dede, alle thingis in the name of

the Lord Ihesu, giving thanks to God and the Father by him. 18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord. 19 Husbands, love your wives, and be not bitter against them. 20 Children, obey your parents in all things: for this is well pleasing unto the Lord. 21 Fathers, provoke not your children to anger, lest they be discouraged. 22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: 23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. 25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Colossians 4 1 Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven. 2 Continue in prayer, and watch in the same with thanksgiving; 3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: 4 That I may make it manifest, as I ought to speak. 5 Walk in wisdom toward them that are without, redeeming the time. 6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man. 7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord:

oure Lord Ihesu Crist, doynge thankngis to God & to the fadir bi him. ¶ Wymmen be suget to youre hosebondis, as it bihoueth in the Lord. Men loue ye youre wyues, & nyle ye be bittre to hem. Sones, obeye ye to youre fadir & modir by alle thingis. For this is wel plesynge in the Lord. Fadris, nyle ye terre youre sones to indignacioun, that thei be not maad feble hertid. Seruauntis, obeye ye by alle thingis to fleischly lordis; not seruyng at yge, as plesynge to men, but in symplenesse of herte, dredinge the Lord. What euere ye doen, worche ye of wille, as to the Lord, & not to men; witynge, that of the Lord ye schulen take yelding of eritage. Serue ye to the Lord Crist. For he that doith iniurie, schal resseyue that that he dide yuele; & accepcioun of persoones, is not anentis God. Lordis gyue //c. iiij.// ye to seruauntis, that that is iust & euene; witynge, that also ye han alord in heuene. Be ye bisy in preier, & wake in it, in doynge of thankngis; & preiech for othir & for us, that God opyne to us the dore of word, to speke the mysterye of Crist for which also I am boundun, that I schewe it, so as it bihoueth me to speke. Walke ye in wysdom to hem that ben withouteforth, agenbyngetyme. Your word be sauorid in salt euermore in grace; that ye wite, how it bihoueth you to answer to ech man. Titicus moost dere brothir & feithful mynistrer & my felowe in the Lord, schal make alle thingis knowun

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; 9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here. 10 Aristarchus my fellowprisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;) 11 And Jesus, which is called Justus, who are of the circumcision. These only are my fellowworkers unto the kingdom of God, which have been a comfort unto me. 12 Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. 13 For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis. 14 Luke, the beloved physician, and Demas, greet you. 15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. 16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea. 17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. 18 The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

to you that ben aboute me. Whom I sente to you to this same thing, that he knowe what thingis ben aboute you, & comforte youre hertis; with Onesyme moost dere & feithful brothir, which is of you; whiche schulen make alle thingis that ben don here, knowun to you. Aristark prisoner with me, greetith you wel; & Mark the cosyn of Barnabas, of whom ye han take maundementis. If he come to you, resseyue ye hym; and Ihesus that is seid Iust, whiche ben of circumcisioun thei al-oone ben my helperis in the kingdom of God, that weren to me in solace. Epafra that is of you the seruaunt of Ihesu Crist, greetith you wel; eueure bisy for you in preieris, that ye stonde parfyt & ful in al the wille of God. And I bere witnessing to hym, that he hath moche trauel for you; and for hem that ben at Laodice, & that ben at Ierapolym. Luk the leche moost dere & Demas, greeten you wel. Greete ye wel the britheren, that ben at Laodice; & the womman Nymfam, & the chirche that is in hir hous. & whanne this pistle is rad among you, do ye that it be rad in the chirche of Laodicensis, & rede ye that pistle that is of Laodicensis. & seye ye to Archippus, Se the mynisterie that thou has takun in the Lord, that thou fille it. My salutacioun, bi the hond of Poul. Be ye myndeful of my bondis. The grace of the Lord Ihesu be with you amen. //Here endith the pistle to Colocencis; & bigynne the prolog on the firste pistle to Tessalonicen-// Tessalonicensis ben //sis.// Macedonies, in Ihesu Crist. Whanne thei hadden resseyued the word

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I Thessalonians 1 1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. 2 We give thanks to God always for you all, making mention of you in our prayers; 3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father; 4 Knowing, brethren beloved, your election of God. 5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. 6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: 7 So that ye were ensamples to all that believe in Macedonia and Achaia. 8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak any thing. 9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve

of treuthe, thei stooden stidefastly in the feith, & also in persecucioun of her owne citeseyns. Ferthirmore thei resseyueden not false apostlis, ne tho thingis that weren seid of false apostlis. These the postle preisith, writinge to hem from Athenis by Titicus & Onesymus. //Ierom in his prolog on this pistle seith this. c. p.// Poul & Siluan & Thymothe, to the chirche of Thessalonicensis, in God the fadir & in the Lord Ihesu Crist, grace & pees to you. We don thankngis to God euermore for alle you, & we make mynde of you in our preieris withouten ceessing; hauynge mynde of the werk of youre feith & trauel & charite & abyding of the hope of oure Lord Ihesu Crist bfore God & oure fadir. Ye louyd britheren of God, we wittinge youre chesyng; for oure gospel was not at you in word oonly, but also in vertu & in the Hooly Gost & in moche plentee; as ye witen, whiche we weren among you for you. & ye ben maad foloweris of us & of the Lord, resseyuynge the word in moche tribulacioun with ioie of the Hooly Goost; so that ye ben maad ensauple to alle men that bileuen, in Macedony & in Acaye. For of you the word of the Lord is pupplischid, not oonly in Macedonye & Acaye; but youre feith that is to God, in ech place is gon forth; so that it is not nede to us for to speke ony thing. For thei schewen of you, what maner entre we hadden to you, & hou ye ben conuertid to God fro mawmetis, to serue

the living and true God; 10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

I Thessalonians 2 1 For yourselves, brethren, know our entrance in unto you, that it was not in vain: 2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. 3 For our exhortation was not of deceit, nor of uncleanness, nor in guile: 4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. 5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness: 6 Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. 7 But we were gentle among you, even as a nurse cherisheth her children: 8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. 9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. 10 Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: 11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

to the lyuyng God & very; & to abyde his sone fro heuenes, whom he reise fro deeth, the Lord Ihesu that delyuerede us fro wrath-the to comynge. //c. ii.//
For britheren ye witen oure entre to you, for it was not veyn; but first we suffreden & weren ponyschid with wrongis as ye witen in Filippis, & hadden trist in oure Lord, to speke to you the gospel of God in moche bisynesse. & oure exortacioun, is not of errour, nethir of vnclennesse, nethir in gyle; but as we ben preuyd of God, that the gospel of God schulde be takun to us, so we speken; not as plesinge to men, but to God that preueth oure hertis. For nethir we weren ony tyme in word of glosyng, as ye witen; nethir in occacioun of auarice, God is wittenesse; nethir seking glorie of men, nethir of you nethir of othire; whanne we as Cristis apostlis myghten haue be in charge to you. But we weren maad lytle in the myddel of you, as if a nурсse fostre hir sonnes. So we desiringe you with gret loue, wolden haue bitake to you, not oonly the gospel of God, but also oure lyues, for ye ben maad moost dereworthe to us. For britheren ye ben myndeful of oure trauel & werynesse. We worchiden nyght & day, that we schulden not greue ony of you & prechiden to you the euangelie of God. God & ye ben witnessis, how hoolily & iustly, & withouten playnt we weren to you that bileueden; as ye witen, how we preieden you & coumfortiden ech of you as the fadir his sonnes,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory. 13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 14 For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: 15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: 16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost. 17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire. 18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. 19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? 20 For ye are our glory and joy.

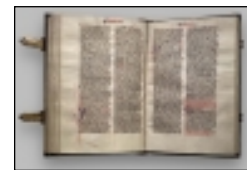
I Thessalonians 3 1 Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; 2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: 3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. 4 For verily, when

& we han witnessid, that ye schulden go worthily to God, that clepide you into his kingdom & glorie. Therfore we don thankis to God, withou-
ten ceessing. For whanne ye hadden take of us the word of the heering of God, ye tooken it not as the word of men; but as it is verily the word of God, that worchith in you that han bi-
leued. For britheren ye ben maad fo-
loweris of the chirchis of God that ben in Iudee in Crist Ihesu, for ye han suf-
frid the same thingis of youre euene
lynagis, as thei of the Iewis. Whi-
che slown bothe the Lord Ihesu & the
profetis, & pursuweden us; & thei
plesen not to God, & thei ben aduer-
saries to alle men; forbedinge us
to speke to hethene men, that thei be
maad saf, that thei fille her synnes
euermore for the wraththe of God cam
on hem, into the ende. & britheren we
desolat fro you for a tyme by mo-
uth, & in biholding but not in her-
te, han highed more plenteuous-
ly to se youre face with greet desir.
For we wolden come to you, yhe I
Poul oonys & eft soone, but Sa-
thanas lettide us. For whi what
is oure hope, or ioye or corowne
of glorie? Whethir ye ben not bfore
oure Lord Ihesu Crist, in his comyng?
For ye ben oure glorie & ioye. //c. iii.//
For which thing we suffreden
no lengere, & it pleside
to us to dwelle aloone at
Atenys. And we senten Tymothe
oure brothir, & mynistre of God in
the euangelie of Crist, to you to be
confermyd; & to be taught for youre
feith, that no man be moued in these
tribulaciouns. For ye silf witen, that
in this thing we ben sette. For whanne

we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. 5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. 6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: 7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: 8 For now we live, if ye stand fast in the Lord. 9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; 10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? 11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you. 12 And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: 13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

I Thessalonians 4 1 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. 2 For ye know what commandments we gave you by the Lord Jesus. 3 For this

we weren at you, we bifore seiden to you that we schulden suffre tribulaciouns; as it is don, & ye witen. Therfore I Poul no lengere abidinge, sente to knowe youre feith, lest peraventure he that temptith tempte you, & youre trauel be maad veyn. But now whanne Tymothe schal come to us fro you, & telle to you youre feith & charite, & that ye han good mynde of vs, euere desiringe to se us, as we also you; therfore britheren we ben coumfortid in you in al oure nede & tribulacioun, bi youre feith. For now we lyuen, if ye stonden in the Lord. For what doying of thankngis mown we yelde to God for you, in al ioye, in which we ioyen for you, bifore oure Lord? Nyght & day more plenteuously preyinge, that we se youre face, & fulfille tho thingis that faylen to youre feith. But God him silf & oure fadir, & the Lord Ihesu Crist, dresse oure weye to you; & the Lord multiplie you, & make youre charite to be plenteuous of ech to othir & into alle men, as also we in you; that youre hertis ben confermyd, withouten pleynt in hoolynesse bifore God & oure fadir, in the comyng of oure Lord Ihesu Crist with alle hise seyntis amen. //c. iiii.//
Therfore britheren fro hence forward we preien you, & bisechen in the Lord Ihesu, that as ye han resseyued of us, how it bihoueth you to go & to please God, so walke ye that ye abounde the more. For ye witen what comaundementis I haue gouun to you, by the Lord Ihesu. For this



is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour; 5 Not in the lust of concupiscence, even as the Gentiles which know not God: 6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. 7 For God hath not called us unto uncleanness, but unto holiness. 8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. 9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. 10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; 11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; 12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing. 13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ

is the wille of God, youre
hoolynesse, that ye absteyne you
fro fornyacioun; that ech of you
kunne welde his vessel, in hoo-
lynesse & honour; not in passioun
of lust, as hethen men that knowen
not God; & that no man ouergo, nethir
disseyue his brothir in chaffaring.
For the Lord is venger of alle thes
thingis, as we bfore seiden to you,
& han witnessid. For God clepide
not us into vnclennesse, but into
hoolynesse; therfore he that dispisith
thes thingis, dispisith not man, but
God that also gaf his hooly spirit
in us. ¶ But of the charite of bri-
therheed, we hadden no nede to wri-
te to you; ye silf han lerned of God,
that ye loue to gidre; for ye doen that,
into alle britheren in al Macedonie.
& britheren we preyen you, that ye a-
bounde more; & take kepe, that ye
be quyete, & that ye do youre nede, &
ye worche with youre hondis, as
we han comaundid to you; & that
ye wandre honestly to hem that
ben withouteforth, & that of no man-
nes ye desire ony thing. For britheren
we wolen not that ye vnknowe,
of men that dyen, that ye ben not sorw-
ful as othere that han not hope. For
if we bileuen that Ihesus was deed
& roos agen, so God schal lede
with him hem that ben deede bi Ihesu.
& we seien this thing to you, in the
word of the Lord, that we that lyuen
that ben left in the comyng of the Lord
schulen not come bfore hem that
ben deede. For the Lord him silf schal
come down fro heuene, in the
comaundement & in the vois of
an archaungel, & in the trumpe of
God; & the deede men that ben in Crist,

shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words.

I Thessalonians 5 1 But of the times and the seasons, brethren, ye have no need that I write unto you. 2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. 4 But ye, brethren, are not in darkness, that that day should overtake you as a thief. 5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. 6 Therefore let us not sleep, as do others; but let us watch and be sober. 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night. 8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. 9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, 10 Who died for us, that, whether we wake or sleep, we should live together with him. 11 Wherefore comfort yourselves together, and edify one another, even as also ye do. 12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 13 And to esteem them very highly in love

schulen ryse agen first. Aftirward we that lyuen that ben left, schulen be rausyschid to gidre with hem in clowdis, meetinge Crist into the eyr; & so euermore we schulen be with the Lord. Therefore be ye coumfortid to gidre, in thes wordis. //c.// But britheren of ty- //v.// mes & momentis, ye neden not that I write to you. For ye silf witen diligently, that the day of the Lord schal come as a thief in the nyght. For whanne thei schulen seye pees is & sikirnesse, thanne sudeyn deeth schal come on hem as sorwe to a womman that is with childe, & thei schulen not scape. But britheren ye ben not in derknessis, that the ilke day as a thief cacche you; for alle ye ben the sones of lyght, & sones of day we ben, not of nyght, nethir of derknessis. Therefore slepe we not as othere, but wake we & be we so-bre. For thei that slepen, slepen in the nyght; & thei that ben drunkun, ben drunkun in the nyght. But we that ben of the day, ben sobre, clothid in the haburioun of feith & of charite, & in the helm of hope of helthe. For God puttide not us into wraththe, but into the purchassing of heelthe by oure Lord Ihesu Crist, that was deed for vs; that whethir we waken, whethir we slepen, we lyue to gidre with hym. For which thing coumforte ye to gidre, & edefie ye ech othir, as ye don. & britheren we preien you, that ye knowe hem that trauelen among you, & ben souereyns to you in the Lord, & techen you, that ye haue hem abundantly in cha-

for their work's sake. And be at peace among yourselves. 14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. 15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

16 Rejoice evermore. 17 Pray without ceasing. 18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you. 19 Quench not the Spirit. 20 Despise not prophesyings. 21 Prove all things; hold fast that which is good. 22 Abstain from all appearance of evil. 23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24 Faithful is he that calleth you, who also will do it. 25 Brethren, pray for us. 26 Greet all the brethren with an holy kiss. 27 I charge you by the Lord that this epistle be read unto all the holy brethren. 28 The grace of our Lord Jesus Christ be with you. Amen.

rite; & for the werk of hem, haue ye pees with hem. & britheren we preyen you, repreue ye vnpe-syble men, coumforte ye men of lytle herte, resseyue ye syke men, be ye pacient to alle men. Se ye that no man yelde yuel for yuel to ony man, but euermore suwe ye that that is good ech to othir & to alle men. Euermore ioye ye, withoute ceessing preie ye, in alle thingis do ye thankis. For this is the wille of God in Crist Ihesu, in alle you. Nyle ye quenche the spirit, nyle ye dispise profecies; but preue ye alle thingis, & holde ye that thing that is good, absteine you fro al yuel spice. & God him silf of pees make you hooly bi alle thingis, that youre spiryt be kept hool, & soule & body withoute playnt in the comyng of oure Lord Ihesu Crist. God is trewe that clepide you, which also schal do. Britheren, preie ye for us. Greete ye wel alle britheren in hooly coss. I coniure you bi the Lord, that this pistle be rad to alle hooly britheren. The grace of oure Lord Ihesu Crist, be with you amen.

//Here endith the firste pistle to Tessalonicensis; & bigynneth the prolog on the secunde pistle to Tessalonicensis.//

The postle writith the secunde epistle to Tessalonicensis, & makith knowun to hem of the laste tymes, & of the comyng of the aduersarie, & of the throwyng doun of hym. He writith this epistle fro Athenys, bi Titicus the deken & Onesymus the acolyt.

//Ierom in his prolog on this pistle seith this. c. p.//

II Thessalonians 1 1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ: 2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ. 3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; 4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: 5 Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: 6 Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; 7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 11 Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: 12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord

Poul & Siluan & Tymothe, to the chirche of Thessalonicensis in God oure fadir & in the Lord Ihesu Crist. Grace to you & pees of God oure fadir, & of the Lord Ihesu Crist. We owen to do thankings euermore to God for you britheren, so as it is worthi; for oure feith ouer wexith, & the charite of ech of you to othere aboundith. So that we silf glori- en in you in the chirchis of God, for youre pacience & feith, in alle youre persecuciouns & tribulaciouns. Whiche ye susteynen into the ensauple of the iust dom of God, that ye be had worthi in the kingdom of God, for which ye suffren. If netheles it is iust to fore God, to quyte tribulacioun to hem that troublen you; & to you that ben trou- blid, reste with us, in the schewing of the lord Ihesu fro heuene with aungelis of his vertu, in the fla- wme of fier, that schal gyue ven- iaunce to hem that knowen not God, & that obeyen not to the euange- lie of oure Lord Ihesu Crist. Whiche schulen suffre euerlastinge peynes, in perisching fro the face of the Lo- rd; & fro the glorie of his vertu, whanne he schal come to be glo- rified in his seintis, & to be maad wondurful in alle men that byleue- den; for oure witnessing is bile- uyd on you, in that day. In which thing also we preyen euermore for you, that oure God make you wor- thi to his cleping, & fille al the wil of his goodnesse, & the werk of feith in vertu; that the name of oure Lord Ihesu Crist be clarefied in you & ye in him, bi the grace of oure Lord

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Jesus Christ.

II Thessalonians 2 1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. 5 Remember ye not, that, when I was yet with you, I told you these things? 6 And now ye know what withholdeth that he might be revealed in his time. 7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11 And for this cause God shall send them strong delusion, that they should believe a lie: 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness. 13 But we are bound

Ihesu Crist. //c. ii.//

Bvt britheren we prien
you bi the comyng of ou-
re Lord Ihesu Crist, & of oure congre-
gacioun into the same comyng,
that ye be not mouyd soone fro you-
re witt; nethir be afeerd, nethir by
spirit, nethir by word, nethir by
epistle as sent by us, as if the
day of the Lord be nygh. No man
disseyue you in ony maner. For
but dissencioun come first, & the
man of synne be schewid; the sone
of perdicoun, that is aduersarie &
is enhaunsid ouer al thing that is
seid God, or that is worschipid, so
that he sitte in the temple of God, &
schewe him silf, as if he were God.
Whethir ye holden not, that yit whanne
I was at you, I seide thes thingis
to you? & now what withholdith,
ye witen, that he be schewid in his
tyme. For the priuyte of wickid-
nesse worchith now; onely that
he that holdith now, holde til he be
don away. & thanne the ilke wic-
kid man schal be schewid, whom
the Lord Ihesu schal sle with the spi-
rit of his mouth, & schal distrie
with lightnyng of his comyng; him
whos comyng is bi the worching
of Sathanas, in al vertu & singnes,
& grete wondris false & in al
disseit of wickidnesse, to hem
that perischen. For that thei resseyue-
den not the charite of treuthe,
that thei schulden be maad saaf. & ther-
for God schal sende to hem awor-
ching of errour, that thei bileue
to lesyng; that alle be demyd, whi-
che bileueden not to treuthe but
consentiden to wickidnesse. But
britheren loued of God, we owen

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to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: 14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. 15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. 16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, 17 Comfort your hearts, and stablish you in every good word and work.

II Thessalonians 3 1 Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: 2 And that we may be delivered from unreasonable and wicked men: for all men have not faith. 3 But the Lord is faithful, who shall stablish you, and keep you from evil. 4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. 5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ. 6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; 8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: 9 Not because we have not power, but

to do thankis euermore to God for you, that God chees us the firste fruytis into heelte in halewing of spirit & in feith of treuthe; in which also he clepide you by oure gospel, into getting of the glorie of oure Lord Ihesu Crist. Therfor britheren stonde ye & holde ye the tradiciouns that ye han lerud, ethir by word, ethir bi oure epistle. & oure Lord Ihesu Crist him silf, & God oure fadir, which louede us & gaf euerlastinge coumfort & good hope & grace, stire youre hertis & conferme in al good werk & word. //c. iii.// Britheren fro hennis forward preie ye for us, that the word of God renne & be clarified, as it is anentis you; & that we be delyuered, fro noyous & yuele men. For feith is not of alle men; but the Lord is trewe that schal conferme you, & schal kepe fro yuel. & britheren we tristen of you in the Lord, for what euer thingis we comaunde to you bothe ye don & schulen do. & the Lord dresse youre hertis in the charite of God, & in the pacience of Crist. But britheren we denouncen to you in the name of oure Lord Ihesu Crist, that ye withdrawe you from ech brother that wandrith out of ordre, & not aftir the teching, that thei resseyueden of us. For ye silf witen, how it bihoueth to suwe us. For we weren not vnpesible among you, nethir withouten oure owne trauel, we eeten breed of ony man; but in trauel & werynesse worchiden nyght & day, that we greueden noon of you. Not as we hadden not power, but that we

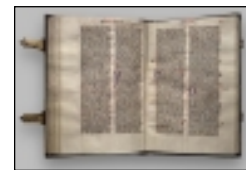
to make ourselves an ensample unto you to follow us. 10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat. 11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. 12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. 13 But ye, brethren, be not weary in well doing. 14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15 Yet count him not as an enemy, but admonish him as a brother. 16 Now the Lord of peace himself give you peace always by all means. The Lord be with you all. 17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write. 18 The grace of our Lord Jesus Christ be with you all. Amen.

1 Timothy 1 1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope; 2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. 3 As I besought thee

schulden gyue us silf ensauple to you to suwe us. For also whanne we weren among you, we denounceden this thing to you, that if ony man wole not worche, nethir ete he. For we han herd that summe among you goen in reste, & no thing worchen but doen curiously. But we denouncen to hem that ben suche men, & bisechen in the Lord Ihesu Crist, that thei worche with silence, & ete her owne breed. ¶ But nyle ye briteren fayle, wel doynge. That if ony man obeyeth not to oure word by epistle, marke ye him; & comyne ye not with hym, that he be schamed; & nyle ye gesse him as an enemye, but reproue ye him as a brothir. & God him silf of pees, gyue to you euerlastinge pees in al place. The Lord be with alle you. My salutacioun, by the hond of Poul, which singne in ech epistle, I wryte thus. The grace of oure Lord Ihesu Crist, be with alle you, amen. //Here endith the secunde pistle to Tessalonycensis, & bigynneth a prolog on the firste pistle to Tymothe.// He enfourmeth & techith Tymothe of the ordynaunce of bischopis office, & of dekenes office, & euerych disciplyne of hooly chirche, writinge to him from Macedonye by Titicus the dekene. //Ierom in his prolog on this pistle, seith this. c. i.// Poul apostle of Crist Ihesu, bi the comaundement of God oure sauour, & of Ihesus Crist oure hope, to Tymothe biloued sone in the feith, grace & mercy & pees, of God the fadir & of Ihesu Crist oure Lord. As I preyede thee that thou schul-

to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,
 4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. 5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:
 6 From which some having swerved have turned aside unto vain jangling;
 7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. 8 But we know that the law is good, if a man use it lawfully;
 9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, 10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; 11 According to the glorious gospel of the blessed God, which was committed to my trust. 12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;
 13 Who was before a blasphemers, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. 15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into

dist dwelle at Effeci, whanne I wente into Macedonye, that thou schuldest denounce to sum men, that thei schulden not teche othirwyse nethir gyue tent to fablis, & genealogies that ben vncerteyn, whiche gyuen questionns more than edificacioun of God that is in the feith. For the ende of comaundement of charite of clene herte & good consience, & of feith not feyned. Fro whiche thingis sum men han erid & ben turnid into veyn speche, & willen to be techeris of the lawe, & vndirstonden not what thingis thei speken, nethir of what thingis thei affermen. & we witen that the lawe is good, if ony man use it lawefully; & witynge this thing, that the lawe is not sett to a iust man, but to vnjust men & not sugett to wickid men & to synneris, to cursid men & defoulid, to sleeris of fadir & sleeris of modir, to men sleeris & lecchouris, to hem that doen leccherie with men, lesyngmongeris, & forsworne; & if ony othir thing is contrarie to the holsum teching, that is aftir the euangelie of the glorie of blessid God, which is bitakun to me. I do thankis to hym that coumfortide me in Crist Ihesu oure Lord, for he gesside me feithful & putte me in mynisterie, that first was a blasfeme & a pursuere & ful of wrongis. But I haue getun the mercy of God, for I vnknowinge dide in vnbileue; but the grace of oure Lord, ouer aboundide with feith & loue that is in Crist Ihesu. A trewe word & worthi al resseyuyng for Crist Ihesu cam in



the world to save sinners; of whom I am chief. **16** Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. **17** Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen. **18** This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; **19** Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: **20** Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

I Timothy 2 **1** I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; **2** For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. **3** For this is good and acceptable in the sight of God our Saviour; **4** Who will have all men to be saved, and to come unto the knowledge of the truth. **5** For there is one God, and one mediator between God and men, the man Christ Jesus; **6** Who gave himself a ransom for all, to be testified in due time. **7** Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity. **8** I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. **9** In like manner also, that women adorn themselves in modest apparel, with shamefacedness

to this world, to make synful men saaf, of whiche I am the firste.
But therfore I haue getun mercy, that Crist Ihesu schulde schewe in me first, al pacience to the enfourmyng of hem that schulen bileue to him into euerlastinge lyf. & to the king * into worldis of worldis amen. ¶ I bitake this comaundement to thee thou sone Tymothe aftir the prophecies that han be hertofore in thee, that thou trauel in hem a good trauel, hauynge feith & good conscience; which sum men casten away, & perischiden aboute the feith. Of whiche is Imeneus & Alisaundre, whiche I bitook to Sathanas, that thei lerne to not blasfeme. //c. ii.//
Therfore I biseche first of alle thingis that bisechingis, preieris, axingis, doyingis of thankingis ben maad for alle men; for kingis, & alle that ben sett in highnesse, that we leden a quyet & a pesible lyf in al pite & chastite. For this thing is good & acceptid bi fore God oure sauour, that wole that alle men be maad saf, & that thei come to the knowing of treuthe. For o God & a mediatour is of God & of men, aman Crist Ihesus, that gaf him silf redempcioun for alle men. Whos witnessing is confermyd in his tymes, in which I am sett a prechour & an apostle. For I seye treuthe, & I lyge not, that am atechere of hethen men in feith & in treuthe. Therfore I wole that men preye in al place, liftynge vp clene hondis withouten wraththe & stryfe; also wymmen in conuenable abite, with schame-

* of worldis, vndeedly & vnuisible God aloone, be honour & glorie

and sobriety; not with broided hair, or gold, or pearls, or costly array; 10 But (which cometh women professing godliness) with good works. 11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman being deceived was in the transgression. 15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

I Timothy 3 1 This is a true saying, If a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. 8 Likewise must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; 9 Holding the mystery

fastenesse & sobrenesse araiynge hem silf, not in writhun heeris ethir in gold, ethir peerlis, ethir precious cloth, but that that bicometh wymmen, beheetinge pitee, by good werkis. Awomman lerne in silence with al subieccioun. But I suffre not awomman to teche, nethir to haue lordschip on the hosebonde, but to be in silence. For Adam was first fourmed, aftirward Eue; & Adam was not disseyued, but the womman was ~~not~~ disseyued in breking of the lawe. But * shal be saued bi generacioun of children, if she dwellith parfytylly in feith & loue & hoolynesse with sobrenesse. A feithful word. //c. iii.// If ony man desirith abischopryche, he desirith a good werk. Therefore it bihoueth a bischop to be withoute repref the hosebonde of o wyf, sobre, prudent, chast, vertuous, holdinge hospitalite, a techere, not gouun moche to wyn, not asmytere but temperat, not ful of chiding, not coueitous, wel rewlinge his hous, & haue sones suget with al chastite. For if ony man kan not gouerne his hous, how schal he haue diligence of the chirche of God? Not newe conuertid to the feith, lest he be born vp into pride, & falle into dom of the deuel. For it bihoueth hym to haue also good witnessing of hem that ben withoute forth, that he falle not into repref, & into the snare of the deuel. ¶ Also it bihoueth dekenes to be chast, not double tungid, not gouun moche to wyn, not suyng fo- ul wynnyng that han the mysterie

* she

of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being found blameless. 11 Even so must their wives be grave, not slanderers, sober, faithful in all things. 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. 14 These things write I unto thee, hoping to come unto thee shortly: 15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. 16 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

I Timothy 4 1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron; 3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: 5 For it is sanctified by the word of God and prayer. 6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words

of feith in clene concience. But be thei preuyd first, & mynistren so, hauynge no cryme. Also it bi-houeth wymmen to be chast, not bacbytinge sobre, feithful in alle thingis. Dekenes be hosebondis of o wyf, whiche gouerne wel her sones & her houses. For thei that mynistren wel, schulen gete a good degree to hem silf, & moche triste in the feith that is in Crist Ihesu. Sone Tymothe, I wryte to thee thes thingis, hopinge that I schal come soone to thee. But if I tarie, that thou wite how it bihoueth thee to lyue in the hous of God, that is the chirche of Iyuyng God, a piler & sadnesse of treuthe. & opynly it is a greet sacrament of pitee, that thing that was schewid in fleisch; it is iustified in spirit, it appe-ride to aungelis, it is prechid to hethen men, it is bileued in the world, it is takun vp in glorie. //c. iiiii.// Bvt the spirit seith openly, that in the laste tymes, summen schulen departe fro the feith, gyuyng tent to spiritis of errour, & to techingis of deuelis, that speken leesyng in ipocriesie, & haue her conscience corrupt, forbedinge to be weddid, to abstayne fro metis whiche God made, to take with doying of thankngis to feithful men & hem that han knowe the treuthe. For ech creature of God is good, & no thing is to be cast away, which is takun with doying of thankngis; for it is hallowid bi the word of God & bi preier. Thou puttinge forth thes thingis to britheren, schal be a good mynistre of Crist Ihesu; norischid with wor-

of faith and of good doctrine, whereunto thou hast attained. 7 But refuse profane and old wives' fables, and exercise thyself rather unto godliness. 8 For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. 9 This is a faithful saying and worthy of all acceptance. 10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. 11 These things command and teach. 12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 13 Till I come, give attendance to reading, to exhortation, to doctrine. 14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. 15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

I Timothy 5 1 Rebuke not an elder, but intreat him as a father; and the younger men as brethren; 2 The elder women as mothers; the younger as sisters, with all purity. 3 Honour widows that are widows indeed. 4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. 5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. 6 But she that liveth

dis of feith & of good doctryne, whiche thou hast gete. But eschewe thou vnconuenable fablis & elde wymmenes fablis, haunte thi silf to pitee; for bodily exercitation, is profitable to lytil thing; but pitee is profitable to alle thingis, that hath a biheeste of lyf that now is & that is to come. ¶ A trewe word, & worthi al accepcioun. & in this thing we trauelen, & ben cursid, for we hopen in lyuyng God that is sauour of alle men, moost of feithful men. Comaunde thou this thing & teche. No man dispise thi yongthe, but be thou ensaumple of feithful men in word, in lyuyng in charite, in feith in chastite. Til I come take tent to redinge, to exortacioun & teching. Nyle thou litel charge the grace which is in thee, that is gouun to thee bi profecie with putting on of * hondis of presthod. Thenke thou thes thingis, in these be thou; that thi profiting be schewid to alle men. Take tent to doctryn, be bisy in hem; for thou doynge thes thingis, schalt make bothe thi silf saf, & hem that heeren thee. Blame thou not an eldere man, but bisech as a fadir yonge men, as britheren; elde wymmen, as modris; yonge wymmen, as sistris in al chastite. //c. v.// Honour thou widowis, that ben veri widowis; but if ony widowe hath children of sones, lerne sche first to gouerne hir hous, & quyte to fadir & modir. For this thing is acceptid bifore God; & she that is a widowe verily & desolat, hope in God, & be bisy in bisechingis & preieris nyght & day. For she that is lyuyn-



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in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless. 8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. 9 Let not a widow be taken into the number under threescore years old, having been the wife of one man, 10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; 12 Having damnation, because they have cast off their first faith. 13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. 14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. 15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward. 19 Against an elder receive not an accusation, but before two

ge in delices, is deed. & comaunde thou this thing, that thei ben withouten repref. For if ony man hath not cure of his owne, & moost of his houshold men, he hath denyed the feith, & is worse than an vnfeithful man. A widowe be chosun not lesse than sixty yeer, that was wyf of oon hosebonde, & hath witnessyng in good werkis; if she norischide children, if she resseyuede pore men to herbore, if she hath waischun the feet of hooli men, if she mynystride to men that suffred tribilacioun, if she folewide al good werk. But eschewe thou yongere widowis; for whanne thei han don leccherie, thei wolen be weddid in Crist, hauynge dampnacioun, for thei han maad voyde the firste feith. Also thei ydel lerne to go aboute housis, not oonly ydil but ful of wordis & curiouse, spekinge thingis that bihoueth not. Therefore I wole that yongere widowis ben weddid, & brynge forth children, & ben hosewyues to gyue noon occasioun to the aduersarie, bi cause of cursid thing. For now summe ben turned abac aftir Sathanas. If ony feithful man hath widowis, mynistrer he to hem; that the chirche be not greuyd, that it suffice to hem that ben verrey widowis. The prestis that ben wel gouernouris, ben they had worthi to dowble honour; moost thei that trauelen in word & teching. For scripture seith, Thou schalt not bridele the mouth of the oxe threischinge, & awerk man is worthi his hyre. Nyle thou resseyue accusing agenus a preest, but vndir tweyne

or three witnesses. 20 Them that sin rebuke before all, that others also may fear.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. 22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. 23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities. 24 Some men's sins are open beforehand, going before to judgment; and some men they follow after. 25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

1 Timothy 6 1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. 2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. 3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; 4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, 5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. 6 But godliness with contentment is great gain.

or thre witnessis. But repreue
thou men that synnen bifore alle
men, that also othere haue drede. I preie
bifore God & Ihesu Crist & his chosun
aungels, that thou kepe thes thingis
withoute preiudice, & do no thing
in bowynge into the othir syde. Put-
te thou hondis to no man, nethir
anoon comyne thou with othere men-
nys synnes. Kepe thi silf chast.
Nyle thou yit drynke watir, but
vse alytil wyn for thi stomak,
& for thin ofte fallyng infirmite-
es. Sum mennis synnes ben opyn
bifore goyng to doom; but of
sum men thei comen aftir. & also
goode dedis ben opyn, & tho that
han hem in othir maner mown
not be hid. //c. vi.//
What euer seruauntis ben vn-
dir yok, deme thei her lor-
dis worthi al honour, lest the na-
me of the Lord & the doctryn be
blasfemyd. & thei that han feithful
lordis, dispise hem not for thei
ben britheren; but more serue
thei, for thei ben feithful & loued,
whiche ben parteneris of be-
nefice. Teche thou thes thingis,
& moneste thou thes thingis. If ony
man techith othir wyse, & acordith
not to the holsum wordis of oure
Lord Ihesu Crist, & to that teching that is
by pitee, he is proud & can no
thing, but langwischith aboute
questiouns & stryuyng of wordis,
of the whiche ben brought forth
enuyes, stryues, blasfemyes, y-
uele suspiciouns, fightingis of men
that ben corrupt in soule, & that ben
pryued fro treuthe, that demen
wynnyng to be pitee. But a greet
wynnyng is pitee, with sufficien-

7 For we brought nothing into this world, and it is certain we can carry nothing out.
 8 And having food and raiment let us be therewith content. 9 But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.
 10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.
 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.
 12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 13 I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: 15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. 17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; 18 That they do

ce. For we brought in no thing into this world, & no doute, that we mown not bere away any thing. But we hauynge fodis & with what thingis we schulen be hilid, be we paied with thes thingis. For thei that wolen be maad ryche, fallen into temp-tacioun, & into snare of the deuel; & into manye vnprofitable desiris & noyous, whiche drenchen men into deeth & perdicoun. For the roote of alle yuels, is coueitise, which sum men coueitinge, erriden fro the feith, & bissetiden hem with many sorwis. But thou man of God flee thes thingis; but suwe thou rightwynesse pite feith charite pacience myldenness. Stryue thou a good stryf of feith, cacche euerlastinge lyf, into which thou art clepid, & hast knowlechid a good knowleching bifore many witnesses. I comaunde to thee bifore God that quykeneth alle thingis, & bifore Crist Ihesu, that yeldide awitnessing vndir Pilat of Pounce, a good confessioun, that thou kepe the comaundemet withoute wem withoute repref, into the comyng of oure Lord Ihesu Crist; whom the blessid & aloone myghty king of kyngis & Lord of lordis schal schewe in his tymes. Which aloone hath vndeedlynesse, & dwelith in light to which no man may come; whom no man saygh, nethir may se. To whom glorie & honour & empire be withouten ende amen. Comaunde thou to the riche men of this world that thei vndirstonde not highly, neithir that thei hope in vncerteunte of richessis, but in the lyuyng God that gyueth to us alle thingis plenteuously to vse; to do

good, that they be rich in good works,
 ready to distribute, willing to communi-
 cate; **19** Laying up in store for
 themselves a good foundation against the
 time to come, that they may lay hold on
 eternal life. **20** O Timothy, keep that
 which is committed to thy trust, avoiding
 profane and vain babblings, and
 oppositions of science falsely so called:
21 Which some professing have erred
 concerning the faith. Grace be with thee.
 Amen.

II Timothy 1 **1** Paul, an apostle of Jesus
 Christ by the will of God, according to the
 promise of life which is in Christ Jesus,
2 To Timothy, my dearly beloved son:
 Grace, mercy, and peace, from God the
 Father and Christ Jesus our Lord. **3** I thank
 God, whom I serve from my forefathers
 with pure conscience, that without ceasing
 I have remembrance of thee in my prayers
 night and day; **4** Greatly desiring to see
 thee, being mindful of thy tears, that I may
 be filled with joy; **5** When I call to
 remembrance the unfeigned faith that is in
 thee, which dwelt first in thy grandmother
 Lois, and thy mother Eunice; and I am
 persuaded that in thee also. **6** Wherefore
 I put thee in remembrance that thou stir
 up the gift of

wel, to be maad riche in good
 werkis, lyghtly to gyue, to co-
 myne, to tresoure to hem silf
 a good foundement in to tyme
 to comynge; that thei cacche
 euerlastinge lyf. Thou Tymothe
 kepe the ~~the~~ thing bitakun to thee,
 eschewynge cursid noueltees
 of voices, & opynyouns of false
 name of kunnyng; which summen
 bihetyng, aboute the feith,
 fellen down. The grace of God be
 with the amen. //Here endith the
firste pistle to Tymothe, & bigyn-
neth the prolog on the secunde pistle to//
 He writith also //Tymothe.//
 to Tymothe of exortacioun
 to martirdom, & of eueri reu-
 le of treuthe, & what schal co-
 me in the laste tymes, & of his
 owne passioun; writinge to him
 fro the citee of Rome. //Ierom
 in his prolog on this pistle seith this.//
 Poul apostle //c. p.//
 of Ihesu Crist bi the wil-
 le of *God*, bi the biheeste
 of lyf, that is in Crist Ihesu,
 to Tymothe his mooste derewor-
 the sone. Grace mercy & pees, of
 God the fadir, & of Ihesu Crist oure Lord.
 I do thankis to my God, to whom
 I serue fro my progenytouris in
 clene conscience, that with outen cees-
 sing I haue mynde of thee in my
 preieris nyght & day desyringe
 to se thee; hauynge mynde of thi
 teeris, that I be fillid with ioye. & I
 bithenke of that feith that is in thee not
 feyned, which also dwellide first
 in thin aunte Loide, & in thi modir
 Eunyce. & I am certeyn, that also in
 thee. For which cause I moneste
 thee that thou reyse agen the grace of

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God, which is in thee by the putting on of my hands. 7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. 8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; 9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: 11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. 12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. 13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. 14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. 15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. 16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: 17 But, when he was in Rome, he sought me out very diligently, and found me. 18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

II Timothy 2 1 Thou therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things that thou hast

God, that is in thee by the setting on of myn hondis. Forwhi God gaf not to us the spirit of drede, but of vertu & of loue & of sobrenesse. Therefore nyle thou schame the witnessing of oure Lord Ihesu Crist, nethir me his prisoner; but trauele thou to gidre in the gospel bi the vertu of God, that delyuerede us, & clepide with his hooly cleping; not aftir oure werkis but bi his purpos, & grace that is gouun in Crist Ihesu bifore worldli tymes. But now it is opyn by the lightyng of oure sauour Ihesu Crist, which distriede deeth, & lightnedelyf & vncorupcioun bi the gospel in which I am sett a prechour & apostle, & maistir of hethen men. For which cause also I suffre thes thingis, but I am not confoundid. For I woot to whom I haue bileued & I am certeyn that he is myghty to kepe that is take to my keping into that day. Haue thou the fourme of holsum wordis, whiche thou herddest of me in feith & loue in Crist Ihesu. Kepe thou the good takun to thi keping, bi the Hooly Gost that dwelith in us. Thou woost this that alle that ben in Asie ben turned away fro me, of whiche is Figelus & Hermogenes. The Lord gyue mercy to the hous of Onesyforus, for ofte he refreischide me, & schamede not my chayne. But whanne he cam to Rome, he soughte me bisyly & fond. The Lord gyue to him to fynde mercy of God in that day. & how grette thingis he mynistrde to me at Effesi; thou knowist betere. //c. ii.// Therefore thou my sone be coumfortid in grace that is in Crist Ihesu. And what thingis thou hast

heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. 3 Thou therefore endure hardness, as a good soldier of Jesus Christ. 4 No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. 5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. 6 The husbandman that laboureth must be first partaker of the fruits. 7 Consider what I say; and the Lord give thee understanding in all things. 8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: 9 Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. 10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. 11 It is a faithful saying: For if we be dead with him, we shall also live with him: 12 If we suffer, we shall also reign with him: if we deny him, he also will deny us: 13 If we believe not, yet he abideth faithful: he cannot deny himself. 14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. 15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 16 But shun profane and vain babblings: for they will increase unto more ungodliness. 17 And their word will eat as doth a canker: of whom is

herd of me by many witnessis, bi-
take thou thes to feithful men, whiche
schulen be able also to teche othere
men. Trauele thou as a good knyght
of Crist Ihesu. No man holdynge knygh-
thood to God, wlapith hym silf
with worldly nedis, that he plesse to
hym, to whom he hath preued hym
silf. For he that fightith in a batel,
schal not be crowned, but he figh-
te lawfully. It bihoueth an erthe-
tilier to ressyue first of the fr-
uytis. Vndirstonde thou what thin-
gis I seye. For the Lord schal gyue
to thee vndirstonding in alle thin-
gis. Be thou myndeful, that the Lord
Ihesu Crist of the seed of Dauith hath
rise agen fro deeth aftir my gos-
pel; in which I trauele til to boon-
dis, as worchinge yuele, but the
word of God is not boundun. Therefore
I suffre alle thingis for the chose-
ne, that also thei gete the heelthe that
is in Crist Ihesu with heuenly glorie. A
trewe word; that if we ben deed to
gidre, * we schulen lyue to gidre;
if we suffren, we schulen regne
to gidre; if we denyen, he schal
denye us; if we bileuen not, he
dwellith feithful, he may not de-
nye hym silf. Teche thou thes thin-
gis, witnessinge bifore God. Ny-
le thou stryue in wordis; for to
no thing it is profitable, but to
the subuertyng of men that heeren.
Bisily kepe to gyue thi silf a preued
preisible werkman to God, withou-
te schame, rightly tetrynge the wo-
rd of treuthe. But eschew thou vn-
hooly & veyn spechis, for why
tho profiten moche to vnfeithfulnes-
se, & the word of hem crepith as
a kankir. Of whiche Filete is &

* also

Hymeneus and Philetus; 18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. 19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. 20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. 21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work. 22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. 23 But foolish and unlearned questions avoid, knowing that they do gender strifes. 24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, 25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; 26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

II Timothy 3 1 This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded,

Ymeneus, whiche felden down fro the treuthe, seiynge, that the risynge agen is now don, & thei subuertiden the feith of sum men. But the sad fundament of God stondith, hauynge this marke, the Lord knowith whiche ben hise. & ech man that nameth the name of the Lord, departith fro wickidnesse. But in a greet hous ben not oonly vessels of gold & of siluer, but also of tree & of erthe; & so sum men ben into honour, & summe into dispit. Therefore if ony man clensith him silf fro these, he schal be a vessel halewid into honour, & profitable to the Lord redy to al good werk. & fle thou desiris of youthe; but sue thou rightwysnesse, feith charite, pees with hem that inwardly clepen the Lord of a clene herte. & eschewe thou foltische questiouns & withoute kunnyng, witinge that tho gendren chidingis; but it bihoueth the seruaunt of the Lord to chide not, but to be mylde to alle men, able to teche, pacient, with temperaunce repreynge hem that agenstonden the treuthe; that sum tyme God gyue to hem forthinking, that thei knowen the treuthe, & that thei ryse agen fro the snaris of the deuel, of whom thei ben holdun prisoneris at his wille. //c. iii.//

But wite thou this thing, that in the laste dayes perelou-se tymes schulen neighe; & men schulen be louynge hem silf, coueitouse, high of beryng, proude, blasfemeris, not obedient to fadir & modir, vnkynde, cursid, withouten affeccioun, withoute pees, false blameris, vncontynent, vnmylde, withoute benygnete, traytours, ouerthwert, bollun with prou-

lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such turn away. 6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 7 Ever learning, and never able to come to the knowledge of the truth. 8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. 9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was. 10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, 11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. 12 Yea, and all that will live godly in Christ Jesus shall suffer persecution. 13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived. 14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; 15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.

de thoughtis, blynde louteris of lustis, more than of God, hauynge the liknesse of pite, but denyynge the vertu of it. & eschewe thou thes men. Of these thei ben that peersen housis, & leden wymmen caytifs chargid with synnes, whiche ben led with dyuerse desyris; euermore lernynge, & neuere parfytly comynge to the science of treuthe. & as Iannes & Mambres agenstonden Moyses, so thes agenstonden treuthe, men corrupt in vndirstonding repreued aboute the feith, but ferthere thei schulen not profite. For the vnwyddom of hem schal be knowun to alle men, as hern was. But thou hast getun my teching, ordynaunce purposing, feith long abyding, loue, pacience, persecuciouns, passiouns, whiche weren maad to me at Antioche, at Ycony, at Listris, what maner persecuciouns I suffride; & the Lord hath delyuered me of alle. & alle men that wolen lyue feithfully in Crist Ihesu, schulen suffre persecucioun; but yuele men & disseyueris, schulen encrease into worse, erringe & sendinge into errour. But dwelle thou in thes thingis that thou hast lernd, & that ben bitakun to thee; witinge of whom thou hast lernd, for thou hast knowun hooly lettris fro thi youthe, whiche mown lerne thee to heelthe bi feith that is in Crist Ihesu. For al scripture inspirid of God, is profitable to teche, to repreue, to chastise, to lerne in rightwysnesse; that the man of God be parfyt, lernd to all good werk. //c. iiii.//

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II Timothy 4 1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables. 5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. 6 For I am now ready to be offered, and the time of my departure is at hand. 7 I have fought a good fight, I have finished my course, I have kept the faith: 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. 9 Do thy diligence to come shortly unto me: 10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. 11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. 12 And Tychicus have I sent to Ephesus. 13 The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. 14 Alexander the coppersmith did me much evil: the Lord reward him according to his works: 15 Of whom be thou

I witnesse bifore God & Crist
 Ihesu, that schal deme the quike
 & the deede, & by the comyng
 of him, & the kingdom of him, preche
 the word, be thou bisy couenably
 withouten reste; repreue thou, bise-
 che thou, blame thou in al pacien-
 ce & doctryn. For tyme schal be
 whanne men schulen not suffre
 hoolsum teching, but *at* her dessiris
 thei schulen gadre to gidre to hem
 silf maistris yicchinge to the ee-
 ris. & treuly thei schulen turne
 away the heering fro treuthe, but
 to fablis thei schulen turne. But
 wake thou, in alle thingis trauele
 thou; do the werk of an euange-
 liste; fulfille thi seruise; be thou
 sobre. For I am sacrificed now,
 & the tyme of my departing is
 nygh. I haue stryuun a good stryf,
 I haue endid the cours, I haue
 kept the feith. In thetothir tyme a
 crowne of rightwysnesse is kept
 to me, which the Lord aiust domes-
 man schal yelde to me in that day; &
 not oonly to me, but also to those
 that louen his comyng. Highe thou to co-
 me to me soone. For Demas louyn-
 ge this world hath forsakun me, &
 wente to Tessalonyk; Cressens
 into Galathie; Tite into Damacie,
 Luc aloone is with me. Take thou
 Mark, & bringe with thee; for he
 is profitable to me into seruise.
 Forsothe I sente Titicus to Effeci.
 The cloth which I lefte at Troade
 at Carpe, whanne thou comest brin-
 ge with thee, & the bookis but mo-
 ost parchemyn. Alesaundre the tre-
 serer, schewide to me moche
 yuel. The Lord schal yelde to hym
 aftir his werkis whom also thou

ware also; for he hath greatly withstood our words. 16 At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. 17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. 18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen. 19 Salute Prisca and Aquila, and the household of Onesiphorus. 20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick. 21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. 22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

Titus 1 1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; 2 In hope of eternal life, which God, that cannot lie, promised before the world began; 3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; 4 To

eschewe. For he agenstood ful greatly oure wordis. In my firste defence, no man helpide me, but alle forsoken me; be it not arettid to hem. But the Lord helpide me & coumfortide me, that the preching be fillid by me; & that alle folkis heere that I am delyuered fro the mouth of the lyoun. & the Lord delyueride me fro al yuel werk, & schal make me saaf into his heuenly kingdom to whom be glorie into worldis of worldis amen. Greete wel Prisca & Aquila, & the hous of Onoseforis. Erastus lefte at Corinthe, & I lefte Trofymus syk at Mylete. Highe thou to come bifore wyntir. Eubolus & Prudente & Lynus & Claudia & alle britheren greeten thee wel. Oure Lord Ihesu Crist be with thi spiryty; the grace of God be with you amen. //Here endith the secunde pistle to Tymothe, & bigynneth the prolog on the pistle to Tite.//

He warneth Tite & enformeth hym of the ordynaunce of presthood, & of spiritual conuersacioun, & of eretikis to ben eschewid, that bileuen in the Iewis writyngis, wrytinge to hym fro Mycopolis.

//Ierom in his prolog on this pistle seith this.//

Poul the seruauunt //c. p.// of God & apostle of Ihesu Crist, bi the feith of the chosene of God, & bi the knowyng of the treuthe, which is aftir pitee, into the hope of euerlastinge lyf; which lyf God that lyeth not bihighte, bifore tymes of the world; but he hath schewid in hise tymes his word in preching, that is bitakun to me bi the comaundement of oure sauour God. To

Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. 5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: 6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. 7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. 10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. 12 One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies. 13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 16 They profess that they know

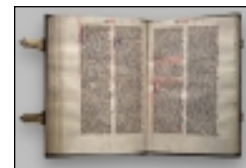
Tite moost dereworthe sone bi the comyng feith, grace & pees of God the fadir, & of Crist Ihesuoure sauyour. For cause of this thing, I lefte thee at Crete, that thou amende tho thingis that faylen; and ordeyne pres-tis bi citees, as also I dispoide to thee. If ony man is withoute cryme, an hosebonde of o wyf; & hath feithful sones, not in accusacioun of leccherie, or not suget. For it bihoueth abischop to be withoute cryme, a dispendour of God, not proud, not wrathful, not drunkelewe, not smytere, not coueitous of foul wynnyng; but holdinge hospitalite, benygne, prudent, sobre, iust, hooly, contynent, takinge that trewe word, that is aftir doctryn; that he be myghti to amoneste in holsum teching, & to repreue hem that agen seyen. For ther ben manye vnobedient & veyn spekeris, & disseyueris, moost thei that ben of circumcisioun, whiche it bihoueth to be reproued; whiche subuerten alle houses, techinge whiche thingis it bihoueth not, for the loue of foul wynnyng. & oon of hem her propre profete, seide, Men of Crete ben euermore lyeris, yuele beestis of slowe wombe. This witnessing is trewe. For what cause blame hem sore, that thei be hool in feith; not gyuyng tent to fablis of Iewis, & to maundementis of men, that turnen away hem fro treuthe. & alle thingis ben clene to clene men; but to vnclene men, & to vnfeithful, no thing is clene, for the soule & conscience of hem ben maad vnclene. Thei knowlechen, that thei kno-

God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

Titus 2 1 But speak thou the things which become sound doctrine: 2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. 3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; 4 That they may teach the young women to be sober, to love their husbands, to love their children, 5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. 6 Young men likewise exhort to be sober minded. 7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, 8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. 9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. 11 For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify

wen God, but bi dedis thei deny-
en; whanne thei ben abhomy-
nablen & vnbeleueful, & repro-
uable to all good werk. //c. ii.//
Bvt speke thou tho thingis,
that bisemen holsum te-
ching; that elde men be soubre,
chast, prudent, hool in feith in lo-
ue & pacience; also olde wymmen
in hooly habite, not sclandre-
ris, nor seruyng moche to wyn,
wel techinge, that thei teche pru-
dence. Moneste thou yonge wym-
men, that thei loue here hosebondis,
that thei loue her children, & that thei
be prudent, chast, sobre, hauyn-
ge cure of the hous, benyngne, su-
get to her hosebondis, that the word
of God be not blasfemyd. ¶ Also
moneste thou yonge men, that thei be
sobre. In alle thingis gyue thi silf
ensample of good werkis, in te-
ching, in hoolinesse, in sadnesse,
an hoolsum word & vnrepro-
uable; that he that is of the contra-
rie syde be a schamed, hauyng
noon yuel thing to seie of you. Mo-
neste thou seruauantis, to be suget
to her lordis in al thingis, plesyng
not agenseyng, not defrauding;
but in alle thingis schewinge good
feith, that thei honoure in alle thingis
the doctryn of God oure sauour.
For the grace of God oure sau-
our hath apperid to alle men, & taught
us, that we forsake wickidnesse
& worldly desiris, lyue sobrelly
& iustly & piteuously in this wo-
rld; abidinge the blessid hope & the
comyng of the glorie of the grete
God, & of oure sauour Ihesu Crist,
that gaf him silf for us, to agenbie
us fro al wickidnesse, & make

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unto himself a peculiar people, zealous of good works. 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Titus 3 1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, 2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. 3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. 4 But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour; 7 That being justified by his grace, we should be made heirs according to the hope of eternal life. 8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. 9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. 10 A man that is an heretick after the first and second admonition reject; 11 Knowing that he that is such is subverted, and sinneth, being condemned of himself. 12 When I shall send Artemas unto thee, or Tychicus,

clene to him silf a peple accept-
ble & suwere of good werkis.
Speke thou thes thingis & mones-
te thou, & repreue thou with al
comaundement; no man dispise thee.
Amoneste hem, to //c. iii.//
be sugetis to princes &
to poweris; to obeische
to that that is seid, & to be redy to
al good werk, to blasfeme no
man; to be not ful of chiding, but
temporat schewyng al myldenes-
se to alle men. For we weren sum
tyme vnwyse, vnbileefful, er-
ringe & seruyng to desiris & to dy-
uerse lustis, doynge in malice & en-
uye worthi to be hatid, hatinge
ech othir. But whanne the benyg-
nyte & the manheed of oure sa-
uyour God apperide, not of wer-
kis of rightwisnesse that we diden,
but by his mercy he made us
saaf; bi waisching of agen bige-
ting & agen newyng of the Hooly
Gost, whom he schedde into us plen-
teuously bi Ihesu Crist oure sauour;
that we iustified by his grace, ben
eyris bi hope of euerlastinge lyf.
A trewe word is, & of thes thingis
I wole that thou conferme othere, that
thei that bileuen to God, be bisy to
be aboue othere in goode werkis.
Thes thingis ben goode, & profitable
to men. & eschewe thou foltische
questiouns & genelogies & stry-
ues, & fightingis of the lawe; for
tho ben vnprofitable & veyn. Es-
chewe thou aman erytyk, afir-
oon & the secunde correccioun; wi-
tinge that he that is such amaner man,
is subuertid, & trespassith, & is
dampned bi his owne dom. Whan-
ne I sende to thee Arteman or Ti-

be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. 14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

Philemon 1 Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer, 2 And to our beloved Apphia, and Archippus our fellowsoldier, and to the church in thy house: 3 Grace to you, and peace, from God our Father and the Lord Jesus Christ. 4 I thank my God, making mention of thee always in my prayers, 5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; 6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. 7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. 8 Wherefore, though I might be much bold in Christ to enjoin thee

ticus, highe thou to come to me to Nycopolis; for I haue proposid, to dwelle in wyntir there. Bisily bifore sende Zenam a wise man of lawe & Apollo, that no thing faile to hem. Thei that ben of ouris, lerne to be gouernouris in goode werkis; to necessarie vsis, that thei be not withoute fruyt. Alle men that ben with me, greeten thee wel. Greete thou wel hem, that louen vs in feith. The grace of God be with you alle amen. //Here endith the pistle to Tite, & bigynneth the prolog on the pistle to Filemon.// He makith famyliar or homely lettris to Filemon, for Honesimus his seruaunt, wrytinge to him fro the cite of Rome out of prisoun bi the forseid Onesimus. //Ierom in his prolog on this pistle, seith this. c. p.// Poul the boundun of Crist Ihesu, & Tymothe brothir, to Filemon biloued & oure helper, & to Apphia moost dere sister, & to Archipoure euene knyght, & to the chirche that is in thin hous; grace be to you & pees of God oure fadir, & of the Lord Ihesu Crist. I do thankinis to my God euermore, makingemynde of thee in my preieris, heeringe thi charite & feith that thou hast in the Lord Ihesu, & to alle hooly men; that the comynynge of thi feith be maad opyn, in knowing of al good thing in Crist Ihesu. & I hadde greet ioye & coumfort in thi charite, for the entrails of hooly men restiden by thee brothir. ¶ For which thing I hauynge moche trust in Crist Ihesu to comaunde to thee,

that which is convenient, 9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. 10 I beseech thee for my son Onesimus, whom I have begotten in my bonds: 11 Which in time past was to thee unprofitable, but now profitable to thee and to me: 12 Whom I have sent again: thou therefore receive him, that is, mine own bowels: 13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: 14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. 15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever; 16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord? 17 If thou count me therefore a partner, receive him as myself. 18 If he hath wronged thee, or oweth thee ought, put that on mine account; 19 I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides. 20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord. 21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. 22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. 23 There salute thee Epaphras, my fellowprisoner in Christ Jesus; 24 Marcus, Aristarchus, Demas, Lucas, my fellowlabourers. 25 The grace of our Lord Jesus Christ be with your spirit.

that that perteyneth to profyt, but I bi-
seche more for charite, sithen
thou art such as the elde Poul, &
now the boundun of Ihesu Crist. I bise-
che thee for my sone Onesyme,
whom I in boondis bigat, wh-
ich sum tyme was vnprofita-
ble to thee; but now profitable
bothe to thee & to me, whom I sente
agen to thee. & resseyue thou him,
as myne entrails; whom I wolde
wythholde with me, that he schulde
serue to me for thee in boondis
of the gospel. But withoute thi
counceil I wolde not do ony thing,
that thi good schulde not be as of
nede, but wilful. For perauenture
therfore he departide fro thee for
a tyme, that thou schuldist ressey-
ue him withouten ende. Now not
as a seruaunt, but for a seruaunt,
a moost dere brothir, moost to me;
& how moche more to thee, bothe
in fleisch & in the Lord? Therfore if thou
hast me a felowe, resseyue hym
as me; for if he hath ony thing a-
noyed thee, ethir owith, arette thou
this thing to me. I Poul wroot with
myn hond, I schal yelde, *that* I seye not
to thee, that also thou owist to me
thi silf. So brothir I schal vse thee in
the Lord, fille thou myn entrails in
Crist. I tristenynge of thin obedien-
ce, wroot to thee; witinge that thou
schalt do, ouer that that I ~~schal~~ seye.
Also make thou redy to me an hous
to dwelle ynne; for I hope that bi youre
preieris I schal be gouun to you.
Epafras prisoner with me in Crist
Ihesu greetith thee wel; and Mark,
Aristark, Demas, Lucas, myn hel-
peris. The grace of oure Lord
Ihesu Crist, be with youre spirit.

Amen.

Hebrews 1 1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; 4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. 5 For unto which of the angels

Amen. //Here endith the pistle to Filemo, & bigynneth the prolog on the pistle to Ebrews.//

First it is to seye, whi Poul apostle in this epistle, in writinge kepith not his vsage, discriuynge his name or the dignite of his ordre. This is the cause that he wrytynge to hem that weren of circumcioun, bileueden, wroot as the apostle of hethene men & not of Iewis; and he knowynge her pride, & schewing her owne humelnesse, nolde **not** putte bfore the dissert of his office. & in lyk maner also Iohn the apostle for humelnesse in his epistil, for the same skile sette not his name to fore. As it seid the apostle sente this epistle to the Ebrews writun in Ebrew tunge, & aftir the deeth of Poul the apostle, Luk the euangeliste made it in Greek speche, holdynge the vndirstonding & the ordre of it.

//Ierom in his prolog on this pistle seith this.//

God that spak //c. p.//
sum tyme by profetis, in many maneres to oure fadris, at the laste in thes dayes he hath spoke to us bi the sone; whom he hath ordeyned eir of alle thingis, & by whom he made the worldis. Which whanne also he is the brightnesse of glorie, & figure of his substance, & berith alle thingis bi word of his vertu, he makith purgacioun of synnes & sittith on the righthalf of the mageste in heuenes; & so moche is maad betere than aungelis, bi how moche he hath en eritid amore dyuers name bfore hem. For to whiche of the aungels

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said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? **6** And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. **7** And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. **8** But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. **9** Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. **10** And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: **11** They shall perish; but thou remainest; and they all shall wax old as doth a garment; **12** And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. **13** But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? **14** Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Hebrews 2 **1** Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. **2** For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; **3** How shall we escape, if we neglect

seide God ony tyme, Thou art my sone,
I haue gendrid thee to day? & eft
soone I schal be to hym into a fadir,
& he schal be to me into a sone. &
whanne eftsoone he bryngith yn the
firste bigetun sone into the world,
he seith, & alle the aungels of God wor-
schipe hym; but he seith to aungelis,
He that makith his aungels spiritis,
& hise mynistris flawme of fier.
But to the sone he seith, God thi tro-
ne is into the world of world, ayerd
of equitye is the yerd of thi rew-
me; thou hast loued rightwysnes-
se, & hatidest wickidnesse, therfor
the God thi God anoyntide thee
with oyle of ioye, more than thi fe-
lowis. & thou Lord in the bigynnyng
foundedist the erthe, & heuenes
ben werkis of thin hondis; thei
schulen perische, but thou sch-
alt parfytyl dwelle; & alle schu-
len wexe elde as a cloth, & thou scha-
lt chaunge hem as a cloth, & thei schu-
len be chaungid. But thou art the
same thi silf, & thi yeeris schulen
not fayle. But to which of the aun-
gels seide God at ony tyme, Sitte
on my righthalf, til I putte thin
enemyes astool of thi feet? Whe-
thir thei alle ben not seruyng spiri-
tis, sent to seruen, for hem that
taken the eritage of heelthe?
Therefore more //c. ii.//
plenteuously it bihoueth
us to kepe tho thingis that we
han herd; lest perauenture we
ffleten away. For if the ilke
word that was seid bi aungels, was
maad sad, & ech breking of the
lawe, & ech violence took iust re-
tribucioun of meede; how schu-
len we ascape, if we dispisen

so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; 4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? 5 For unto the angels hath he not put in subjection the world to come, whereof we speak. 6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? 7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: 8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. 9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. 10 For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. 11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, 12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. 13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me. 14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;

so greet an heelte? Which whanne it hadde takun bigynnyng to be teld out bi the Lord of hem that herden, is confermyd into us. For God witnes- side to gidre by myraclis & won- dris & greete maruels & dyuerse ver- tues, & departingis of the Hooly Go- ost bi his wille. But not to aungels God sugetide the world that is to co- mynge, of which we speken. But sum man witnesside in a place, & sei- de, What thing is man, that thou art myn- deful of him, or mannis sone, for thou visitist him? Thou hast maad him a litil lesse than aungels, thou hast crowned him with glorie & honour, & thou hast or- deyned hym on the werkis of thin hon- dis. Thou hast maad alle thingis suget vndir his feet. & in that that he suge- tide alle thingis to him, he lefte no thing vnsuget to him. But now we seen not yit alle thingis suget to hym; but we seen him, that was maad alitil lesse than aungels, Ihesu for the passi- oun of deeth, crowned with glorie & honour, that he thurgh grace of God schulde taaste deeth for alle men. For it bisemed him for whom alle thingis, & by whom alle thingis weren maad which hadde brought many sones into glo- rie, & was auctour of the heelte of hem, that he hadde an ende by passioun. For he that halewith, & thei that ben hale- wid, ben alle of oon; for which cau- se he is not schamed to clepe hem britheren seyinge, I schal telle thi na- me to my britheren, in the mydel of the chirche, I schal herie thee. & eft soone, I schal be tristnyng into him; & eftsoone, Lo I & my children, wh- iche God gaf to me. Therefore for chil- dren comyneden to fleisch & blood, & he also took part of the same;

that through death he might destroy him that had the power of death, that is, the devil; 15 And deliver them who through fear of death were all their lifetime subject to bondage. 16 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. 17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Hebrews 3 1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; 2 Who was faithful to him that appointed him, as also Moses was faithful in all his house. 3 For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. 4 For every house is builded by some man; but he that built all things is God. 5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; 6 But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. 7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, 8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: 9 When your fathers tempted me, proved me, and saw my works forty years. 10 Wherefore I was grieved with that generation, and said, They do alway err in their heart; and

that by deeth he schulde destrye hym that hadd lordschip of deeth, that is to seye the deuel; & that he schulde delyuere hem, that bi drede of deth bi al lyf, weren boundun to seruage. & he took neuere aungelis, but he took the seed of Abraham. Wherefore he oughte to be likned to britheren by alle thingis, that he schulde be maad merciful & a feithful bischop to God, that he schulde be merciful to the trespassis of the peple. For in that thing in which he suffride & was temptid, he is myghty to helpe also hem that ben temptid. //c. iii.// Therefore hooly britheren, & parceneris of heuenly clepyng, biholde ye the apostle & the bischop of oure confessioun Ihesu, which is trewe to him that made him, as also Moyses in al the hous of him. But this bischop is had worthi of more glorie than Moyses, by as moche as he hath more honour of the hous that made the hous. For ech hous is maad of sum man; he that made alle thingis of nought, is God. & Moyses was trewe in alle his hous, as a seruaut into witnessing of tho thinges that weren to be seid; but Crist as a sone in his hous. Which hows we ben, if we holden sad trist & glorie of hope into the ende. Wherefore as the Hooly Goost seith, To day if ye han herd his vois, nyle ye hardne youre hertis, as in wraththing, lyk the day of temptacioun in desert; where youre fadris temptiden me, & preueden & syghen my werkis fourty yeeris. Wherefore I was wroth to this generacioun, & I seide euermore thei erren in herte; for

they have not known my ways. 11 So I sware in my wrath, They shall not enter into my rest.) 12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. 13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. 14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end; 15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. 16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. 17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? 18 And to whom sware he that they should not enter into his rest, but to them that believed not? 19 So we see that they could not enter in because of unbelief.

Hebrews 4 1 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. 2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. 3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. 4 For he spake in a certain place of the seventh day on this wise, And God did rest

thei knewen not my weyes, to whiche I swoor in my wraththe, thei schulen not entre into my reste. Britheren se ye, lest peraunture in ony of you be an yuel herte of vnbeleue, to departe fro the lyuyng God. But moneste you silf bi all dayes, the while to day is named, that noon of you be hardned bi fallace of synne. For we ben maad par-ceneris of Crist, if netheles we holden the bigynnyng of his substaunce sad into the ende. While it is seid, to day, if ye han herd the vois of him, nyle ye hardne youre hertis, as in that wraththing. For sum men heeringe wraththiden, but not alle thei that wenten out of Egipt by Moyses. But to whiche was he wraththid forty yeeris? Whethir not to hem that synned, whos careyns weren cast down in desert? & to whiche swoor he, that thei schulden not entre into the reste of hym, no but to hem that weren vnbeleefful? & we seen, that thei myghten not entre into the reste of him for vnbeleue. //c. iiij.// Therefore drede we lest per-aunture, while the biheeste of entryng into his reste is left, that ony of us be ges-sid to be a weye. For it is teeld also to us, as to hem. & the word that was herd profitide not to hem, not meynd to feith, of tho thingis that thei herden. For we that han bileued, schulen entre into reste, as he seide, As I swoor in my wraththe, thei schulen not entre into my reste. & whanne the werkis weren maad parfyte at the ordynaunce of the world, he seide thus in a place of the seuenthe day, & God restide

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the seventh day from all his works. 5 And in this place again, If they shall enter into my rest. 6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: 7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day. 9 There remaineth therefore a rest to the people of God. 10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his. 11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. 12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. 13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. 14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Hebrews 5 1 For every high priest taken from among men is ordained for men

in the seuenthe day, from alle his werkis. & in this place eftsoone, Thei schulen not entre into my reste.

Therfore for it suweth, that sum men schulen entre into it, & thei to whiche it was teeld to bfore entriden not for her vnbileeue, eftsoone he termyneth sum day & seith, in Dauiith, To day aftir so moche tyme of tyme, as it is biforseid; to day if ye han herd his vois, nyle ye hardne youre hertis. For if Ihesus hade gouun reste to hem, he schulde neuere speke of othere aftir this day. Therfore the sabbot is left to the peple of God. For he that is entrid into his reste, restide of his werkis as also God of hise. Therfore haaste we to entre into that reste, that no man falle into the same ensaumple of vnbileue. For the word of God is quyk & spedy in worching, & more able to perse than any tweyne eggid swerd, & stretchith forth to the departyng of the soule & of spirit; & of the ioynturis & merewis & demere of thoughtis & of ententis & hertis. And no creature is vnvisibile in the sight of God. For alle thingis ben nakid & opyn to his ygen, to whom aword to us. Therfore we that han a greet bischop that perside heuenes Ihesu the sone of God, holde we the knowleching of oure hope. For we han not a bischop that may not haue compassioun on oure infirmytees, but was temptid bi alle thingis, bi liknesse with oute synne. Therfore go we out to the trone of his grace, that we gete mercy, & fynde grace in couenable help. //c. v.//

For ech bischop takun of men, is ordeyned for men,

in things pertaining to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. 3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins. 4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. 7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; 8 Though he were a Son, yet learned he obedience by the things which he suffered; 9 And being made perfect, he became the author of eternal salvation unto all them that obey him; 10 Called of God an high priest after the order of Melchisedec. 11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. 12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. 13 For every one that useth milk is unskilful in the word of righteousness: for he is a babe. 14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Hebrews 6 1 Therefore leaving the principles of the doctrine

in thes thingis that ben to God, that he of-
fre giftis & sacrificis for synnes.

Which may to gidre sorwe with hem
that beth vnkunynge & erren; for al-
so he is enuyrowned with infirmyte.
& therfore he owith, as for the peple,
so also for him silf to offre for synnes.
Nethir ony man takith to him honour, but
he that is clepid of God as Aaron was.
So Crist clarifiede not him silf, that he
were bischop, but he that spak to
him, Thou art my sone, to day I gen-
dride thee. As in anothir place he seith,
Thou art a preest withouten ende af-
tir the ordre of Melchisedech. Whi-
ch in the dayes of his fleisch offri-
de with greet cry & teeris, preie-
ris & bisechingis to hym that myght ma-
ke hym saf fro deeth, & was herd
for his reuerence. And whanne he was
Goddis sone, he lernyde obedien-
ce of thes thingis that he suffride; &
he brought to the ende, is maad cau-
se of euerlasting heelte to alle that
obeischen to him; & is clepid of God
a bischop, by the ordre of Melchi-
sedek. Of whom ther is to us a greet
word, for to seye *, for ye ben maad
feeble to heere. For whanne ye oughten
to be maistris for tyme, eftsoo-
ne ye neden that ye be taught, whiche
ben the lettris of the bigynnyng
of Goddis wordis. And ye ben maad
thilke to whiche is nede of mylk, &
not sad mete. For ech that is par-
cener of mylk, is withoute part
of the word of rightwysnesse; for
he is a lytil child. But of parfyt
men is sad mete, of hem that for custom
han wittis exercisid, to descrecioun
of good & of yuel. //c. vi.//
Wherfore we bryngynge
in a word of the bigynnyng

* & able to be
expounded

of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if God permit. 4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, 5 And have tasted the good word of God, and the powers of the world to come, 6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. 7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: 8 But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. 9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. 10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. 11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: 12 That ye be not slothful, but followers of them who through faith and patience inherit the promises. 13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

of Crist, be we born to the perfeccioun of him, not eftsoone leggynge the foundamet of penaunce fro deede werkis & of the feith to God, & of teching, of baptyme, & of leyingis on of hondis & of risyng agen of deede men, & of the euerlastinge dom. & this thing we schulen do, if God schal suffre. But it is ympossible that thei that ben oonys lyghtned, & han taastid also an heuenly gifte, & ben maad parceners of the Hooly Goost, & nethles han taastid the good word of God, & the vertues of the world to comynge, & ben slidun fer away, that thei ben renewid eftsoone to penaunce. Whiche eftsoones crucifien to hem silf the sone of God, & han to scorn. For the erthe that drynkith reyn ofte comynge on it & bryngith forth couenable erbe to hem of whiche it is tilid, takith blessing of God. But that that is bringynge forth thornes & breeris, is reпреuable, & next to curs, whos ending schal be into brennyng. But ye moost dereworthe, we tristen of you bettre thingis, & neer to heethe, though we speken so. For God is not vniust, that he forgete youre werk & loue which ye han schewid in his name, for ye han mynys-trid to seyntis, & mynistren. And we coueiten that ech of you schewe the same bisynesse to the fillyng of hope, into the ende; that ye be not maad slowe, but also suweris of hem whiche bi feith & patience schulen enherite the biheestis. ~~for God by heestis~~ For God biheetynge to Abraham, for he hadde noon gretter by whom he schulde sweere, swoor by him silf &

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

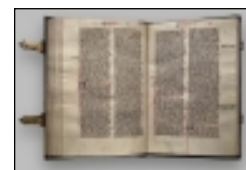
15 And so, after he had patiently endured, he obtained the promise. 16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: 18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: 19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; 20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Hebrews 7 1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; 2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. 4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. 5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out

seide, I blessinge schal blesse thee, & I multipliyng schal multiplie thee. & so he longe abidinge, hadde the biheeste. For men sweren bi a gretter than hem self, & the ende of al her ple, is an ooth to confirmacioun. In which thing God wilinge to schewe plenteuouslyer to the eyris of his beheeste, the sadnesse of his counceil; puttide bitwyxe an ooth, that by twey thingis * by whiche it is ympossible that God lye, we haue strengeste solace, that fleen to gidre, to holde the hope that is put forth to us. Which hope as an ankir we han siker to the soule & sad & goynge yn to the ynnere thingis of hyding; where the bifore goere Ihesus this is maad bischop withouten ende, by the ordre of Melchisedech, enteride for us. And this Melchisedech king of Salem, & preest of the higheste God, which mette Abraham, as he turnede agen fro the sleynge of kingis, & blesse him; to whom, also Abraham departide tithis of alle thingis; first he is seid king of rightwisnesse, & aftirward king of Salem that is to seye king of pees; withoute fadir withoute modir, withoute genelogie; nethir hauynge bigynnyng of dayes nethir ende of lyf. & he is likned to the sone of God, & dwellith preest withouten ende. But biholde ye how greet is this, to whom Abraham the patriark gaf tithis of the beste thingis. thingis For men of the sonnes of Leey takinge presthod, han maundement to take tithis of the peple bi the lawe, that is to seye of her brethren, though also thei wenten out

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* vnmeuable

of the loins of Abraham: 6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. 7 And without all contradiction the less is blessed of the better. 8 And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him. 11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? 12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. 14 For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, 16 Who is made, not after the law of a carnal commandment, but after the power of an endless life. 17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God. 20 And inasmuch as not without an oath he was made priest:

of the leendis of Abraham. But he whos generacioun is not noumbrid in hem, took tithis of Abraham; & he blesside this Abraham which hadde repromysciouns. Withouten any agenseying, that that is lesse, is blessid of the bettre. & here deedly men taken tithes, but there he berith witnessing that he lyueth. & that it be seid so, bi Abraham, also Leuy that took tithis was tithid; & yit he was in his fadris leendis, whanne Melchisedech mette with hym. Therefore if perfeccioun was bi the presthod of Leuy, for vndir him the people took the lawe, what yit was it nedeful, anothir preest to ryse bi the ordre of Melchisedech, & not to be seid bi the ordre of Aaron? Forwhi whanne the presthod is translatid, it is nede, that also translacioun of lawe be maad. But he in whom thes thingis ben seid, is of anothir lynage, of which no man was preest to the auter. For it is opyn, that oure Lord is born of Iuda, in which lyna-ge Moises spak no thing of prestis. & more yit it is knowun, if bi the ordre of Melchisedech, an othir preest is risun up, which is not maad bi the lawe of fleischly maundement, ~~but~~ but by vertu of lyf that may not be vndon. For he witnessith, That thou art a preest withouten ende, bi the ordre of Melchisedech; that repreuyng of the maundement bforegoyinge is maad, for the vnsadnesse & vnprofit of it. For whi the lawe broughte no thing to perfeccioun; but ther is a bringyng yn of a bettre hope, by which we neighen to God. And how greet it is, not withoute swering, but the othere ben maad prestis with-

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) 22 By so much was Jesus made a surety of a better testament. 23 And they truly were many priests, because they were not suffered to continue by reason of death: 24 But this man, because he continueth ever, hath an unchangeable priesthood. 25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. 26 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; 27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. 28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Hebrews 8 1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; 2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. 3 For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. 4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: 5 Who serve unto the example and shadow of heavenly things, as

outen an ooth, but this preest with an ooth by him that seide to him, The Lord swoor, & it schal not rewe him; thou art a prest withouten ende, bi the ordre of Melchisedech; in so moche Ihesus is maad biheetere of the bettre testament. & the othere weren maad manye prestis therfore for thei weren forbedun bi deeth to dwelle stille; but this, for he dwellith with outen ende, hath an euerlastinge presthod. Wherefore also he may saue with outen ende, comynge nygh by hym self to God & euermore lyuith to preie for us. For it bisemyde that such a man were a bischop to us, hooly innocent, vndefoulid, clene departide fro synful men, & maad higher than heuenes; which hath not nede, ech day as prestis * for his owne giltis to offre sacrifices, & aftir ward for the peple. For he dide this thing in offringe him silf oonys. & the lawe ordeynede men preestis, hauynge syknesse; but the word of swering which is aftir the lawe, ordeynede the sone parfyte withouten eende. //c. viii.//

Bvt a capitle on tho thingis that ben seid. We han such abischop, that sat in the righthalf of the seete of greetnesse in heuenes, the mynystre of seyntis & of the very tabernacle that God made & not man. For ech bischop is ordeyned to offre giftis & sacrificis; wherefore it is nede that also this bischop haue sum thing, that he schal offre. Therfor if he were on erthe, he were no preest; whanne ther weren that schulden offre giftis bi the lawe, whiche seruen to the saumpler & shadowe of heuenly thingis. As

* first

Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. **6** But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. **7** For if that first covenant had been faultless, then should no place have been sought for the second. **8** For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: **9** Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. **10** For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: **11** And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. **12** For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. **13** In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Hebrews 9 **1** Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. **2** For there was a tabernacle made;

it was answerid to Moyses,
whanne he schulde ende the taber-
nacle, Se he seide, make thou alle
thingis, bi the saumpler that is sche-
wid to thee in the mount. But now
he hath getun a better mynisterie,
bi so moche as he is a mediatour
of a better testament, * with better
biheestis. For if the ilke firste had-
de lackid blame, the place of the
secunde schulde not haue be sought.
For he repreuyng hem, seith, Lo
dayes comen seith the Lord, & I
schal make parfyt a newe tes-
tament on the hous of Israel, & on
the hous of Iuda; not lyk the testa-
ment that I made to her fadris in the
day in which I caughte her hond, that
I schulde lede hem out of the lond
of Egipt. For thei dwelliden not par-
fytly in my testament, & I haue dis-
pisid hem seith the Lord. But this is the
testament, which I schal dispose
to the hous of Israel, aftir tho dayes
seith the Lord, in gyuyng my lawis
into the soulis of hem, & into the
hertis of hem, I schal aboue write
hem; & I schal be to hem into a God,
& thei schulen be to me into a peple.
& ech man schal not teche his neigh-
ebore, & ech man his brothir, seiyng,
* knowe me, fro the lesse to the mo-
re of hem. For I schal be merciful
to the wickidnesse of hem, & now
I schal not bithenke on the synnes
of hem. But in seyinge a newe, the
former wexide eeld; & that that is
of many dayes & wexith eeld, is
nygh the deeth. //c. ix.//
And the former testament
hadde iustifyngis of wor-
schip & hooly thing duringe for a ty-
me. For the tabernacle was maad

* which is confermyd

* Knowe thou the Lord
for alle men schal

the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. 3 And after the second veil, the tabernacle which is called the Holiest of all; 4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; 5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly. 6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. 7 But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: 8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: 9 Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; 10 Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. 11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; 12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. 13 For if the blood of

first, in which weren candelstickis. & boord & setting forth of looues which is seid hooly, & the veil, the secunde tabernacle, that is seid sancta sanctorum, that is hooly of hooly thingis; hauynge a goldun censer, & the arke of the testament, keuerid aboute on ech syde with gold; in which was a pott of gold, hauynge manna, & the yerd of Aaron that florischi- de, & the tablis of the testament; on whiche thingis weren cherubyns of glorie ouer schadewynge the propi- ciatorie, of whiche thingis it is not now to seye by alle. But whanne thes weren maad thus to gidre, pre- stis entriden euermore in the formere tabernacle, doynge the offices of sacrifices. But in the secunde taber- nacle the bischop entride oonys in the yeer not with oute blood, which he offride for his ignoraun- ce & the peplis. For the Hooly Gost singnyfiede this thing that not yit the weye of seyntis was openyd, whi- le the formere tabernacle hadde staat. Which parable is of this pre- sent tyme, bi which also giftis & sacrifices ben offrid, whiche mown not make aman seruyng parfyt by conscience, oonly in me- tis & drynkis & dyuerse waishingis, & rightwysnessis of fleisch, that weren set to the tyme of correccioun. ¶ But Crist beynge a bischop of goo- dis to comynge, entride bi alarge- re & parfitere tabernacle not maad by hond, that is to sey not of this ma- king; nethir bi blood of goot buckis or of calues, but by his owne blo- od entride oonys into hooly thingis that were founden bi an euerlastinge re- dempcioun. For if the blood of goot buc-

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bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. 16 For where a testament is, there must also of necessity be the death of the testator. 17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. 18 Whereupon neither the first testament was dedicated without blood. 19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, 20 Saying, This is the blood of the testament which God hath enjoined unto you. 21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. 22 And almost all things are by the law purged with blood; and without shedding of blood is no remission. 23 It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. 24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: 25 Nor yet

kis & of bolis, & the aische of a cow calf spreynd, halewith vnclene men to the clensing of fleisch, how moche more the blood of Crist, which bi the Hooly Goost offride him silf vnwemmyd to God, schal clense oure conscience fro deede werkis to serue God that lyueth. And therfore he is a mediatour of the newe testament, that bi deeth fallinge bitwixe into redemption of tho trespassingis that weren vndir the formere testament, thei that ben clepid, take the biheeste of euerlasting eritage. For where a testament is, it is nede, that the deeth of the testament makere come bytwixe. For a testament is conferred in deede men; ellis it is not worth, while he lyueth, that made the testament. Wherefore nethir the firste testment was halewid withoute blood. For whanne ech maundement of the lawe was rad of Moyses to al the peple, he took the blood of calues, & of buckis of geet, with watir & reed wolle & isope & bispreynde bothe thilke book & al the peple & seide, This is the blood of the testament, that God comaundide to you. Also he spreynde with blood the tabernacle & alle the vessels of the seruyce in lyk maner. & al mest alle thingis ben clensid in blood bi the lawe, & withoute scheduling of blood, remissioun of synnes is not maad. Therfore it is nede that the saumpleris of heuenly thingis * with better sacrifices than these. For Ihesus entride not into hooly thingis maad bi hondis, that ben saumpleris of verry thingis, but into heuene it silf that he appere now to the cheer of God for us; nethir

* be clensid with thes thingis; but thilke heuenly thingis.

that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; 26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. 27 And as it is appointed unto men once to die, but after this the judgment: 28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Hebrews 10 1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. 2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. 3 But in those sacrifices there is a remembrance again made of sins every year. 4 For it is not possible that the blood of bulls and of goats should take away sins. 5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: 6 In burnt offerings and sacrifices for sin thou hast had no pleasure. 7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; 9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

that he offre him silf ofte, as the bish-
hop entride into hooly thingis, bi
alle yeeris in alien blood; ellis
it bihofte hym to suffre ofte, fro
the bigynnyng of the world; but
now oonys, in the endyng of
worldis, to destruccioun of syn-
ne, bi his sacrifice he apperide.
& as it is ordeyned to men oonys
to dye, but aftir this is the dom,
so & Crist was offrid oonys, to auoi-
de the synnes of many men. The secun-
de tyme he schal appere withoute
synne, to men that abiden him into heelthe.
For the lawe hauynge //c. x.//
a schadowe of good thingis that ben to
come, not the ilke ymage of thingis,
may neuer make men neyginge parfite bi the ilke
same sacrifices, whiche thei offren
withoute ceessing by alle yeeris; el-
lis thei schulden haue ceessid to be
offrid, for as moche as the wor-
schiperis clensid onys, hadden not
ferthermore conscience of synne.
But in hem mynde of synnes is
maad by alle yeeris. For it is ym-
possible, that synnes be doon away
by blood of bolis & of buckis of ge-
et. Therefore he entringe into the world,
seith, Thou woldist not sacrifice &
offryng, but thou hast schapun a
body to me; brent sacrifices also
for synne, pleside not to thee. Thanne
I seide, Lo I come; in the bigynnyng
of the book, it is writun of me, that
I do thi wille God. He seyinge bifore
that thou woldist not sacrifices &
offringis & brent sacrifices for syn-
ne, ne tho thingis ben pleasaunt to thee
whiche ben offrid bi the lawe, than-
ne I seide, Lo I come, that I do thi
wille God. He doth away the firste,
that he make stidefast the secunde;

10 By the which will we are sanctified through the offering of the body of Ihesu Christ once for all. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 From henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified. 15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their sins and iniquities will I remember no more. 18 Now where remission of these is, there is no more offering for sin. 19 Having therefore, brethren, boldness to enter into the holiest by the blood of Iesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And having an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) 24 And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

in which wille we ben halewid,
bi the offring of the body of Crist Ihesu
oonys. & ech preest is redy, mynis-
strynge the same sacrifices, whi-
che mown neuere do away synnes.
But this man offringe o sacrifice
for synnes, for euermore, sittith in
the righthalf of God the fadir; fro
thennys forth abidyng, til his ene-
myes be putt a stool of his feet.
For by oon offring he made parfyt
fro euere halewid men. & the Hooly
Gost witnessith to us; for aftir that
he seide, This is the testament, whi-
ch I witnesse schal to hem aftir
tho dayes, the Lord seith, In gyuyng
my lawis in the hertis of hem, &
in the soulis of hem I schal no mo-
re thenke on the synnes & wickid-
nessis of hem. & where remys-
sioun of thes is, now is ther noon
offryng for synne. Therefore britheren
hauyng trist into the entring of
hooly thingis in the blood of Crist,
which halewide to us a newe
weye; & lyuyng bi the hiling that
is to seye his fleisch, & we hauyn-
ge the greet preest on the hous
of God, neighe we with verry her-
te in the plente of feith; and be
oure hertis spreind fro an yuel
conscience, & oure bodies waichun
with clene watir, & holde we the
confusioun of oure hope bowyng to
no syde; for he is trewe, that hath ma-
ad the biheest. & biholde we to gi-
dre in the stiring of charite & of
goode werkis, not forsakyng
oure gadering to gidre, as it is of
custom to sum men. But coumfortin-
ge, & bi so moche the more, bi how
moche ye seen the day neighyng.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,
 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28 He that despised Moses' law died without mercy under two or three witnesses: 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? 30 For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. 31 It is a fearful thing to fall into the hands of the living God. 32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; 33 Partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. 34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. 35 Cast not away therefore your confidence, which hath great recompence of reward. 36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. 37 For yet a little while, and he that shall come will come, and will not tarry. 38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. 39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

Forwhi now a sacrifice for synnes is not left to us that synnen wilfully, aftir that we han take the knowing of treuthe. For whi sum abyding of dom is dredeful, & the suyng of fier, which schal waste aduersariess. Who that brekith Moyses lawe, dieth withouten ony mercy by tweyne or thre witnessis. Hou moche gessen ye that he disserueth worse turmentis, which defouleth the sone of God? & holdith the blood of the testament polut, in which he is hallowed, & doth dispit to the spirit of grace? For we knowen hym that seide, To me veniaunce, & I schal yelde; & eft, For the Lord schal deme his peple. It is ferdful to falle in to the hondis of God lyuynge. & haue ye mynde on the formere dayes, in which ye weren lightned & suffriden greet stryf of passiouns. & in the tothir ye weren maad a spectacle bi schen-schipis & tribulaciouns, in anothir ye weren maad felowis of men lyuynge so. For also to boundun men ye hadden compassioun, & ye resseyueden with ioie, the robbyng of youre goodis, knowinge that ye han a bettre & a dwelling substaunce. Therfore nyle ye leese youre trist, which hath greet rewardyng for pacience is nedeful to you, that ye doen the wille of God, & bryngen agen the biheest. For yit alytel & he that is to comynge schal come, & he schal not tarie. For my iust man lyueth of feith; that if he withdrawith him silf, he schal not plese to my soule. But we ben not the sones of withdrawing away into perdicoun, but of feith into getyng of soule. //c. xi.//

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Hebrews 11 1 Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good report. 3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. 4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. 5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. 6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. 7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. 8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 For he looked for a city which hath foundations, whose builder and maker is God. 11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. 12 Therefore sprang there even of

Bvt feith is the substaunce of thingis that ben to be hopid, & an argument of thingis not apperinge. And in this feith, elde men han getun witnessing. Bi feith we vndirstoden that the worldis weren maad bi Godis word, that visible thingis weren maad of vnuisible thingis. By feith, Abel offride a moche more sacrifice than Caym to God; bi which he gat witnessing to be iust, for God bar witnessyng to hise giftis; & by that feith, he deed spekith yit. Bi feith Ennok was translatid, that he schulde not se deeth; & he was not foundun, for the Lord translatide him. For bifore tribulacioun, he hadde witnessing, that he pleside God. & it is ympossible, to plese God withoute feith. For it bihoueth that aman comynge to God bileue, that he is, & that he is rewardere to men that seken him. By feith Noe dredde thurgh answer takun, of thes thingis that yit weren not seyn, & schapide aschip, into the heelte of his hous; by which he dampnede the world, & is ordeyned eir of rightwisnesse which is bi feith. Bi feith, he that is clepid Abraham, obeiede to go out into a place, which he schulde take into eritage; & he wente out, not witinge whidur he schulde go. Bi feith he dwelte in the lond of biheeste as an alien lond, dwellinge in lytel housis with Isaac & Iacob euene eyris of the same biheeste. For he abood a citee hauynge foundementis, whos crafty man & makere is God. Bi feith also the ilke Sara bareyn, took vertu in conseyng of seed, yhe ageyn of the tyme of age, for she bileuede him trewe that hadde bihight. For which thing of

one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. 13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. 16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. 17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. 20 By faith Isaac blessed Jacob and Esau concerning things to come. 21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. 22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. 23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. 24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Christ greater

oon & yit nygh deed ther ben born as ster-
ris of heuene in multitude, & as
grauel that is at the see syde out of
noubre. Bi feith alle these ben deed,
whanne the biheestis weren not ta-
kun; but thei beheelden hem afer, &
greetinge hem wel, & knowlechide
that thei weren pilgrims & herborid
men on the erthe. & thei that syghen thes
thingis, singnifien that thei sechen acun-
tree. If thei hadden had mynde of
the ilke of which thei wenten out, thei
hadden tyme of turnynge agen; but
now thei desyren abettre, that is to
seye heuenly. Therfor God is not con-
foundid, to be clepid the God of hem;
for he made redy to hem a citee. Bi
feith Abraham offride Isaac, whanne
he was temptid; & he offride the oon
bigetun, which hadde take the by-
heestis. To whom it was seid, For
in Isaac the seed schal be clepid to
thee. For he demyde that God is mygh-
ty to reyse hym, yhe fro deeth; wher-
fore he took hym also into a para-
ble. By feith also of thingis to co-
mynge, Isaac blesside * Iacob dyinge,
blesside alle the sones of Ioseph,
& onourede the highnesse of his yerd.
Bi feith Ioseph diyng, hadde myn-
de of the passing forth of the children
of Israel & comaundide of his boo-
nes. Bi feith Moyses born was hid
thre monethis of his fadir & mo-
dir, for that thei syghen the yong child
fayr, & thei dreden not the maunde-
ment of the king. Bi feith, Moyses
was maad greet, & denyede that
he was the sone of Faraos dough-
tir; and chees more to be tur-
mentid with the peple of God, than
to haue myrthe of temporal synne;
demyng the reprof of Crist more

* Iacob & Esau. Bi feith

riches than the treasures in Egypt: for he had respect unto the recompence of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. 29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. 30 By faith the walls of Jericho fell down, after they were compassed about seven days. 31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. 32 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: 33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. 35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: 36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: 37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; 38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains,

richessis, than the tresouris of Egipcians; for he biheeld into the rewarding. Bi feith he forsook Egypt, & dredde not the hardnesse of the king; for he abood as seeynge him that was vnuysible. Bi feith he halewide pask & the scheduling out of blood, that he that distryede the firste thingis of Egipcians, schulde not touche hem. Bi feith thei passiden the reed see as by drye lond, which thing Egipcians asayinge weren deuourid. Bi feith, the wallis of Ierico felden down, bi cumpassinge of seuen dayes. Bi feith Raab hoore resseyuede the aspieris with pees, & perischide not with vnbilefful men. & what yit schal I seie? For tyme schal fayle to me tellinge of Iedeon, Barak, Sampson, Iepte, Dauith & Samuel & of othere profetis, whiche bi feith ouercamen rewmes wroughten rightwysnesse gaten repromissiouns; thei stoppiden the mouthis of lyouns, thei quenchiden the fersnesse of fier, thei dryneden away the egge of swerd, thei koueriden of siknesse thei weren maad strong in batel; thei turneden the oostis of aliens, wymmen resseyueden her deede children fro deeth to lyf; but othere weren holdun forth not takinge redempcioun, that thei schulden fynde a better agenrysyng. & othere asayeden scornynge & betingis, more ouer & bondis & prisouns. Thei weren stonyd, thei weren sawid, thei weren temptid, thei weren deed in sleynge of swerd. Thei wenten aboute in broc skynnis, & in skynnes of geet; nedy, angwischid, turmentid; to whiche the world was not worthi. Thei erriden in wildirneses, in mouteins

and in dens and caves of the earth.

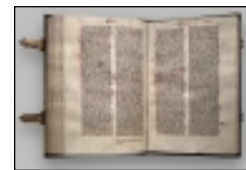
39 And these all, having obtained a good report through faith, received not the promise: 40 God having provided some better thing for us, that they without us should not be made perfect.

Hebrews 12 1 Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. 3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. 4 Ye have not yet resisted unto blood, striving against sin. 5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: 6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. 7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? 8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. 9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? 10 For they verily for a few days chastened

& dennis & caues of the erthe. & alle these preuyd by witnessing of feith, token not repromyscioun; for God purueyede sum better thing for us, that thei schulden not be maad parfyt withouten us. //c. xii.//

Therfore we that han so greet a clowde of witnessis putt to, do we awei al charge & synne stondinge aboute us, & bi pacience renne we to the bateil proposid to us, biholdinge into the makere of feith & the parfyt endere Ihesu. Which whanne ioye was proposid to him, he suffride the cross, & dispisede confucioun; and sittith on the right-half of the seate of God. And bi-thenke ye on him that suffride such agen seying of synful men agenus hym silf, that ye be not maad weery, faylinge in youre soulis. For ye agen stooden not yit til to blood, fightinge agenus synne; & ye han forgete the coumfort that spekith to you as to sones & seith, My sone nyle thou dispise the teching of the Lord, nethir be thou maad wery, the while thou art chastisid of him. For the Lord chastisith him that he loueth; he betith euery sone, that he resseyueth. Abide ye stille in chastising, God proferith him to you as to sones. For what sone is it, whom the fadir chastisith not? That if ye ben out of chastising, whos parteneris be ye alle maad? Thanne ye ben auowtraris & not sones. & aftirward, we hadden fadris of oure fleisch techeris, & we with reuerence dreden hem. Whethir not moche more we schulen obeische to the fadris of spirits, & we schulen lyue? & thei in tyme of fewe dayes, taugh-

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us after their own pleasure; but he for our profit, that we might be partakers of his holiness. 11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow peace with all men, and holiness, without which no man shall see the Lord: 15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; 16 Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. 17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears. 18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, 19 And the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: 20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: 21 And so terrible was the sight, that Moses said, I exceedingly fear and quake:) 22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24 And to Jesus the mediator of the new covenant,

ten vs bi her wille; but this fadir techith to that thing that is profitable, in resseyuynge the halewyng of hym. & ech chastising in present tyme, semeth to be not of ioie but of sorwe; but aftirward it schal yelde fruyt of rightwysnesse moost peesible, to men exercisid bi it. For which thing reise ye slowe hondis, & knees vnboundun, & make ye rightful steppis to youre feet, that no man haltinge erre, but more be heelid. Suwe ye pees with alle men & hoolynesse, withoute which no man schal se God. Biholde ye that no man fayle to the grace of God, that no roote of bitternesse, buriownynge vpward lett, & manye be defoulid bi hit; that no man be lecchour ethir vnhoonly as Esau, which for o mete selde his firste thingis. For wite ye, that aftirward, he coueitinge to enereite blessing, was repreuyd; for he fond not place of penance, though he soughte it with teeris. But ye han not come to * & to the whirlewynd & myst & tempest & sown of trumpe, & vois of wordis; which thei that herden excuseden hem, that the word schulde not be maad to hem. For thei baaren not, that that was seid. & if a beest touchide the hil, it was stooned. & so dredeful it was, that was seyn, that Moyses seyde, I am aferd, & ful of tremblyng. But ye han comun nygh to the hil Syon, & to the citee of God lyuynge, the heuenly Ierusalem, & to the multitude of many thousand aungels, & to the chirche of the firste men, whiche ben writun in heuenes; & to God domesman of alle, & to the spirit of iust parfit men, & to Ihesu mediatour of the newe testa-

* the fier able to be touchid & able to come to

and to the blood of sprinkling, that speaketh better things than that of Abel.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27 And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 29 For our God is a consuming fire.

Hebrews 13 1 Let brotherly love continue. 2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. 3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. 5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. 6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.

8 Jesus Christ the same yesterday, and to day, and for ever. 9 Be not carried about with divers and strange doctrines. For it is a good thing that

ment, & to the sprengyng of blood, betere spekinge than Abel. Se ye that ye forsake not the spekere; for if thei that forsaken hym that spak on the erthe the ascapide not, moche more we that turnen away fro hym that spekith to * fro heuenes. Whos voys thane mouede the erthe, but now he agenbihetith & seith, Yit onys & I schal moue not oonly erthe, but also heuene. & that he seith yit oonyse he declarith the translacioun of mouable thingis as of maad thingis; that tho thingis dwelle, that ben vnmouable. Therfor we resseyunge the kingdom vnmo- uable haue we grace, bi which serue we plesinge to God with drede & reuerence. For oure * is fier that wastith. The charite of //c. xiii.// britherhed dwelle in you, & nyle ye forgete hospitalite; for bi this, sum men plesiden to aungelis that weren resseyued to herborew. Thenke ye on boundun men, as ye weren to gidre boundun; & of trauelinge men, as ye silf dwellynge in the body. Wedding is in alle thingis honourable, & bed vnwemmyd; for God schal deme fornycatouris & auouteris. Be youre maneres withoute couetyse, apayed with present thingis. For he seide, I schal not leue thee, nethir forsake; so that we seye tristily the Lord is an helpere to me, I schal not drede, what aman schal do to me. Haue ye mynde of youre souereyns that han spokun to you the word of God; of whiche biholden ye the goyng out of lyuyng, & suwe ye the feith of hem Ihesu Crist yistirday & to day, he is also into worldis. Nyle ye be led awei, with dyuerse techingis & straunge. For it is best to sta-

* us

* God

the heart be established with grace; not with meats, which have not profited them that have been occupied therein. 10 We have an altar, whereof they have no right to eat which serve the tabernacle. 11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. 12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. 13 Let us go forth therefore unto him without the camp, bearing his reproach. 14 For here have we no continuing city, but we seek one to come. 15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. 16 But to do good and to communicate forget not: for with such sacrifices God is well pleased. 17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. 18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly. 19 But I beseech you the rather to do this, that I may be restored to you the sooner. 20 Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, 21 Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. 22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words. 23 Know ye that our brother Timothy is

ble the herte with grace not with metis, whiche profiteden not to men wandringe in hem. We han an auter of which thei that seruen to the tabernacle, han not power to etc. For of whiche beestis the blood is born yn for synne into hooly thingis bi the bischop, the bodies of hem ben brent withoute the castels. For which thing, Ihesu that he schulde halewe the peple bi his blood, suffride withoute the gate. Therfore go we out to him withoute the castels, beringe his repref; for we han not here a citee dwellinge, but we seken a citee to comynge. Therfore bi him offre we a sacrifice of heriying eueremore to God, that is to seye, the fruyt of lippis knowleching to his name. & nyle ye forgete wel doying & comynying; for bi suche sacrifices God is disseruyd. Obeye ye to youre suffreyngs, & be ye suget to hem, for thei parfytylly waken, as to yel-dinge resoun for youre soulis; that thei do this thing with ioye, & not sorwinge; for this thing spedith not to you. Pre-ic ye for us; and we triste, that we han good conscience in alle thingis willinge to lyue wel. More ouer I biseche you to do, that I be restorid the summere to you. & God of pees that ledde out fro deeth the greet scheparde of scheep in the blood of euerlastinge testament oure Lord Ihesu Crist, schape you in al good thing, that ye do the wille of him. & he do in you that thing that schal plesse bifore hym, bi Ihesu Crist. to whom be glorie into worldis of worldis amen. And britheren I preye you, that ye suffer aword of solace; for bi ful fewe thingis I haue writun to you. Knowe ye oure brother Tymothe that is

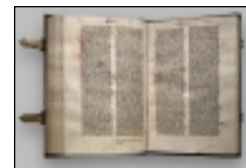
set at liberty; with whom, if he come shortly, I will see you. 24 Salute all them that have the rule over you, and all the saints. They of Italy salute you. 25 Grace be with you all. Amen.

send & forth, with whom if he schal come more hastily, I schal se you. Greete ye wel alle youre so- uereyns, & alle hooly men. The britheren of Ytalye, greeten you wel. The grace of God be with you alle amen.

**//Here endith the pistle to Ebr-
wis, & bigynneth the prolog on
the dedis of apostlis.//**

Lvk of Antioche, of the nacioun of Syrie whos preising is teeld in the gospel, at Antioche he was a worthi man of leche craft, & aftir- ward a disciple of Cristis apostlis & suwede Poul the apostle. He seruy- de God in maydenhod withoute blame, & whanne he was foure scoure year old & foure, he dyede in Bythynye ful of the Hooly Gost. & he thurgh stiring of the Hooly Gost in the coostis of Acaye wroot the gospel to feithful Greekis, & schewid the incarnacioun of the Lord by a trewe telling, & schewide also that he was come of the kynrede of Dauith. To him not withoute desert was gouun po- wer, to write the doyngis of the apos- tlis in her mynistrie, that God beinge ful in God. Whanne the sone of perdicoun was deed, & the apostlis hadden maad her prei- er thurgh lot of the Lordis eleccioun, the noumbre of the apostlis were fulfillid. & also that Poul schulde eenden the doyngis of the apostlis whom the Lord hadde cho- sun, that long tyme wynside agen the pric- ke. And to hem that rede & sechen God he wolde schewe it, bi schort telling rather than schewe forth any thing mo- re lenger to hem that wlateth longe thingis; knowynge that it bihoueth the ti- lyer that worchith, to ete of his owne fruytis. And he foond so moche gra- ce of God, that not oonly his medicy- ne profitede to bodies, but also the

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Acts 1 1 The former treatise have I made,
 O Theophilus, of all that Jesus began both
 to do and teach, 2 Until the day in which
 he was taken up, after that he through the
 Holy Ghost had given commandments
 unto the apostles whom he had chosen:
 3 To whom also he shewed himself alive
 after his passion by many infallible proofs,
 being seen of them forty days, and
 speaking of the things pertaining to the
 kingdom of God: 4 And, being assembled
 together with them, commanded them
 that they should not depart from
 Jerusalem, but wait for the promise of the
 Father, which, saith he, ye have heard of
 me. 5 For John truly baptized with water;
 but ye shall be baptized with the Holy
 Ghost not many days hence. 6 When
 they therefore were come together, they
 asked of him, saying, Lord, wilt thou at this
 time restore again the kingdom to Israel?
 7 And he said unto them, It is not for you
 to know the times or the seasons, which
 the Father hath put in his own power.
 8 But ye shall receive power, after that the
 Holy Ghost is come upon you: and ye shall
 be witnesses unto me both in Jerusalem,
 and in all Judaea, and in Samaria, and unto
 the uttermost part of the earth. 9 And
 when he had spoken these things, while
 they beheld, he was taken up; and a cloud
 received him out of their sight. 10 And
 while they looked stedfastly toward
 heaven as he went up, behold, two men
 stood by them in white apparel;
 11 Which also said, Ye men of Galilee, why
 stand ye gazing up into heaven? this same
 Jesus, which is taken up from you into
 heaven, shall so come in like manner as ye
 have seen

soulis. //Ierom in his prologe;
 on this book seith this.//
 Theofle first //c. p.//
 I made a sermoun of
 alle thingis that Ihesu by-
 gan to do & to teche into the day
 of his assencioun & which he comaun-
 dide, bi the Hooly Gost; to hise apos-
 tles whiche he hadde chosun to whi-
 che he schewide hym silf a lyue, af-
 tir his passioun by many argu-
 mentis, apperinge to hem fourty
 dayes, & spekinge of the rewme of
 God. And he eet with hem & comaundi-
 de that thei schulden not departe fro Ie-
 rusalem, but abyden the biheeste of the
 fadir, which ye herden he seide bi
 my mouth; for Iohn baptiside in
 watir, but ye schulen be bap-
 tised in the Hooly Goost, aftir thes fe-
 we dayes. Therfore thei that we-
 ren comun to gidre, axiden hym &
 seyde, Lord whethir in this tyme
 thou schalt restore the kingdom of
 Israel? & he seide to hem, It is not
 youre to knowe the tymes ethir
 momentis, which the fadir hath
 put in his power; but ye schulen
 take the vertu of the Hooly Gost
 comynge fro aboue into you, &
 ye schulen be my witnessis in Ie-
 rusalem, & in al Iudee & Samarie, &
 to the vtmoste of the erthe. & whan-
 ne he hadde seid thes thingis in
 her sight, he was lyft up, & a clow-
 de resseyuede him fro ther ygen.
 & whanne thei bihelden him goynge
 into heuene, lo twey men stooden
 bisydis hem in whit clothing, & seiden,
 Men of Galile, what stonden ye
 biholdinge into heuene? This Ihesu
 which is takun up fro you into
 heuene, schal come, as ye sayen

him go into heaven. 12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. 13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. 14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. 15 And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) 16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. 17 For he was numbered with us, and had obtained part of this ministry. 18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. 19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. 20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. 21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism

him goynge into heuene. Thanne thei turneden agen into Ierusalem fro the hil that is clepid of Olyuete, which is bisydis Ierusalem an halydayes iurney. & whanne thei weren interd into the hous where thei dwelliden, thei wenten vp into the soler; Petre & Iohn, Iames & Andrew, Philip & Thomas, Bartilmew & Matheu, Iames of Alphei & Symound Zelotes, & Iudas of Iames. Alle thes weren lastingly conteynynge with o wille in preier, with wymmen & Marie the modir of Ihesu, & with his britheren. In tho dayes Petre roos vp in the myddel of * britheren, & seide; & ther was a cumpany of men to gidre al meest an hundrid & twenty, Britheren it bihoueth that the scriptu- re be fillid, which the Hooly Gost bifore seide bi the mouth of Dauith, of Iudas that was ledere of hem that token Ihesu, & was noumbrid a- mong us, & gat a part of this seruyse. & this Iudas hadde a fe- eld of the hyre of wickidnesse; & he was hangid, & to barst the myddel, & alle his entrails we- ren sched a brood. & it was maad knowun to alle men that dwelten in Ierusalem, so that the ilke feld was clepid Achildemak in the langa- ge of hem, that is the feeld of blood. & it is writun in the book of Sal- mes, The habitacioun of hem be maad desert, & be ther noon that dwelle in it; & anothir take his bischopriche. Therfor it bihoueth of thes men that ben gade- rid to gidre with us in al tyme, in which the Lord Ihesu entride & wente out am- ong vs, & bigan fro the bap-

* the

of Iohn, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Ioseph called Barsabas, who was surnamed Justus, and Matthias. 24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen. 25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. 26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Acts 2 1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaean? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Iudaea,

tym of Iohn til into the day wh-
ich he was takun vp fro us, that
oon of these be maad a witnes-
se of his resureccioun with vs. &
thei ordeyneden tweyne, Ioseph
that was clepid Barsabas, that was
named Iust, & Mathi. & thei prei-
eden, & seyden, Thou Lord that knowist
the hertis of alle men, schewe whom
thou hast chosun of thes tweyne,
that oon take the place of this seruy-
se & apostilhed, of which Iudas
trespasside, that he schulde go into
his place, & thei gauen lottis to
hem, & the lott felde on Mathi; & he
was noumbrid with enleuen apostlis.
And whanne the //c. ii.//
dayes of pentecost we-
ren fillid, alle the disciplis
weren to gidre in the same place.
& sudenly ther was maad a sown
fro heuene, as of a greet wynd
comynge, & it fillide al the hous,
where thei saten. & dyuerse tun-
gis as fyer apperiden to hem, & it
sat on ech of hem. & alle weren
fillid with the Hooly Gost, & thei by-
gunnen to speke dyuerse langa-
gis, as the Hooly Gost gaf to hem
for to speke. & ther weren in Ierusalem
dwellinge Iewis religiouse men,
of ech nacioun that is vndir heuene; &
whanne this vois was maad, the mul-
titude cam to gidre. & thei weren
a stonyed in thought, for ech man
herden hem spekinge, in his langage;
& alle weren astonyed, & wondriden
& seiden to gidre, Whethir not alle thes
that speken ben men of Galile, and
how herden we ech man his langa-
ge in which we ben born? Par-
thi & Medy & Elamite & thei that
dwellen at Mesopotamy Iudee

and Cappadocia, in Pontus, and Asia,
 10 Phrygia, and Pamphylia, in Egypt, and
 in the parts of Libya about Cyrene, and
 strangers of Rome, Jews and proselytes,
 11 Cretes and Arabians, we do hear them
 speak in our tongues the wonderful works
 of God. 12 And they were all amazed,
 and were in doubt, saying one to another,
 What meaneth this? 13 Others mocking
 said, These men are full of new wine.
 14 But Peter, standing up with the eleven,
 lifted up his voice, and said unto them, Ye
 men of Judaea, and all ye that dwell at
 Jerusalem, be this known unto you, and
 hearken to my words: 15 For these are
 not drunken, as ye suppose, seeing it is but
 the third hour of the day. 16 But this is
 that which was spoken by the prophet
 Joel; 17 And it shall come to pass in the
 last days, saith God, I will pour out of my
 Spirit upon all flesh: and your sons and
 your daughters shall prophesy, and your
 young men shall see visions, and your old
 men shall dream dreams: 18 And on my
 servants and on my handmaidens I will
 pour out in those days of my Spirit; and
 they shall prophesy: 19 And I will shew
 wonders in heaven above, and signs in the
 earth beneath; blood, and fire, and vapour
 of smoke: 20 The sun shall be turned into
 darkness, and the moon into blood, before
 that great and notable day of the Lord
 come: 21 And it shall come to pass, that
 whosoever shall call on the name of the
 Lord shall be saved. 22 Ye men of Israel,
 hear these words; Jesus of Nazareth, a man
 approved of God among you by miracles
 and wonders

& Capadosie & Ponte & Asie, Fri-
 gie & Pamfilie, Egipt, & the par-
 ties of Libie, that is aboute Sirenen,
 & comelingis Romayns; & Iewis
 & proselitis men of Crete & of
 Arabie; we han herd hem spekinge
 in oure langagis the grete thin-
 gis of God. & alle weren a stony-
 ed, & wondriden & seiden to gidre,
 What wole this thing be? & othere
 scorneden & seiden, For thes men ben
 ful of must. But Petre stood with
 the enleuene, & reiseide vp his
 vois & spak to hem, Ye Iewis & al-
 le that dwellen at Ierusalem, be this
 knowun to you, & with eeris per-
 seyue ye my wordis. For not as
 ye wenen thes ben drunkun, whan-
 ne it is the thridde our of the day;
 but this it is, that was seid bi the
 profete Iobiel, & it schal be in the las-
 te dayes the Lord seith I schal heel-
 de out my spirit on ech fleisch,
 & youre sonnes & youre doughtirs sch-
 ulen profecie; & youre yonge * schulen
 se visious, & youre eldris schulen
 drewe sweuenes. & on myn ser-
 uauntis, & on myn handmaydens,
 in tho dayes I schal schede out of
 my spirit, & thei schulen profecie.
 & I schal gyue grete wondris
 in heuene aboute & signes in er-
 the binethe, blood & fyre & heete
 of smoke. The sunne schal be tur-
 ned into derknesse, & the mone
 into blood, bfore that the greet &
 the opyn day of the Lord come.
 & it schal be, ech man which euere
 schal clepe to help the name of
 the Lord, schal be saaf. ¶ Ye men of
 Israel heere ye thes wordis. Ihesu of
 Nasareth a man preuyd of God
 bfore you bi vertues & wondris



* men

and signs, which God did by him in the midst of you, as ye yourselves also know: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand, 35 Until I make thy foes thy footstool. 36 Therefore let all the house of Israel

& tokenes, which God dide bi him in the myddel of you as ye witen; ye turmentiden & killeden him bi the hondis of wickid men, bi counseil determyned, & bitakun bi the for knowyng of God. Whom God reiseide, whanne sorwis of helle weren vnboundun, bi that that it was impossible that he were holdun of it. For Dauith seith of him, I saigh afer the Lord before me euermore, for he is on my righthalf that I be not moued. For this thing myn herte ioyede & my tunge made fulout ioye, & more ouer my fleisch schal reste in hope. For thou schalt not leue my soule in helle, nethir thou schalt gyue thin hooly to se corrupcioun. Thou hast maad knowun to me the weyes of lyf, thou schalt fille me in myrthe with thi face. Britheren be it leefful boldly to seie to you of the patriarch, for he is deed & biried & his sepulcre is among us into this daye. Therefore whanne he was a profete, & wiste that with a greet ooth God haddde sworn to him that of the fruit of his leende, schulde oon sitte on his seete, he seynghe afer spak of the resurexioun of Crist; for nethir he was left in helle, nethir his fleisch sigh corrupcioun. God reiseide this Ihesu, to whom we alle ben witnessis. Therefore he was enhaunsid bi the right-hond of God, & thurgh the biheeste of the Hooly Gost that he took of the fadir, he schedde out this spirit that ye seen & heeren. For Dauith stighede not into heuene; but he seith, The Lord seide to my Lord, sitte thou on my righthalf, til I putte thin enemyes the stool of thi feet. Therefore moost certeynly

know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. 37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. 41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 43 And fear came upon every soul: and many wonders and signs were done by the apostles. 44 And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all men, as every man had need. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Acts 3 1 Now Peter and John

wite al the hous of Israel, that God made him bothe Lord & Crist, this Ihesu whom ye crucifieden. Whanne thei herden thes thingis, thei weren compunct in herte; & thei seiden to Petre, & to othere apostlis, Britheren, what schulen we do? & Petre seide to hem, Do ye penaunce & ech of you be baptisid in the name of Ihesu Crist, into remyssion of youre synnes, & ye schulen take the gifte of the Hooly Gost. For the biheest is to you & to youre sones & to alle that ben fer, which euere oure Lord God hath clepid. Also with othere wordis ful manye he witnesside to hem, & monestide to hem & seide, Be ye saued fro this schrewid generacioun. Thanne thei that resseyueden his word, weren baptisid; & in that day soulis weren encreessid, aboute thre thousande; & weren lastinge stably in the teching of the apostlis, & in the comynnyng of the breking of breed & in preyereis. & drede was maad to ech man. & many wondris & signes weren don bi the apostlis in Ierusalem, & greet drede was in alle. & alle that bileueden weren to gidre, & hadden alle thingis comyne. Thei seelden possessiouns & castel, & departiden tho thingis to alle men, as it was nede to ech. & eche day thei dwelliden stably with o wille in the temple, & braken breed aboute houses, & token mete with fulout ioye & symplenesse of herte, & heriden to gidre God, & hadde grace to al the flok. & the Lord encreesside hem, that weren maad saaf eche day into the same thing. And Petre & Iohn //c. iii.//

went up together into the temple at the hour of prayer, being the ninth hour.
 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3 Who seeing Peter and John about to go into the temple asked an alms. 4 And Peter, fastening his eyes upon him with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something of them. 6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. 7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. 8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. 9 And all the people saw him walking and praising God: 10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. 11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. 12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up,

wente vp into the temple, at the
 nynthe our of preiynge. & aman
 that was lame fro the wombe of
 his modir was born, & was leid
 ech day at the gate of the temple that
 is seid fayr, to axe almes of men
 that entriden into the temple. This
 whanne he saygh Petre & Iohn bigyn-
 nynge for to entre into the temple,
 preiede that he schulde take almes.
 & Petre with Iohn biheeld on hym,
 & seide, Biholde thou into us. & he bi-
 heeld into hem, & hopide that he sch-
 ulde take sum what of hem. But
 Petre seide, I haue nethir siluer
 ne gold but that that I haue I gyue
 to thee. In the name of Ihesu Crist
 of Nasareth, ryse thou vp & go.
 & he took him bi the righthond & he-
 uyde him vp; & anoon his leggis &
 his feet weren soudid to gidre; &
 he leppide & stood & wandride. &
 he entride with hem into the temple,
 & wandride & leppide & heriede
 God. & al the peple sygh him walkin-
 ge & heriynge God. & thei knewen
 him, that he it was that sat at almes
 at the fair gate of the temple. & thei
 weren fillid with wondring & sto-
 nying, in that thing that bifelde to
 him. But whanne thei syghen Petre
 & Iohn, al the peple ran to hem
 at the porche that was clepid of Sa-
 lomon, & wondriden greet-
 ly. & Petre sygh, & answeride to
 the peple, Men of Israel, what
 wondren ye in this thing ethir
 what biholden ye us, as bi oure
 vertu ethir power, we maaden this
 man for to walke? God of Abra-
 ham & God of Isaac & God of Iacob,
 God of oure fadris, hath glorified
 his sone Ihesu; whom ye bitrayeden,

and denied him in the presence of Pilate, when he was determined to let him go. 14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; 15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. 16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. 17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers. 18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. 19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 20 And he shall send Jesus Christ, which before was preached unto you: 21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. 23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. 25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be

& denyeden bifore the face of Pilat, whanne he demyde him to be delyuerid. But ye denyeden the hooly & the rightful, & axiden amansleere to be gouun to you; & ye slown the makere of lyf, whom God reyside fro deeth of whom we ben witnessis. & the feith of his name, he hath confermyd this man whom ye seen & knowen; the name of him & that is by him, gaf to this man ful heelthe in the sight of alle you. & now britheren I woot, that bi vnwityng ye diden as also youre princes. But God that bifore tolde bi the mouth of alle profetis, that his Crist schulde suffre, hath fillid so. Therefore be ye repentaunt & be ye conuertid, that youre synnes be don a way, that whanne the tymes of re-freisching schulen come fro the sight of the Lord, & he schal sende thilke Ihesu Crist that is now prechid to you. Whom it bihoueth heuene to resseyue, into the tymes of restitucioun of alle thingis, which the Lord spak bi the mouth of his hooly profetis fro the world. For Moyses seide, For the Lord youre God schal reise **me** to you a profete of youre britheren, as me ye schulen heere hym by alle thingis, what euer he schal speke to you. & it schal be that euery man that schal not heere the ilke profete, schal be destroyed fro the people. & alle profetis fro Samuel & aftir* that spaken, teelden thes dayes. But ye ben the sonnes of profetis, & of the testament, that God ordeynede to oure fadris, & seide to Abraham, In thi seed, alle the meynes of erthe schulen be

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* ward

blessed. 26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

Acts 4 1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, 2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead. 3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide. 4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand. 5 And it came to pass on the morrow, that their rulers, and elders, and scribes, 6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. 7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this? 8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, 9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole; 10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. 11 This is the stone which was set at nought of you builders, which is become the head of the corner. 12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby

blessid. God reiseid his sone first to you, & sente him blessinge you, that ech man conuerte him, fro his wickidnesse. //c. iiiii.//

And while thei spake to the peple, the prestis & magestratis of the temple & the Saducees camen vp on hem & sorweden that thei taughten the peple, & telden in Ihesu the agenrisyng fro deeth. & thei leyden hondis on hem, & puttiden hem into warde into the morwe, for it was thanne euentyd. But many of hem that hadden herd the word, bileueden; & the noumbre of men was maad fyue thousandis. & a morwe it was don, that the pryncis of hem & the eldre men & scribis weren gedrid in Ierusalem & Annas pryncce of prestis & Cayfas & Iohn & Alisaundre, & how many euere weren of the kynde of prestis. & thei settiden hem in the myddel, & axiden, In what vertu ethir in what name, han ye doon this thing? Thanne Petre was fillid with the Hooly Ghost, & seide to hem, Ye pryncis of the peple and ye eldre men, heere ye. If we to day be demyd in the good dede of a syk man, in whom this man is maad saaf, be it known to you alle, & to al the peple of Israel, that in the name of Ihesu Crist of Nazareth, whom ye crucifiede, whom God reiseid fro deeth, in this, this man stondith hool bfore you. This is the stoon, which was repreuyd of you bildinge; which is maad into the heed of the corner, and heelthe is not in ony othir. For nethir othir name vndir heuene is gouun to men, in which it biho-

we must be saved. 13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. 14 And beholding the man which was healed standing with them, they could say nothing against it. 15 But when they had commanded them to go aside out of the council, they conferred among themselves, 16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. 17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. 18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus. 19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. 20 For we cannot but speak the things which we have seen and heard. 21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. 22 For the man was above forty years old, on whom this miracle of healing was shewed. 23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them. 24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth,

ueth vs to be maad saaf. & thei sigh-
 en the stidefastnesse of Petre &
 of Iohn, for it was founden that
 thei weren men vnlettrid & lewid
 men, & thei wondriden & knewen
 hem that thei weren with Ihesu. & thei
 syghen the man that was heelid ston-
 dinge with hem, & thei myghten no
 thing agenseye. But thei comaundi-
 den hem to go forth withoute the
 counceil, & thei spaken togidre
 & seiden, What schulen we do to
 thes men? For the signe is maad
 knowun bi hem to alle men that dwel-
 len at Ierusalem; it is opyn, & we
 mown not denye. But that it be
 no more pupplischid into the pe-
 ple, manase we to hem, that thei spe-
 ke no more in this name to ony
 men. & thei clepiden hem, & denounce-
 den to hem, that on no maner thei schul-
 den speke, nethir teche in the name
 of Ihesu. But Petre & Iohn answe-
 riden, & seiden to hem, If it be
 rightful in the sight of God to heere
 you rathir than God, deme ye. For
 we moten nedis speke tho thingis,
 that we han seyn & herd. & thei
 manasiden hem & leften hem, & foun-
 den not how thei schulden pony-
 sche hem, for the peple; for alle men
 clarifiden that thing that was don in
 that that was bifalle. For the man
 was more than of fourty yeer,
 in which this signe of heelthe was
 maad. & whanne thei weren delyuer-
 ed thei camen to her felowis
 & teelden to hem, how grete thingis
 the princes of prestis & the eldre
 men hadden seid to hem. & whanne
 thei herden, with oon herte thei rei-
 seden vois to the Lord, & seiden, Lord
 thou that madist heuene & erthe

and the sea, and all that in them is:

25 Who by the mouth of thy servant
David hast said, Why did the heathen rage,
and the people imagine vain things?

26 The kings of the earth stood up, and
the rulers were gathered together against
the Lord, and against his Christ. 27 For of
a truth against thy holy child Jesus, whom
thou hast anointed, both Herod, and
Pontius Pilate, with the Gentiles, and the
people of Israel, were gathered together,
28 For to do whatsoever thy hand and
thy counsel determined before to be done.

29 And now, Lord, behold their
threatenings: and grant unto thy servants,
that with all boldness they may speak thy
word, 30 By stretching forth thine hand
to heal; and that signs and wonders may
be done by the name of thy holy child
Jesus. 31 And when they had prayed, the
place was shaken where they were
assembled together; and they were all
filled with the Holy Ghost, and they spake
the word of God with boldness. 32 And
the multitude of them that believed were
of one heart and of one soul: neither said
any of them that ought of the things
which he possessed was his own; but they
had all things common. 33 And with
great power gave the apostles witness of
the resurrection of the Lord Jesus: and
great grace was upon them all.

34 Neither was there any among them
that lacked: for as many as were possessors
of lands or houses sold them, and brought
the prices of the things that were sold,

35 And laid them down at the apostles'
feet: and distribution was made unto every
man according as

se & alle thingis that ben in hem, wh-
ich seidist bi the Hooly Gost in the
mouth of oure fadir Dauith thi ch-
ild, Whi heethen men gnastiden with
teeth to gidre, & the peplis though-
ten veyn thingis? Kingis of the erthe
stooden nygh, & princes comen to gidre
in oon agens ~~the Lord~~ the Lord, & a-
gens his Crist. For verily Eroude
& Pounce Pilat with hethen men
& peplis of Israel camen to gidre
in this citee agens thin hooly child
Ihesu whom thou anoyntidest, to do
the thingis that thin hond & thi counsel
demeden to be don. & now Lord bi-
hold into the thretenyngis of hem
& graunte to thi seruauntis to spe-
ke thi word with al trist in that thing
that thou holde forth thin hond that heel-
this & signes & wondris be ma-
ad, bi the name of thin hooly sone
Ihesu. & whanne thei hadden preied,
the place was moued, in which
thei weren gaderid; & alle weren
fillid with the Hooly Goost, & spa-
ken the word of God with trist. &
of the multitude of men bileuynge,
was oon herte & oon wille; nethir
ony man seide ony thingis of tho
thingis that he weeldide to be his
owne, but alle thingis weren co-
myne to hem. & with greet vertu
the apostlis yeldiden witnessing
of the agenrysing of Ihesu Crist oure
Lord, & greet grace was in alle
hem. For nethir ony nedy man
was among hem; for how many
euer weren possessouris of
feeldis ethir of housis, thei sel-
den & broughten the pris of tho thin-
gis that thei selden & leiden bifore
the feet of the apostlis; & it
was departid to ech, as it

he had need. **36** And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus, **37** Having land, sold it, and brought the money, and laid it at the apostles' feet.

Acts 5 1 But a certain man named Ananias, with Sapphira his wife, sold a possession, **2** And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. **3** But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? **4** Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. **5** And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. **6** And the young men arose, wound him up, and carried him out, and buried him. **7** And it was about the space of three hours after, when his wife, not knowing what was done, came in. **8** And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. **9** Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. **10** Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. **11** And great fear came upon all the church, and upon

was nede to ech. Forsothe Ioseph that was named Barsabas of apostlis that is to seye the sone of coumfort of the lynage of Leeuy aman of Cypre, whanne he hadde a feeld solde it & broughte the pris, & leide it before the feet of apostlis. //c. v.//
Bvt aman Anany bi name with Safira his wyf, solde a feeld, & defraudide of the priis of the feeld & his wyf was witinge. & he broughte a part & leide before the feet of the apostlis. & Petre seide to him, Anany whi hath Sathanas temptid thin herte that thou lye to the Hooly Goost, & to defraude of the priis of the feeld? Whethir it vnseeld was not thin, & whanne it was seeld it was in thi power? Whi hast thou putt this thing in thin herte, thou hast not lyed to men, but to God. Anany herde thes wordis, & felde down & was deed. & greet drede was maad on alle that herden. & yonge men risen & moueden him away, & baren him out & bireden. & there was maad as a space of thre ouris, & his wyf knewe not that thing that was don, & entride. & Petre answeride to hir, Womman seie to me, whethir ye selden the feeld for so moche? & she seide yhe for so moche. & Petre seide to hir, What bifel to you, to tempte the spirit of the Lord? Lo the feet of hem that han bired thin hosobonde ben at the dore, & thei schulen bere thee out. Anon she felde doun at his feet, & diede. & the yonge men entriden & founden hir deed & thei baren hir out & bireden to hir hosebonde. And greet drede was maad in al the chirche, & into



as many as heard these things. 12 And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. 13 And of the rest durst no man join himself to them: but the people magnified them. 14 And believers were the more added to the Lord, multitudes both of men and women.) 15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. 16 There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one. 17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, 18 And laid their hands on the apostles, and put them in the common prison. 19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said, 20 Go, stand and speak in the temple to the people all the words of this life. 21 And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel and sent to the prison to have them brought. 22 But when the officers came, and found them not in the prison, they returned, and told, 23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we

alle that herden thes thingis. & bi the hoondis of the apostlis, signes & many wondris weren maad in the peple. & alle weren of oon acord in the porche of Salomon. But no man of othir durfte ioyne him silf with hem, but the peple magnyfiede hem. & the multitude of men & of wymmen bileuyng in the Lord, was more encreesid; so that thei broughten out syke men into streetis, & leiden in lital beddis & couchis; that whanne Petre cam namely the schadowe of him schulde schadowe ech of hem; & thei schulden be delyuered fro her syknessis. And the multitude of citees nygh to Ierusalem ran, bryngyng syke men & that weren trauelid of vnclene spiritis, whiche alle weren heelid. But the prince of prestis roos vp, & alle that weren with him, that is the eresie of Saduceis, & weren fillid with enuye, & leiden hondis on the apostlis, & putiden hem in the comyn warde. But the aungel of the Lord openyde by nygh the gatis of the prisoun, & ledde hem out & seide, Go ye & stonde ye & speke in the temple to the peple, alle the wordis of this lyf. Whom whanne thei hadden herd thei entriden eerly into the temple & taughten. & the prince of prestis cam & thei that weren with him, & clepiden to gidre the council, & alle the eldre men of the children of Israel; & senten to the prisoun, that thei schulden be brought forth. & whanne the mynistres camen, founden hem not, & for the prisoun was openyd, thei turneden agen; & telden & seiden, We founden the prisoun schitt with al diligence & the keepers stoundinge at the gatis; but we

had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. 25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. 26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. 27 And when they had brought them, they set them before the council: and the high priest asked them, 28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. 29 Then Peter and the other apostles answered and said, We ought to obey God rather than men. 30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. 31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. 32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. 33 When they heard that, they were cut to the heart, and took counsel to slay them. 34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; 35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. 36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was

openyden, & founden no man ther ynne. & as the maiestratis of the temple, & the princes of prestis herden thes wordis, thei douteden of hem what was don. But aman cam & telde to hem, For lo tho men whiche ye han putt in to prisoun, ben in the temple & stonden & techen the peple. Thanne the maies-trat wente with the mynistris, & broughte hem withoute violence; for thei dredden the peple, lest thei schulden be stooned. & whanne thei hadden brought hem, thei settiden hem in the counceil. & the princes of prestis, axiden hem, & seiden, In comaundement we comaunden you, that ye schulden not teche in this name; & lo ye han filled Ierusalem with youre teching, & ye wolen brynge on vs the blood of this man. & Petre answeride & the apostlis & seiden, It bihoueth to obeie to God, more than to men. God of oure fadris reise Ihesu whom ye slowen, hangynge in a tre. God enhauncide with his righthond this prince & sauyour, that penaunce were gooun to Israel & remysshoun of synnes; & we ben witnesses of thes wordis, & the Hooly Goost whom God gaf to alle obeischinge to him. Whanne thei herden thes thingis, thei weren turmentid, & thoughten to sle hem. But a man roos in the counceil, a Farise Gamaliel bi name, adoctour of the lawe, a worschipful man to al the peple, & comaundide the men to be putt withoute forth for a while. & he seide to hem, Ye men of Israel take tent to you silf on thes men, what ye schulen do. For bfore thes dayes Teodas that seide him silf to be sum man, to whom anoumbre of men consentide, aboute foure hundrid; which was

slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. 38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: 39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. 40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. 41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Acts 6 1 And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. 2 Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. 4 But we will give ourselves continually to prayer, and to the ministry of the word. 5 And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a

slayn, & alle that beleueden to him, weren dispartid & brought to nought. After this Judas of Galile was in the dayes of profescioun, & turnede away the peple after him; & alle how many euere consentiden to him, weren scatterid & he perischide. & now therefore I seie to you, departe ye fro thes men, & suffre ye hem; for if this counceil ethir werk is of men, it schal be vndon; but if it is of God, ye mown not vndo hem, lest peraventure ye be foundun to repugne God. & thei consentiden to him, & thei clepiden to gidre the apostlis; & denounceden to hem that weren be-tun, that thei schulden no more speke in the name of Ihesu, & thei leeten hem go. & thei wenten ioyinge fro the sight of the counceil, that thei weren had worthi to suffre dispising for the name of Ihesu. But ech day thei ceessiden not in the temple & aboute houses, to teche & to preche Ihesu Crist. //c. vi.// Bvt in tho dayes, whanne the noumbre of disciplis encre-side, the Grekis grucchiden agen the Ebrews, for that her widowis weren dispisid in euery dayes my-nystinge. & the twelue clepiden to gidre the multitude of disciplis & seiden, It is not rightful that we le-ue the word of God, & mynystren to bordis. Therefore britheren biholde ye men of you of good fame *seuene* ful of the Hooly Gost & of wysdom, whiche we schulen ordeyne on this werk, for we schulen be bisy to preier & preche the word of God. & the word pleside bfore alle the multitude; & thei chesiden Steuene aman ful of feith & of the Hooly Gost, & Philip & Procore & Nycanor, & Tymon & Parmanam & Nicol a

proselyte of Antioch: 6 Whom they set before the apostles: and when they had prayed, they laid their hands on them. 7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. 8 And Stephen, full of faith and power, did great wonders and miracles among the people. 9 Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. 10 And they were not able to resist the wisdom and the spirit by which he spake. 11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. 12 And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, 13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law: 14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us. 15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

Acts 7 1 Then said the high priest, Are these things so? 2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, 3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall

comelyng aman of Antioche. Thei ordeyneden these bifore the sight of apostlis, & thei preieden, & leyden hoondis on hem. & the word of the Lord waxide, & the noumbre of * disciplis in Jerusalem was moche multiplied; also moche cumpany of prestis, obeyede to the feith. & Steuen ful of grace & of strengthe, made wondris & greete signes in the peple. But summe risen of the synagoge that was clepid * Libertyns & Cirenensis, & of men of Alisaundre, & of hem that weren of Cilice & of Asie, & disputiden with Steuene. & thei myghten not withstonde the wysdom & the spirit that spak. Thanne thei priuely senten men that schulden seye that thei herden him seynge wordis of blasfemye agens Moyses & God. & so thei moneden to gidre the peple & the eldre men & the scribis; & thei rannen to gidre & tooken him, & broughten into the council. & thei ordeyneden false witnessis, that seiden, This man ceessith not to speke wordis agens the hooly place & the lawe. For we herden hym sayynge, that this Ihesus of Nasareth schal distruye this place, & schal chaunge the tradiciouns, whiche Moyses bytook to vs. & alle men that saaten in the counceil bihelden hym, & sayghen his face, as the face of an aungel. //c. vii.//

And the prince of prestis seide to Steuene, Whethir thes thingis han hem so? Which seide, Bretheren & fadris heere ye. God of glorie apperide to oure fadir Abraham, whanne he was in Mesopotamye, bifore that he dwelte in Carran, & seide to him, Go out of thi lond, & of thi kynrede, & come into the lond which I schal



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shew thee. 4 Then came he out of the land of the Chaldaens, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. 5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child. 6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years. 7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place. 8 And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob; and Jacob begat the twelve patriarchs. 9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, 10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. 11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance. 12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first. 13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh. 14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls. 15 So Jacob went down into Egypt, and died, he, and our fathers, 16 And were

schewe to thee. Thanne he wente out of the lond of Caldeis, & dwelte in Carsam. & fro thennis aftir that his fadir was deed, he translatide him into this lond, in which ye dwellen now. & he gaf not him eritage in it, nethir a paas of a foot, but he bihighte to gyue him it into possessioun, & to his seed aftir him, whanne he hadde not a sone. & God spak to him, that his seed schal be comeling in an alien lond, & thei schulen make hem suget to seruage, & schulen yuel treete hem foure hundrid yeeris & thritti; & I schal iuge the folc, to whiche thei schulen serue, seith the Lord. & aftir thes thingis thei schulen gon out, & thei schulen serue to me in this place. & he gaf to hym the testament of circumsicioun; & so he gendride Isaac, & circumsidide him in the eightthe day. & Isaac gendride Iacob, & Iacob gendride the twelue patriarchis. & the patriarchis hadden enuye to Ioseph, & seelden him into Egipt. & God was with him, & delyuerede him of alle his tribulaciouns, & gaf to him grace & wysdom in the sight of Farao king of Egipt. & he ordeynede him souereyn on Egipt, & on al his hows. & hungre cam into al Egipt & Canaan, & greet tribulacioun, & oure fadris founden not mete. But whanne Iacob hadde herd that wheete was in Egipt, he sente oure fadris first. & in the secunde tyme Ioseph was knowun of his britheren, & his kyn was maad knowun to Farao. And Ioseph sente & clepide Iacob his fadir, & al his kynrede seuenthy & fyue men. & Iacob cam down into Egipt & was deed, he & oure fadris; & thei weren

carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem. 17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt. 18 Till another king arose, which knew not Joseph. 19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live. 20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: 21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. 22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds. 23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel. 24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian: 25 For he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. 26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another? 27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? 28 Wilt thou kill me, as thou diddest the Egyptian yesterday? 29 Then fled

translatid into Sichen & weren leid in the sepulcre that Abraham boughte bi priis of siluer of the sones of Emmor, the sone of Sichen. & whanne the tyme of biheeste cam nygh, which God had knowleched to Abraham, the peple wexide & multiplide in Egypt, til anothis king roos in Egypt, which knew not Ioseph. This bigylide ~~oure~~ & turmentide oure fadris, that thei schulden putte away her yong children, for thei schulden not lyue. In the same tyme Moyses was born, & he was loued of God. & he was norischid thre monethis, in the hous of his fadir. & whanne he was put out in the flood, the doughtir of Faroo took hym vp & norischide him into hir sone. & Moyses was lerned in al the wysdom of Egipcians, & he was myghty in his wordis & werkis. But whanne the tyme of fourty yeer was fillid to him, it roos vp into his herte, that he schulde visite his britheren the sones of Israel. & whanne he saigh aman suffringe wrong, he vengide him, & dide veniaunce for him that suffride the wrong, & he killide the Egipcian. For he gesside that his britheren schulden vndirstonde that God schulde gyue to hem helthe bi the hond of him; but thei vndirstooden not. For in the day synge, he apperide to hem chidinge, & he acordide hem in pees & seide, Men ye ben britheren. Whi noyen ye ech othis? But he that dide the wrong to his neighebore, puttide him awei & seide, Who ordeynede thee prince & domysman on vs? Wher thou wolt sle me, as yistirday thou killidest the Egipcian? And in this word

Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. 30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. 31 When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, 32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. 33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground. 34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt. 35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. 36 He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. 37 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. 38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: 39 To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, 40 Saying unto Aaron, Make us gods to go

Moyses flei, & was maad a comeling in the lond of Madian where he bigaat twey sones. & whanne he hadde fillid fourty yeer, an aungel apperide to him in fier of flamme of a boisch in desert of the mount of Syna. & Moyses sygh, & wondride on the sight. & whanne he neighede to biholde, the vois of the Lord was maad to him & seide, I am God of youre fadris, God of Abraham, God of Iacob, God of Isaac. Moyses was maad tremblinge, & durfte not biholde. But God seide to him, Do of the schoon of thi feet; for the place in which thou stondist, is hooly erthe. I seeynge sygh the turmentyng of my peple that is in Egipt, & I herde the morenyng of hem, and I cam down to delyuere hem. & now come thou, & I schal sende thee into Egipt. This Moyses whom thei denyeden seiynge, Who ordeynede thee prince & domesman on vs? God sende this prince & agenbiere, with the hond of the aungel, that apperide to him in the boisch, this Moyses ladde hem out, & dide wondris & signes in the lond of Egipt; & in the reed see & in desert fourty yeeris. This is Moyses that seide to the sones of Israel, God schal reise to you a profete of youre britheren, as me ye schulen heere hym. This it is that was in the chirche in wildirness with the aungel that spak to him in the mount Syna & withoure fadris, which took wordis of lyf to gyue to us; to whomoure fadris wolden not obeye, but puttiden him away, & weren turned away in hertis in to Egipt, seiynge to Aaron, Make thou to us goddis that schulen go

before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him. 41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. 42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? 43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon. 44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. 45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David; 46 Who found favour before God, and desired to find a tabernacle for the God of Jacob. 47 But Solomon built him an house. 48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, 49 Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? 50 Hath not my hand made all these things? 51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 52 Which of the prophets have not your fathers persecuted? and they have slain

before vs; for to this Moyses that ledde vs out of the lond of Egipt, we witen not what is don to him. & thei maden a calf in tho dayes, & offriden a sacrifice to the mawmet, & thei weren glad in the werkis of her hondis. & God turnede & bitook hem to serue to the knyghthod of heuene, as it is writun in the book of profetis, Whethir ye hous of Israel offriden to me slayn sacrifices ethir sacrifices fourty yeer in desert? & ye han take the tabernacle of Moloc & the sterre of youre God Renfam, figuris that ye han maad to worschipe hem; & I schal translate you into Babilyone. The tabernacle of witnessing was with oure fadris in desert, as God disposide to hem & spak to Moyses, that he schulde make aftir the fourme that he saigh. Which also oure fadris token with Ihesu & broughten in to the possessioun of hethen men, which God puttede away fro the face of oure fadris, til in the dayes of Dauith, that foond grace anentis God, & axide that he schulde fynde a tabernacle to God of Iacob. But Salamon bildide the hous to him. But the high God dwelith not in thingis maad bi hond, as he seith bi the profete, Heuene is a seete to me, & the erthe is the stool of my feet. What hous schulen ye bylde to me seith the Lord, ethir what place is of my restyng? Whethir myn hond made not alle thes thingis? With hard nol & vncircumdid hertis & eeris ye withstoden euer more the Hooly Goost; & as youre fadris so ye. Whom of the profetis han not youre fadris pursued, & han slayn



them which shewed before of the coming
of the Just One; of whom ye have been
now the betrayers and murderers:

53 Who have received the law by the
disposition of angels, and have not kept it.

54 When they heard these things, they
were cut to the heart, and they gnashed on
him with their teeth. 55 But he, being full

of the Holy Ghost, looked up stedfastly into
heaven, and saw the glory of God, and
Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens
opened, and the Son of man standing on
the right hand of God. 57 Then they cried

out with a loud voice, and stopped their
ears, and ran upon him with one accord,

58 And cast him out of the city, and
stoned him: and the witnesses laid down
their clothes at a young man's feet, whose

name was Saul. 59 And they stoned
Stephen, calling upon God, and saying,
Lord Jesus, receive my spirit. 60 And he
kneeled down, and cried with a loud voice,
Lord, lay not this sin to their charge. And
when he had said this, he fell asleep.

Acts 8 1 And Saul was consenting unto
his death. And at that time there was a
great persecution against the church
which was at Jerusalem; and they were all
scattered abroad throughout the regions
of Judaea and Samaria, except the
apostles. 2 And devout men carried
Stephen to his burial, and made great
lamentation over him. 3 As for Saul, he
made havock of the church, entering into
every house, and haling men and women
committed them to prison. 4 Therefore
they that were scattered abroad went
every where preaching the word. 5 Then
Philip went down to the city of Samaria,
and preached Christ unto them. 6 And
the people

hem that bifor teelden of the comyng
of the rightful man? whos traitours
& mansleeris ye weren now. Whi-
che tooke the lawe, in ordynaunce
of aungels, & han not kept it. &
thei herden these thingis & weren dyuers-
ly turmentid in her hertis, & gren-
neden with teeth on him. But whanne Ste-
uene was ful of the Hooly Goost, he
biheeld into heuene & sygh the glori-
e of God, & Ihesu standinge on the right-
half of the vertu of God; & he seide,
Lo I se heuenes openyd, & mannys
sone standinge on the righthalf of the
vertu of God. & thei cryeden with a gre-
et voys, & stoppiden her eeris, &
maaden with o wille an asaught
into him. And thei broughten him out of
the citee, & stooneden. & the witnes-
sis diden of her clothis bisydis the
feet of ayong man, that was clepid
Saule. And thei stooneden Steuene,
that clepide God to helpe seiynge,
Lord Ihesu resseyue my spirit. & he
knelide & criede with a gret vois &
seide, Lord sette not to hem this synne.
& whanne he hadde seid this thing, he diede.
But Saul was con- //c. viii.//
sentinge to his deeth. & greet
persecusioun was maad that
day in the chirche that was in Ierusalem.
& alle men weren scaterid bi the cun-
treis of Iudee & Samarie, outta-
kun the apostlis. But good men bi-
rieden Steuene, & maden greet mor-
nyng on hym. But Saul greetly dis-
tryede the chirche & entride bi hou-
sis, & drowe men & wymmen, & bi-
took hem into prisoun. & thei that weren
scaterid, passiden forth, prechinge
the word of God. ¶ And Filip cam
down into a citee of Samarie,
& prechide to hem Crist. & the pe-

with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. 7 For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. 8 And there was great joy in that city. 9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: 10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. 11 And to him they had regard, because that of long time he had bewitched them with sorceries. 12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. 13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. 14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: 15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: 16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) 17 Then laid they their hands on them, and they received the Holy Ghost. 18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, 19 Saying, Give me also this power, that on whomsoever I lay hands,

ple gaf tent to thes thingis that weren seid of Filip, with o wille heeringe & seynge the singnes that he dide. For manye of hem that hadden vncle- ne spiritis, cryeden with a greet voys & wenten out. & many syke in the palesye & crokid weren hee- lid. Therfore greet ioie was maad in that citee. ¶ But ther was aman in that citee whos name was Symo- und a wycche that hadde disseyued * seiynge that him silf was sum greet man. Whom alle herkeneden fro the leeste to the mooste, & seiden, This is the vertu of God, which is cle- pid greet. & thei leueden hym, for long tyme he hadde maddid hem with his wicchecraftis. But whan- ne thei hadden bileeuyd to Filip that prechid of the kingdom of God, men & wymmen weren baptisid in the na- me of Ihesu Crist. & thanne also Symound him silf beleuede; & whanne he was baptisid, he drough to Filip; & he saigh also signes & greet vertues weren don, he was a stonyed & wondri- de. But whanne the apostlis that weren at Ierusalem hadden herd that Samarie hadde resseyued the word of God, thei senten to hem Petre & Ioon. & whanne thei camen, thei preiden for hem that thei schulden resseyue the Hooly Gost; for he cam not yit into ony of hem, but thei weren baptisid oon- ly in the name of the Lord Ihesu. Than- ne thei leiden hondis on hem, & thei resseyueden the Hooly Goost. & whan- ne Symound hadde seyn, that the Hoo- ly Goost was gouun by leying on of hondis of the apostlis, & he pro- feride to hem money & seyde, Gy- ue ye also to me this power that whom euer I schal leye on my hon-

* the folkis
of Sama-
rie

he may receive the Holy Ghost. 20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. 21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. 22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. 23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. 24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me. 25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans. 26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. 27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, 28 Was returning, and sitting in his chariot read Esaias the prophet. 29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot. 30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? 31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. 32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: 33 In his humiliation

dis, that he resseyue the Hooly Gost. But Petre seide to him, Thi money be with thee into perdicion, for thou gessidest the gifte of God schulde be had for money. Ther is no part ne sort to thee, in this word; for thin herte is not rightful bfore God. Therefore do thou penance for this wickidnesse of thee, & preie God, if perauenture this thought of thin herte be forgoun to thee. For I se that thou art in the galle of bitternesse, & in the bond of wickidnesse. & Symount answeride & seide, Preie ye for me to the Lord, that no thing of thes thingis that ye han seid come on me. & thei witnessiden & spaken the word of the Lord, & geden agen to Ierusalem & prechiden to many cuntrees of Samaritans. & an aungel of the Lord spak to Filip & seide, Rise thou & go agens the south, to the weye that goth doun fro Ierusalem into Gasa, this is desert. & he roos & wente forth. & lo aman of Ethiopie, a myghti man seruaunt a geldyng of Candace the queene of Ethiopians, which was on alle hir richessis, cam to worschipe in Ierusalem, & he turnede agen sittinge in his chare, & redinge Isaye the profete. & the spirit seide to Filip, Neighe thou, & ioine thee to this chare. & Filip ran to & herde him redinge Isaye the profete, & he seide, Gessist thou, wher thou vndirstondist, what thingis thou redist? & he seyde, How may I if no man schewe to me? & he preide Filip, that he schulde come vp, & sitte with him. & the place of the scripture that he redde, was this, As a scheep he was ledd to sleyn; & as a lomb bfore aman that scherith him is doubte withoute vois, so he openyde not his mouth. In mekenesse

his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. **34** And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? **35** Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. **36** And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? **37** And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. **38** And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. **39** And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. **40** But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea.

Acts 9 **1** And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, **2** And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. **3** And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: **4** And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? **5** And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. **6** And he trembling and astonished

his doom was takun vp; who schal telle out the generacioun of him? For his lyf schal be takun away fro the erthe. And the gelding anweride to Filip, & seide, I biseche thee, of what profete seith he this thing, of him self, ethir of ony othir? & Filip openide his mouth, & bigan at this scripture, & prechide to him Ihesu. & the while thei wenten bi the weye, thei camen to a watir. & the gelding seide, Lo watir. Who forbedith me to be baptisid? & Filip seide, If thou bileuest of al the herte, it is leefful. & he answeride & seide, I bileue that Ihesu Crist is the so- ne of God. & he comaundide the cha- re to stonde stille. & thei wenten doun bothe into the watir, Filip & the gelding, & Filip baptiside him. & whan- ne thei weren come vp of the watir, the spirit of the Lord rauyschide Fi- lip, & the gelding sygh hym no more. & Filip was foundun in Azotus; & he passide forth, & prechide to alle ci- tees, til he cam to Cesarie. //c. ix.// Bvt Saul yit ablower of manasis & of betingis a- gens the disciplis of the Lo- rd, cam to the prince of prestis, & ax- ide of him lettris into Damask to the synagogis; that if he fond ony men & wymmen of this lyf, he schulde le- de hem boundun to Ierusalem. And whanne he made his iourney, it bifelde that he cam nygh to Damask. & suden- ly a light fro heuene schoon abou- te him, & he fallide to the erthe, & her- de a vois seiynge to him, Saul Saul what pursuest thou me? & he seide, Who art thou lord? & he seide, I am Ihesu of Nazareth, whom thou pursuest. It is hard to thee, to kike agens the pricke. & he tremblide & wondride,



said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. 7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. 9 And he was three days without sight, and neither did eat nor drink. 10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. 11 And the Lord said unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, 12 And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. 13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: 14 And here he hath authority from the chief priests to bind all that call on thy name. 15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will shew him how great things he must suffer for my name's sake. 17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. 18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. 19 And when he had received

& seide, Lord what wilt thou that I do? & the Lord seide to him, Rise vp & entre into the citee, & it schal be seid to thee, what it bihoueth thee to do. & tho men that wenten with him, stooden astonyed; for thei herden a vois, but thei sighen no man. & Saul roos fro the erthe, & whanne his igen weren openyd, he saigh no thing. & thei drowen him bi the hondis, & ledden him into Damask. & he was thre days not seynge, & he eet not nethir drank. & a disciple Anany bi name, was at Damask. & the Lord seide to him in a visioun, Ananye. & he seide, Lo I Lord. & the Lord seide to him, Ryse thou & go into a strete that is clepid Rectus, & seke in the hous of Iudas Saule bi name of Tharse. For lo he preieth; & he sygh aman Anany bi name entringe & leyinge on him hondis, that he resseyue sight. & Anany answe ride, Lord I haue herd of manye of this man, how grete yuels he dide to thi seyntis in Ierusalem; & this hath power of the princes of preestis to bynde alle men that clepen thi name to help. & the Lord seide to him, Go thou for this is to me a vessel of chesing, that he bere my name bifor hethen men & kingis & tofore the sonnes of Israel. For I schal schewe to him, how grete thingis it bihoueth him to suffre for my name. & Anany wente & entride into the hous; & leyde on him his hondis & seide, Saul brothir the Lord Ihesu sente me that aperide to thee in the weye in which thou comest, that thou se, & be fulfillid with the Hooly Gost. & anon as the scalis felden fro his ygen, he resseyuede sight; and he roos, & was baptisid. & whanne he hadde ta-

meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. 20 And straightway he preached Christ in the synagogues, that he is the Son of God. 21 But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? 22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ. 23 And after that many days were fulfilled, the Jews took counsel to kill him: 24 But their laying await was known of Saul. And they watched the gates day and night to kill him. 25 Then the disciples took him by night, and let him down by the wall in a basket. 26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. 27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. 28 And he was with them coming in and going out at Jerusalem. 29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. 30 Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus. 31 Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. 32 And it came to pass,

kun mete, he was coumfortid. & he was bi sum dayes with the disciplis that weren at Damask. & anoon he entride into the synagogis, & prechide the Lord Ihesu, for this is the sone of God. & alle men that herden hym wondriden, & seyden, Where this is not he that impugned in Ierusalem, hem that clepiden to help this name? & hidur he cam for this thing, that he schulde lede hem boundun to the princes of prestis. But Saul moche the more wexide strong, & counfoundide the Iewis that dwellide at Damask, & affermyde that this is Crist. & whanne many dayes weren fillid, Iewis madden a councel that thei schulden sle hym. & the aspies of hem weren maad known to Saul. & thei kepten the gatis day & nyght, that thei schulden sle him. But his disciplis tooken hym bi nyght, & delyuereden him & leeten hym down, in a leep bi the wal. & whanne he cam in to Ierusalem, he asayde to ioyne him to the disciplis, & alle dredden, & leueden not that he was a disciple. But Barnabas took & ladde him to the apostlis, & teelde to hem, how in the weye he hadde seyn the Lord, & that he spak to him; & how in Damask he dide tristily, in the name of Ihesu. & he was with hem & entride & yede out in Ierusalem, & dide trististily in the name of Ihesu. & he spak with herthen men, & disputide with Grekis. & thei soughten to sle him. Which thing whanne the britheren hadden knowe, thei ledden him by nyghte to Cesarie, & leten him go to Tarsis. & the chirche bi al Iudee & Galile & Samarie hadde pees, & was edyfied & walkide in the drede of the Lord, & was fillid with coumfort of the Hooly Gost. & it by-

as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. 33 And there he found a certain man named Aeneas, which had kept his bed eight years, and was sick of the palsy. 34 And Peter said unto him, Aeneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. 35 And all that dwelt at Lydda and Saron saw him, and turned to the Lord. 36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. 37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. 38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. 39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. 40 But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up. 41 And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive. 42 And it was known throughout all Joppa; and many believed in the Lord. 43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

Acts 10 1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, 2 A

felde that Petre, the while he passide aboute alle, cam to the hooly men that dwelliden at Lidde. And he foond aman Eneas by name that fro eighte yeer he hadde leye in bed, & he was syk in palsye & Petre seide to him, Eneas the Lord Ihesu Crist heele thee; ryse thou & araye thee. & anoon he roos. & alle men that dwelliden at Lidde & at Sarone syghen him, whiche weren counuertid to the Lord. & in Ioppe was a disciplesse whos name was Tabitha, that is to seie Dorcas. This was ful of good werkis & almesdedis that she dide. & it bifel in tho dayes, that she was syk & diede. & whanne thei hadden waischun hir thei leiden hir in a soler. & for Lidda was nygh Ioppe the disciplis herden that Petre was therynne; and senten twey men to hym & preieden that thou tarie not to come to us. & Petre roos vp, & cam with hem. & whanne he was comun, thei led-den him into the soler & alle widowis stooden aboute hym, wepinge & schewing cootis & clothis, whiche Dorcas made to hem. & whanne alle men weren putt withouteforth, Petre knelide & preiede. & he turnede to the bodie, & seide, Tabitha ryse thou. & she openyde hir ygen, & whanne she sygh Petre she saat vp agen & he took hir bi the hond, & reise hir. & whanne he hadde clepid the hooly men & widowis, he assignede hir alyue. & it was maad knowun bi al Ioppe & manye bileueden in the Lord. & it was maad that many dayes he dwellide in Ioppe, at oon Symound a coriour. Aman was in Ce- //c. x.// sarie Corneli by name, a centurien of the cumpanye of knyghtis that is seid of Ytalie; a

devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. 3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. 4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. 5 And now send men to Joppa, and call for one Simon, whose surname is Peter. 6 He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do. 7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; 8 And when he had declared all these things unto them, he sent them to Joppa. 9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: 10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: 12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 13 And there came a voice to him, Rise, Peter; kill, and eat. 14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. 15 And the voice spake unto him again the second time,

religious man, & dredinge the Lord with al his meyne; doynge many almessis to the peple, & preiynge the Lord euermore. This saygh in a visioun openly as in the nynthe our of the day, an aungel of God entrin-ge into hym, & seyinge to him, Corne-lye. & he biheeld him & was adrad & seide, Who art thou lord. & he seide to him, Thi preieris & thyn almes-dedis, han stighed vp into mynde in the sight of the Lord. & now sende thou men into Ioppe, & clepe oon Symount, that is named Petre; this is herborid at aman Symount coriour, whos hous is bisydis the see. This schal seye to thee, what it bihoueth thee to do. & whanne the aungel that spak to him was gon a-vey, he clepide twey men of his hous, & a knyght that dredde the Lord, whiche weren at his bidding, & whanne he hadde toold hem alle the thingis, he sente hem into Ioppe. & on the day suynghe while thei maden iourney, & neigheden to the cite, Petre wente vp in the higheste place of the hous to preie aboute the sixte our. & whanne he was hungrid, he wolde haue etc. But while thei maden redy, a rausching of spirit felde on him; & he sygh heuene oponyd, & a uessel comynge down as a greet scheete with foure corneris to be lette down fro heuene into erthe, in which weren alle foure footid beestis, & crepinge of the erthe, & volatils of heuene. & a vois was maad to him, Ryse thou Petre & sle & etc. And Petre seide, Lord forbede, for I neuer eet ony comyn thing & vncleane. & eft the secunde tyme the vois

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What God hath cleansed, that call not thou common. 16 This was done thrice: and the vessel was received up again into heaven. 17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate, 18 And called, and asked whether Simon, which was surnamed Peter, were lodged there. 19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. 20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. 21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? 22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. 23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. 24 And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. 25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. 26 But Peter took him up, saying, Stand up; I myself also am a man. 27 And as he talked with him, he went in, and found many that were come together. 28 And he said unto them, Ye know

was maad to hym, That thing that God hath clensid, seie thou not vnclene. & this thing was don bi thries; & anoon the vessel was resseyued agen. & while that Petre doutide withynne him silf what the visioun was that he sygh, lo the men that weren sent fro Cornely, soughten the hous of Symount & stooden at the gate. & whanne thei hadden clepid, thei axiden if Symount that is named Petre, hadde there herbore. & while Petre thoughte on the visioun, the spirit seide to him, Lo thre men seken thee. Therefore rise thou & go down & go with hem & doute thou no thing for I sende hem. And Petre cam down to the men, & seide, Lo I am whom ye seken. What is the cause, for which ye ben come? And thei seiden, Cornelie the centurien a iust man & dredinge God & hath good witnessing of alle the folk of Iewis, took answer of an hooly aungel to clepe the thee into his hous & to heere wordis of thee. Therefore he ledde hem ynnne, & resseyuede in herbore; & that nyght thei dwelliden with him. & in the day suynghe he roos & wente forth with hem. & summe of the britheren folewiden him fro Ioppe, that thei be witnessis to Petre. & the othir day he entride into Cesarie; & Cornelie abood hem, with his co-syns & necessarie frendes that weren clepid to gidre. & it was don whanne Petre was comen yn, Cornelye cam metynge him; & fell down at his feet, & worschipide him. But Petre reise him, & seide, Aryse thou, also I my silf am a man as thou. & he spak with him & wente ynnne & fond manye that weren comun to gidre. & he seide to hem, Ye witen

how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. 29 Therefore came I unto you without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me? 30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing. 31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. 32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. 33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. 34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him. 36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) 37 That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; 38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged

how abhominable it is to a Jew, to be ioyned, ethir to come to an alien. But God schewide to me that no man seie aman comun ethir vncle- ne, for which thing I cam whanne I was clepid, with oute doutyng. Therfore I axe you, for what cause han ye clepid me? & Cornelye seide, To day foure dayes into this our I was preiyng & fastinge in the nyn- the our in my hous; lo a man stood bifore me in a whit clooth, & seide, Cornelie thi preier is herd, & thin almesdedis ben in mynde in the sight of God. Therfore sende thou into Ioppe, & clepe Symound that is named Petir, that is herborid in the hous of Symound coriour, bisydis the see. This whan- ne he schal come, schal speke to thee. Therfore anoon I sente to thee, & thou didist wel in comyng to us. Therfore now we alle ben present in thi sight to heere the wordis what euer ben comaundid to thee of the Lo- rd. And Petre openyde his mouth, & seide, In treuthe I haue foundun, that God is not acceptour of persoons; but in ech folk he that dredith God & worchith rightwysnesse, is accept to him. God sente a word to the chil- dren of Israel, schewyng pees by Ihesu Crist; this is Lord of alle thingis. Ye witen the word, that is maad thurgh al Iudee, & bigan at Galile, aftir the bapty m that Iohn prechide, Ihesus of Nazareth; how God anyntide him with the Hooly Gost & vertu; wh- ich passide forth in doynge wel, & heeling alle men oppressid of the deuel, for God was with him. & we ben witnessis of alle thingis, wh- iche he dide in the cuntreye of Iewis & of Ierusalem, whom thei slown han-

on a tree: **40** Him God raised up the third day, and shewed him openly; **41** Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. **42** And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. **43** To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. **44** While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. **45** And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. **46** For they heard them speak with tongues, and magnify God. Then answered Peter, **47** Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? **48** And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Acts 11 **1** And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God. **2** And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, **3** Saying, Thou wentest in to men uncircumcised, and didst eat with them. **4** But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying, **5** I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let

gygne in a tre. And God reise
this in the thridde day, & gaf hym
to be maad knowun; not to alle
peple, but to witnessis bifore
ordeyned of God; to us that eeten
& drunken with him, aftir that he roos
agen fro deeth. & he comaundide to
us to preche to the peple & to wit-
nesse that he it is that is ordeyned of
God domesman of the quye & of
deede. To this alle profetis beren wit-
nessing, that all men that bileuen
in him, schulen resseyue remyssioun
of synnes by his name. & yit whi-
le that Petre spak thes wordis,
the Hooly Gost fell on alle that her-
den the word. & the feithful men
of circumcisioun that camen with Petre
wondriden that also into naciouns
the grace of the Hooly Gost is sched
out. For thei herden hem spekinge in
langagis, & magnifyinge God.
Thanne Petre answerid, Whethir
ony man may forbede watir,
that these be not baptisid, that han *
name of the lord Ihesu Crist. Thanne
thei preieden him, that he schulde dwel-
le with hem summe dayes. //c. xi.//
And the apostlis & the bri-
theren that weren in Iudee her-
den that also hethen men res-
seyueden the word of God, & thei glo-
rifieden God. But whanne Petre cam
to Ierusalem, thei that weren of circum-
cioun disputide agens him, & seiden,
Whi entridest thou to men that hauen
prepucie, & hast ete with hem? & Petre
bigan & expownede to hem by or-
dre, & seyde, I was in the cite of
Ioppe & preiede, & I sygh in rauysch-
yng of my mynde a visioun, that
a vessel cam down as a greet schee-
te with four cordis, & was sent

* also resseyued the hooly
gost as we? & he co-
maundide hem to be bap-
tised, in the

down from heaven by four corners; and it came even to me: **6** Upon the which when I had fastened mine eyes, I considered, and saw fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. **7** And I heard a voice saying unto me, Arise, Peter; slay and eat. **8** But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth. **9** But the voice answered me again from heaven, What God hath cleansed, that call not thou common. **10** And this was done three times: and all were drawn up again into heaven. **11** And, behold, immediately there were three men already come unto the house where I was, sent from Caesarea unto me. **12** And the spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house: **13** And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter; **14** Who shall tell thee words, whereby thou and all thy house shall be saved. **15** And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. **16** Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. **17** Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? **18** When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted

doun fro heuene, & it cam to me. In to which I lokinge biheeld, & sygh foure footide beestis of the erthe & beestis, & crepynge beestis & volatils of heuene. & I herde also a vois that seide to me, Petre ryse thou & sle & ete. But I seide, Nay lord, for comyn thing ethir vnclene, entride neuere into my mouth. & the vois answeride the secunde tyme fro heuene, That thing that God hath clensid, seye thou not vnclene. & this was don by thries, & alle thingis weren resseyued agen into heuene. & lo thre men anoon stooden in the hous in which I was, & thei weren sent fro Cesarie to me. & the spirit seide to me, that I schulde go with hem & doute no thing. Yhe & thes sixe britheren camen with me, & we entriden into the hous of the man. & he teelde to us how he saygh an aungel in his hous, ston- dinge & seyinge to him, Sende into thou Ioppe & clepe Symount, that is named Petir; which schal speke to thee wordis, in whiche thou schalt be saaf & al thin hous. & whanne I hadde bigunne to speke, the Hooly Goost fel on hem as into us in the bi- gynnyng. & I bithoughte on the word of the Lord, as he seide, For Iohn baptiside in watir, but ye schulen be baptisid in the Hooly Gost. Therefore if God gaf to hem the same grace as to us that bileueden in the Lord Ihesu Crist, who was I that myghte forbede the Lord that he gyue not the Hooly Gost to hem that bileueden in the name of Ihesu Crist? Whanne thes thingis weren herd, thei heelden pe- ees, & glorifiden God & seiden, Therfor also to hethen men God hath gouun



repentance unto life. 19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. 20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. 22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. 23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. 24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. 25 Then departed Barnabas to Tarsus, for to seek Saul: 26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. 27 And in these days came prophets from Jerusalem unto Antioch. 28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. 29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: 30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Acts 12 1 Now about that time Herod the king stretched forth his hands

penaunce to lyf. & thei that weren scatteredid of the tribulacioun that was maad vnder Steuene, walkiden forth to Fenyse & to Cipre & to Antioche, & spaken the word to no man, but to Iewis aloone. But summe of hem weren men of Cipre & of Cyrenen; whiche whanne thei hadden entrid into Antioche, thei spaken to the Greekis & prechiden the Lord Ihesu. & the hond of the Lord was with hem, & moche noumbre of men bileuyng was conuertid to the Lord. & the word cam to the eeris of the chirche that was at Ierusalem on thes thingis, & thei senten Barnabas to Antioche. & whanne he was come & sygh the grace of the Lord, he ioiede & monestide alle men, to dwelle in the Lord in purpos of herte; for he was a good man, & ful of the Hooly Gost & of feith. & moche peple was encresid to the Lord. & he wente forth to Tharsis, to seke Saul. & whanne he hadde founden him, he ledde to Antioche. & ayeer thei lyueden there in the chirche, & taugh-ten moche peple, so that the disciplis weren named first at Antioche cristen men. & in thes dayes, profetis camen ouer fro Ierusalem to Antioche. And oon of hem roos vp Agabus bi name, & signefiede bi the spirit, agreeet hungur to comynge in al the world which hungir was maad vnder Claudius. & alle the disciplis proposiden aftir that ech hadde, for to sende into mynisterie, to britheren that dwelliden in Iudee. Whiche thing also thei diden, & senten it to the eldre men, bi the hondis of Barnabas & Saul. //c. xii.// And in the same tyme Erode the king sent power

to vex certain of the church. 2 And he killed James the brother of John with the sword. 3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) 4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. 5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. 6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. 7 And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. 8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. 9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. 10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. 11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. 12 And when he had considered the thing,

to turmente sum men of the chirche. & he slowgh by swerd Iames the brothir of Iohn. & he sigh that it pleside to Iewis, & kaste to take also Petre; and the dayes of therf looues weren. & whanne he hadde caught Petre, he sente him into prisoun; & bitook to foure quaternyouns of knyghtis to kepe him, & wolde aftir pask brynge him forth to the peple. & Petre was kept in prisoun; but preier was maad of the chirche withoute ceessing, to God for him. But whanne Eroude schulde brynge him forth, in that nyght Petre was slepinge by twixe twey knyghtis; & was boundun with twe cheynes, & the keperis bfore the dore kepten the prisoun. & lo an aungel of the Lord stood nygh, & light schoon in the prisoun hous. & whanne he hadde smyte the syde of Petre, he reyside him & seide, Ryse thou swiftly; and anoon the chaynes felden down fro his hondis. & the aungel seide to hym, Girde thee, & do on thin hosis; & he dide so. & he seide to him, Do aboute thee thi clothis, & sue me. & he gede out & suwede him, & he wiste not that it was soth that was don by the aungel; for he gesside him silf to haue seye avisioun. And thei passiden the firste & the secunde ward & camen to the iren gate that ledith to the citee which anoon was openyd to hem; & thei geden out, & camen into oo street, & anoon the aungel passide away fro him. & Petre turnede agen to him silf, & seide, Now I woot verily that the Lord sente his aungel, & delyueride me fro the hond of Eroude, & fro al the abyding of the peple of Iewis. & he biheld

he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. 13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. 14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. 15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel. 16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. 17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place. 18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. 19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and there abode. 20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. 21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. 22 And the people gave a shout, saying, It is the voice of a god, and not of a man. 23 And immediately the angel of the Lord smote him, because he gave

& cam to the hous of Marie mo-
dir of Iohn, that is named Markus,
where manye weren gedrid to gi-
dre & preynge. & whanne he knocki-
de at the dore of the gate, a damy-
sel Rode bi name, com forth to se;
and whanne she knew the vois of
Petre, for ioye she openyde not
the gate, but ran ynne & telde that
Petre stood at the gate. & thei sei-
den to hir, Thou maddist; but
she affermyde that it was so. &
thei seiden it is his aungel. But Pe-
tre abood stille & knockide; and
whanne thei hadden openyd the dore
thei sayghen him, & wondriden. & he
bekenyde to hem with his hond to
be stille, & telde how the Lord had-
de led him out of the prisoun. & he sei-
de, Telle ye to Iames & to the bri-
theren thes thingis. & he gede out, and
wente into anothir place. & whanne
the day was come, ther was not ly-
til troubling among the knyghtis,
what was don of Petre. & whanne
Eroude hadde sought him & fond not,
aftir that he hadde maad enquiring
of the keperis, he comaundide hem
to be brought to him. And he cam doun
fro Iudee into Cesarie, & dwellide
there. & he was wroth to men of Ti-
re & of Sidon. & thei of oon acoord
camen to him whanne thei hadden coun-
celid with Bastus that was the kingis
chaumbirlyayn thei axiden pees, for
as moche that her kuntreis weren
vitailid of him. & in a day that was
ordeyned, Eroude was clothid
with kingis clothing, & satt for do-
mesman & spak to hem. & the peple
cryede the voisis of God, & not
of man. And anoon an aungel of
the Lord smoot him, for he hadde

not God the glory: and he was eaten of worms, and gave up the ghost. 24 But the word of God grew and multiplied. 25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

Acts 13 1 Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. 2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. 3 And when they had fasted and prayed, and laid their hands on them, they sent them away. 4 So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. 5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to their minister. 6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus: 7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. 8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. 9 Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, 10 And said, O full of all subtilty and all mischief, thou

not goue honour to God; & he was wastid of wormes & diede & the word of the Lord waxide; & was multiplied. And Barnabas & Saul turneden agen fro Ierusalem, whanne the mynisterie was fillid, & token Iohn that was named Markus. And profetis //c. xiii.// & doctours weren in the chirche that was at Antioche, in whiche Barnabas & Symound that was clepid Blac, & Lucius Cironense & Manaen that was the souking feere of Eroude tetrarke & Saul weren. & whanne thei mynistriden to the Lord & fastiden, the Hooly Gost seide to hem, Departe ye to me Barnabas & Saul into the werk to which I haue takun hem. Thanne thei fastiden & preieden & leyden hondis on hem & leten hem go. But thei weren sent of the Hooly Gost, & wenten forth to Seleucia; & fro thennis thei wenten bi boot to Cypre. & whanne thei camen to Salamyne, thei prechiden the word of God in the synagogis of Iewis; & thei hadden also Iohn in mynysterie. & whanne thei hadden walkid bi al the yle to Pafum, thei founden a man a wicche a fals profete a Iew to whom the name was Barjesu, that was with the proconsul Sergius Paul a prudent man. This clepide Barnabas & Poule, & desiride to heere the word of God. But Elymas wicche withstood hem for his name is expowned so, & he sough-te to turne away the proconsul fro bileue, but Saul which is seid also Paul was fillid with the Hooly Gost, & biheeld into him & seide, A thou ful of gyle & al falsnesse thou



child of the devil, thou enemy of all
righteousness, wilt thou not cease to
pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord
is upon thee, and thou shalt be blind, not
seeing the sun for a season. And
immediately there fell on him a mist and a
darkness; and he went about seeking
some to lead him by the hand. 12 Then
the deputy, when he saw what was done,
believed, being astonished at the doctrine
of the Lord. 13 Now when Paul and his
company loosed from Paphos, they came
to Perga in Pamphylia: and John departing
from them returned to Jerusalem. 14 But
when they departed from Perga, they
came to Antioch in Pisidia, and went into
the synagogue on the sabbath day, and sat
down. 15 And after the reading of the
law and the prophets the rulers of the
synagogue sent unto them, saying, Ye men
and brethren, if ye have any word of
exhortation for the people, say on.
16 Then Paul stood up, and beckoning
with his hand said, Men of Israel, and ye
that fear God, give audience. 17 The God
of this people of Israel chose our fathers,
and exalted the people when they dwelt
as strangers in the land of Egypt, and with
an high arm brought he them out of it.
18 And about the time of forty years
suffered he their manners in the
wilderness. 19 And when he had
destroyed seven nations in the land of
Chanaan, he divided their land to them by
lot. 20 And after that he gave unto them
judges about the space of four hundred
and fifty years, until Samuel the prophet.
21 And afterward they desired a king; and
God gave unto them Saul the son of Cis, a
man of the tribe of

sone of the deuyl, thou enemy of al
rightwysnesse, thou leeuest not to
turne vpsodoun the rightful weies
of the Lord. And now lo the hond of
the Lord is on thee, & thou schalt be
blynd & not seynge the sunne into
a tyme. & anoon myst & derknesse
felden doun on him; & he gede aboute
& soughte hym that schulde gyue hond
to him. Thanne the proconsul, whanne he
hadde seyn the dede, bileuyde wondringe on
the teching of the Lord. & whanne fro
Pafum Poul hadde go by a boot,
& thei that weren ~~were~~ with him, thei ca-
men to Pergen of Pamfilie. But Iohn
departide fro hem, & turnede agen
to Ierusalem. & thei geden to Pergen, &
thei entriden into the synagoge in
the day of sabotis, & saten. & afir
the redying of the lawe & of the pro-
fetis the princes of the synagoge
senten to hem & seiden, Britheren if
ony word of exortacioun to the pe-
ple is in you, seye ye. & Poul roos
& with hond haad silence, & seide,
Men of Ysrael & ye that dreden God,
heere ye. God of the peple of Ysra-
el chees oure fadris, & enhaunci-
de the peple, whanne thei weren
comelingis in the lond of Egipt,
& in an high arme he ledde hem out
of it; & by the tyme of fourty
yeeris, he suffride her maneris
in desert. & he destryede seuene
folkis in the lond of Canaan, &
bi sort departide to hem her lo-
ond as afir foure hundrid & fyf-
ty yeeris. & afir thes thingis he
gaf domesmen to Samuel the pro-
fete. & fro that tyme thei axiden
a king; & God gaf to hem Saul the so-
ne of Cis, a man of the lynage of

Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. 23 Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus: 24 When John had first preached before his coming the baptism of repentance to all the people of Israel. 25 And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. 26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. 27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. 28 And though they found no cause of death in him, yet desired they Pilate that he should be slain. 29 And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. 30 But God raised him from the dead: 31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. 32 And we declare unto you glad tidings, how that the promise which was made unto the fathers, 33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. 34 And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies

Beniamyn, by fourty yeeris, & whanne he was don away, he reise to hem Dauith kyng, to whom he bar witnessing & seyde, I haue founde Dauith the sone of Iesse, aman aftir myn herte, which schal do alle my willis. Of whos seed bi the biheest God hath led out to Israel a sauyour Ihesu, whanne Iohn prechide bfore the face of his comyng the baptym of penaunce to al the peple of Israel. But whanne Iohn fillide his cours, he seyde, Whom ye demen me to be, I am not he; but lo he cometh aftir me, & I am not worthi to don of the schoon of his feet. Bri-theren & sones of the kynde of Abraham, & whiche that in you dreden God, to you the word of heelthe is sent. For thei that dwelliden at Ierusalem & princis of it, that knewen not this Ihesu & the voices of profetis, that bi euery sabot ben red, demyden & filliden. & thei founden in him no cause of deeth, & axiden of Pilat, that thei schulden sle hym. & whanne thei hadden endid alle thingis that weren writun of him, thei token him doun of the tre, & leyden hym in a graue. & God reise him fro deeth in the thridde day, which was seyn by many dayes, to hem that wenten vp to gidre with hym from Galile into Ierusalem whiche ben til now his witnessis to the peple. & we schewen to you the biheest that was maad to oure fadris; for God hath fulfillid this to her sones, & agenreyside Ihesu, as in the secunde salm it is writun, Thou art my sone to day I bigat thee. & he agenreyside him fro deeth, that he schulde not turne agen into corrupcioun, seide thus, For I schal gyue to you the hooly trewe thingis

of David. 35 Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. 36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: 37 But he, whom God raised again, saw no corruption. 38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. 40 Beware therefore, lest that come upon you, which is spoken of in the prophets; 41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. 42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. 43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. 44 And the next sabbath day came almost the whole city together to hear the word of God. 45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. 46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. 47 For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that

of Dauith. And therfore & on anothir stide he seith, Thou schalt not gyue thin hooly to se corrupcioun. But Dauith in his generacioun, whanne he hadde mynystrid to the wille of God, diede, & was leyd with his fadris, & sygh corrupcioun; but he whom God reyside fro deeth, saigh not corrupcioun. Therfore britheren be it known to you, that by him remmyssioun of synnes is teeld to you, fro alle synnes, of whiche ye myghten not be iustified in the lawe of Moyses. In this ech man that bileueth, is iustified. Therfore se ye that it come not to you that is bfore seid in the profetis, Ye dispiseris se ye & wondre ye & be ye scaterid abroad, for I worche a werk in youre dayes; a werk that ye schulen not bileue, if ony man schal telle it to you. & whanne thei geden out, thei preieden that in the sabat suyng thei schulden speke to hem thes wordis. & whanne the synagoge was left, many of Iewis & of comelingis worschiping God suweden Poul & Barnabas; that spaken & counce- liden hem, that thei schulden dwelle in the grace of God. & in the sabot su- wyng, almeest al the citee cam to gidir, to heere the word of God. & Iewis syghen the peple, & weren fillid with enuye, & agenseiden thes thingis that weren seid of Poul, & blas- femyden. Thanne Poul & Barnabas stidefastly seiden, To you it bihofte first to speke the word of God; but for ye putten it away, & han demed you vnworthi to euerlastinge lyf, lo we turnen to hethen men. For so the Lord comaundide vs, I haue sett thee in the light to hethen men, that

thou shouldest be for salvation unto the ends of the earth. 48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. 51 But they shook off the dust of their feet against them, and came unto Iconium. 52 And the disciples were filled with joy, and with the Holy Ghost.

Acts 14 1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. 2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. 3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. 4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles. 5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, 6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: 7 And there they preached the gospel.

thou be into heelthe to the vtmoste
of erthe. & hethen men herden, & ioye-
den & glorifieden the word of the Lord;
& bileueden as many as weren
bifore ordeyned to euerlastinge lyf.
& the word of the Lord was sowun
bi al the cuntrey. But the Iewis sti-
riden religious wymmen & onest,
& the worthieste men of the citee, &
stiriden prosecucioun agens Poul &
Barnabas & dryuen hem out of her
kuntreis. & thei schoken away into
hem the dust of her feet, & camen
to Iconye. & the disciplis weren
fillid with ioye in the Hooly Gost.
Bvt it bifel //c. xiiii.//

at Iconye, that thei entri-
den to gidre, into the synago-
ge of Iewis & spaken, so that ful gr-
eet multitude of Iewis & Grekis
bileueden. But the Iewis that weren
vnbileefful, reisien persecucioun &
stiriden to wraththe the soulis of he-
then men agens the britheren; but the
Lord gaf soone pees. Therfore thei
dwelliden moche tyme & didnen tris-
tily in the Lord, beringe witnessing
to the word of his grace, gyyunge
singnes & wondris to be maad bi
the hondis of hem. But the multitu-
de of the citee was departid, &
summe weren with the Iewis, & sum-
me with the apostlis. But whanne
ther was maad an asaut of the
hethen men & the Iewis with her
princes to turmenten & to stoonen
hem, thei vndirstoden & fledden to gi-
dre to the citees of Lycaonye &
Listris & Derben & into al the cuntre
aboute, & thei prechiden there the
gospel, & al the multitude was
moued to gidre in the teching of
hem. Poul & Barnabas dwelten

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8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed, 10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked. 11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker. 13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, 15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways. 17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. 18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them. 19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round

at Listris. & aman at Listris was syk in the feet, & hadde sete crokid fro his modris wombe which neuer hadde gon. This herde Poul spekinge; & Poul biheeld him & sygh that he hadde feith that he schulde be maad saaf, & seide with a greet vois, Ryse thou vp right on thi feet. & he lippede & walkide. & the peple whanne thei hadden seyn that that Poul dide, reiden her vois in Lycaon tunge & seiden, Goddis maad lyk to men ben comun down to us; & thei clepden Barnabas Iubiter & Poul Mercury, for he was ledere of the word. & the preest of Iubiter that was bfore the citee, broughte bolis & crownes bfore the gatis with peplis, & wolde haue maad sacrifice. And whanne the apostlis Barnabas & Poul herden this, thei to renten her cootis; & thei skipten out among the peple & cryden & seyden, Men what don ye this ~~this~~ thing? & we ben deedly men lyk you, & schewen to you, that ye be conuertid fro these veyn thingis, to the lyuyng God, that made heuene & erthe & the see & alle thingis that ben in hem; which in generaciouns passed, suffride alle folkis to go into her owne weyes. & yit he left not him silf withoute witnessing in wel doynge, for he gaf reyns fro heuene & tymes beringe fruyt, & fulfillide youre hertis with mete & gladnesse. & thei seiynge thes thingis, vnnethis swagiden the peple, that thei offriden not to hem. But sum Iewis camen ouer fro Antioche & Iconye & counceileden the peple & stonyeden Poul & drowen out of the citee, & gessiden that he was deed. But whanne disciplis weren comun

about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. 21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, 22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. 23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. 24 And after they had passed throughout Pisidia, they came to Pamphylia. 25 And when they had preached the word in Perga, they went down into Attalia: 26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. 27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. 28 And there they abode long time with the disciples.

Acts 15 1 And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. 2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. 3 And being brought on their way by the church, they passed through Phenice and Samaria,

aboute him, he roos & wente into the citee; and in the day suyng; he wente forth with Barnabas in to Derben. & whanne thei hadden prechid to the ilke citee & taught many, thei turneden agen to Listris & Iconye & to Antioche; confermyng the soulis of disciplis & monestinge, that thei schulden dwelle in feith, & seiden that by many tribulaciouns, it bihoueth us to entre into the kingdom of heuenes. & whanne thei hadden ordeyned presbis to hem bi alle citees, & hadden preied with fastingis, thei bytoken hem to the Lord in whom thei bileueden. And thei passiden Persidie, & camen to Pamfilie; and thei spaken the word of the Lord in Pergen, & camen down into Italie. & fro thennis thei wenten by boot to Antioche, fro whennis thei weren takun to the grace of God into the werk that thei filleden. & whanne thei weren comun & hadden gadrid the chirche, thei telden how grete thingis God did with hem & that he hadde openyd to hethen men the dore of feith. & thei dwelliden not a lytil tyme with the disciplis. //c. xv.//

And summe camen down fro Iudee, & taughten brethren, That but ye be circumsidid aftir the lawe of Moyses, ye mown not be maad saaf. Therfore whanne ther was maad not alitil dissencioun to Poul & Barnabas agens hem, thei ordeyneden that Poul & Barnabas, & summe othire of hem schulden go vp to the apostlis & prestis in Ierusalem on this question. & so thei weren led forth of the chirche, & passiden bi Fenyce & Samarie, & thei

declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. 4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. 5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. 6 And the apostles and elders came together for to consider of this matter. 7 And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; 9 And put no difference between us and them, purifying their hearts by faith. 10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. 12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. 13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: 14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. 15 And to this agree the words of the prophets; as it is written, 16 After this I will return, and will build again the tabernacle of David, which is fallen down;

teelden the conuersacioun of hethen men, & thei maden greet ioie to alle the britheren. & whanne thei camen to Ierusalem, thei weren resseyued of the chirche & of the apostlis & of the eldre men, & teelden how grete thingis God dide with hem. But summe of the eresie of Farisees that bileueden, risen vp & seiden, that it bihoueth hem to be circumsidid, & to comaunde to kepe also the lawe of Moyses. & the apostlis & eldre men camen to gidre, to se of this word. & whanne ther was maad a greet seeking herof, Petre roos & seide to hem, Britheren ye witen, that of elde dayes in you, God chees by my mouth hethen to heere the word of the gospel & to bileue; & God that knewe of hertis baar witnessing, & gaf to hem the Hooly Gost as also to us; & no thing dyuerside bitwixe us & hem, & clensid the hertis of hem bi feith. Now thanne what tempten ye God, to putte ayok on the necke of the disciplis, which nethir we nethir oure fadris myghten bere, but bi the grace of oure Lord Ihesu Crist, we bileuen to be saued, as also thei. & al the multitude heeld pees, & herden Barnaban & Poul, tellinge how grete signes & wonderis God dide bi hem in hethen men. & aftir that thei helden pees, James answeride & seide, Britheren heere ye me. Symount telde how God visitide first to take of hethene men a peple to his name, & the wordis of profetis acorden to hym; as it is writun, Aftir this I schal turne agen, & bilde the tabernacle of Dauith that felde doun, & I schal bilde agen the cast doun thingis of it;

and I will build again the ruins thereof, and I will set it up: 17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: 23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: 24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: 25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, 26 Men that have hazarded their lives for the name of our Lord Jesus Christ. 27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which

and I schal reyse it, that othir men seke the Lord, & alle folkis on whiche my name is clepid to helpe, the Lord doynge this thing seith. Fro the world the werk of the Lord is knowun to the Lord. For which thing I deme hem that of hethen men ben conuertid to God to be not disesid; but to write to men, that thei absteyne hem fro defoulingis of mawmetis, & fro fornyacioun, & stranglid thingis & blood. For Moyses of elde tymes hath in alle citees hem that prechen him in synagogis, where by ech sabot he is red. Thanne it pleside to the apostlis & to the eldre men with alle the chirche, to chese men of hem; & sende to Antioche with Poul & Barnabas, Iudas that was named Barsabas, & Silas the firste men among britheren, & wroten bi the hondis of hem, Apostlis & eldre britheren to hem that ben at Antioche & Sirie & Silice, britheren of hethen men, greetinge. For we herden that summe wenten out fro us, & troubleden you with wordis & turneden vpsodoon youre soulis to whiche men we comaundiden not, it pleside to us gaderid into oon, to chese men & sende to you with oure moost dereworthe Barnabas & Poul, men that gauen her lyues, for the name of oure Lord Ihesu Crist. Therfore we senten Iudas & Silas, & thei schulen telle the same thingis to you by wordis. For it is seyn to the Hooly Goost & to us to putte to you no thing more of charge than thes nedeful thingis, that ye absteyne you fro the offrid, thingis of mawmetis, & blood stranglid & fornyacioun. Fro whiche



if ye keep yourselves, ye shall do well. Fare ye well. 30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: 31 Which when they had read, they rejoiced for the consolation. 32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed them. 33 And after they had tarried there a space, they were let go in peace from the brethren unto the apostles. 34 Notwithstanding it pleased Silas to abide there still. 35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also. 36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do. 37 And Barnabas determined to take with them John, whose surname was Mark. 38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. 39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; 40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. 41 And he went through Syria and Cilicia, confirming the churches.

Acts 16 1 Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: 2 Which was well reported of by the brethren that were

ye kepinge you, schulen do wel. Fare ye wel. Therefore thei weren let go & camen down to Antioche, & whanne the multitude was gederid, thei token the epistle, which ~~which~~ whanne thei hadden red, thei ioyeden on the coumfort. & Iudas & Silas, & thei, for thei weren profetis, coumfortiden britheren & confermyden with ful many wordis. But aftir that thei hadden be there a litil while, thei weren let go of britheren with pees to hem that hadden sent hem. But it was seyn to Silas, to dwelle there; & Iudas went aloone to Ierusalem. & Poul & Barnabas dwelten at Antioche, techinge & prechinge the word of the Lord, with othere manye. But aftir summe dayes, Poul seide to Barnabas, Turne we agen & visyte britheren by alle citees in whiche we han prechid the word of the Lord, hou thei han hem. & Barnabas wolde take with him Iohn, that was named Markus. But Poul preiede him, that he that departide fro hem fro Pamfilie, & wente not with hem into the werk, schulde not be resseyued. & dissencioun was maad, so that thei departiden atwynny. & Barnabas took Mark & cam by boot to Cypre. And Poul chees Sylas & wente forth fro the britheren, & was bitakun to the grace of God, & he wente by Sirie & Cilice & confermyde the chirche, comaunding to kepe the heestis of apostlis & eldre men. //c. xvi.// And he cam into Derben & Listrum. & lo a disciple was there bi name Thymothe the sone of a Iewesse cristen & of the fadir hethen. & britheren that weren

at Lystra and Iconium. 3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. 4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. 5 And so were the churches established in the faith, and increased in number daily. 6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, 7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. 8 And they passing by Mysia came down to Troas. 9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. 10 And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. 11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; 12 And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. 13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. 14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened,

in Listris & Iconye, yeldiden good witnessing to him. & Poul woulde that this man schulde go forth with him, & he took & circumsidide him, for Iewis that weren in the placis. For alle wisten, that his fadir was hethen. Whanne thei passiden by citees, thei bitoken to hem to kepe the teching that weren demed of apostlis & eldremen, that weren at Ierusalem. & the churchis weren confermyd in feith & encresiden in noumbre ech daye. & thei passiden Frigie & the cuntree of Galathie, & weren forbedun of the Holy Gost to speke the word of God in Asie. & whanne thei camen into Mysie, thei asaieden to go into Bithynye, & the spirit of Ihesu suffride not hem. But whanne thei hadden passid by Mysie, thei camen down to Troade, & a visioun by nyght was schewid to Poul. But aman of Macidonye that stood, preiede him & seide, Go thou into Macidonye & help us. & as he hadde seyn the visioun, anoon we soughten to go forth into Macidonye, & weren maad certeyn that God hadde clepid vs to preche to hem. And we geden bi schip fro Troade & camen to Samatrachia with streight cours, & the day suyng to Neapolis, & fro thennis to Filippis, that is the firste part of Macedonye, the citee colonye. & * weren in this citee summe dayes, & spaken to gidre. & in the day of sabotis, we wenten forth withoute the gate bisydis the flood where preier semede to be, & we saten & spaken to wymmen that camen to gidre. & awomman Lidda by name a purpuresse of the citee of Tiatirens, worschippinge God herde; whos herte the Lord openyde,

* we

that she attended unto the things which were spoken of Paul. 15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. 16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: 17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. 18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. 19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, 20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, 21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans. 22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. 23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: 24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. 25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. 26 And suddenly there was a

to gyue tent to thes thingis, that weren seid of Poul. & whanne she was baptisid & hir hous, she preide & seide, If ye han demyd that I am feithful to the Lord, entre ye into myn hous & dwelle. & she constreynede us. & it was don whanne we geden to preier, that adamyse that hadde a spirit of dyuynacioun mette us, which gaf greet wynnyng to hir lordis in dyuynyng. This suwede Poul & vs, & cryede & seide, Thes men ben seruauntis of the high God, that tellen to you the weye of helthe. & this she dide in many dayes. & Poul sorwede & turnede, & seide to the spirit, I comaunde thee in the name of Ihesu Crist that thou go out of hir; & he wente out in the same our. & the lordis of hir syghen that the hope of her wynnyng wente aweye, & thei taken Poul & Silas & ledde into the doom place to the princis. & thei broughten hem to the maiestratis, & seyden, Thes men distrublen oure citee, for thei ben Iewis, & schewen a custom which it is not leefful to us to resseuye nethir do, sithen we ben Romainys. & the peple & maiestratis runnen agens hem, & whanne thei hadden to rent the cootis of hem, thei comaundiden hem to be betun with yerdis. & whanne thei hadden gouun to hem many woundis, thei senten hem into prisoun; & comaundiden to the kepere, that he schulde kepe hem diligently. And whanne he hadde take such a precept, he putte hem into the ynner prisoun, & streinede the feet of hem in a tree. And at mydnyght Poul & Silas worschipeden & herieden God, & thei that weren in keping, herden hem. & sudenly a

great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. 28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. 29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, 30 And brought them out, and said, Sirs, what must I do to be saved? 31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. 32 And they spake unto him the word of the Lord, and to all that were in his house. 33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. 34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. 35 And when it was day, the magistrates sent the serjeants, saying, Let those men go. 36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. 37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out. 38 And the serjeants told these words unto the magistrates:

greet erthe mouyng was maad,
so that the fundamentis of the prisoun
weren moued; & anoon alle the do-
ris weren openyd, & the boondis
of alle weren losid. & the kepere
of the prisoun was awakid, & sigh
the gatis of the prisoun openyd, &
with a swerd drawun out he wolde
haue slayun him silf, & gesside that
the men that weren boundun hadden
fled. But Poul criede with a gre-
et vois & seyde, Do thou no harm
to thi silf, for alle we ben heere.
& he axide light & entride, & trem-
blide & fel down to Poul & to Silas
at her feet. & he broughte hem with
outeforth, & seide, Lordis what bi-
houeth me to do, that I be maad sa-
af? & thei seiden, Bileue thou in the
Lord Ihesu, & thou schalt be saaf &
thin hous. & thei spaken to him the
word of the Lord, with alle that we-
ren in his hous. & he took hem in
the ilke our of the nyght, & way-
schide her woundis. & he was bap-
tised, & al his hous anoon. & whanne
he hadde led hem into his hous, he
settide to hem aboard. & he was
glad withal his hous, & bileuede
to God. & whanne day was come,
the magistratis senten cacchepol-
lis & seiden, Delyuere thou tho men.
& the kepere of the prisoun telde thes
wordis to Poul, that the maiestra-
tis han sent that ye be delyuered;
now therfore go ye out, & go ye in
pees. & Poul seide to hem, Thei sen-
ten vs men of Rome into prisoun that
weren betun openly & vndampned,
& now priuely thei bryngen us out?
Not so but come thei hem silf &
delyuere us out. & the cacchepol-
lis telden thes wordis to the ma-



and they feared, when they heard that they were Romans. 39 And they came and besought them, and brought them out, and desired them to depart out of the city. 40 And they went out of the prison, and entered into the house of Lydia and when they had seen the brethren, they comforted them, and departed.

Acts 17 1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, 3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. 4 And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. 5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. 6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; 7 Whom Jason hath received: and these all do contrary to the decrees of Caesar, saying that there is another king, one Jesus. 8 And they troubled the people and the rulers of the city, when they heard these things. 9 And when they had taken security of Jason, and of the other, they let them go. 10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue

iestratis, & thei dredden, for thei herden that thei weren Romayns. & thei camen & bisecheden hem & thei broughten hem out, & preieden that thei schulden go out of the citee. & thei geden out of the prisoun, & entride to Lidie. & whanne thei syghen britheren, thei coumfortiden hem & geden forth. //c. xvii.//

And whanne thei hadde passed by Amfipolis & Appolonye, thei camen to Thesolonyk, where was a synagoge of Iewis. & bi custom Poul entride to hem, & by thre sabotis he declaride to hem of scripturis; & openyde & schewide that it bihofte Crist to suffer, & ryse agen fro deeth, & that this is Ihesu Crist, whom I telle to you. & summe of hem bileueden, & weren ioyned to Poul & to Silas. & agre-et multitude of hethen men worschippede God, & noble wymmen not a fewe. But the Iewis hadden enuye & token of the comyn peple summe yuel men. & whanne thei hadden maad a cumpany thei moueden the citee, & thei camen to Iasons hous, & sough-ten hem to bringe forth among the peple. & whanne thei founden hem not, thei drowen Iason & summe britheren to the princes of the citee & cryeden, that these it ben that mouen the world, & hidur thei camen, whiche Iason resseyuede. & these alle doen agens the maundementis of the emperour, & seien that Ihesu is anothir kyng. & thei moueden the peple & the princes of the citee heeringe thes thingis. & whanne satisfaccioun was takun of Iason, & of there thei leten Poul & Silas go. And anoon bi nyght britheren leeten Silas go into Beroan. & whanne thes camen thidur thei entriden into the si-

of the Jews. 11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. 12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few. 13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people. 14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. 15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed. 16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. 17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. 18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. 19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? 20 For thou bringest certain strange things to our ears: we would know therefore what these things mean. 21 (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) 22 Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens,

nagoge of the Iewis. But these weren the worthiere of hem that ben at Thesolonyk; whiche resseyueden the word withal desire, eche day seekinge scripturis, yf thes thingis hadden hem so. And many of hem bileueden, & of hethen wymmen onest & men not a fewe. But whanne the Iewis in Tessalonyk hadden knowe that also at Bero the word of God was prechid of Poul, thei camen thidur mouynge & disturblinge the multitude. & tho anoon britheren deliuerede Poul, that he schulde go to the see; but Silas & Thimothe dwelten there. & thei that ledden forth Poul, ledden him to Atenys. And whanne thei hadden take a maundement of him to Silas & to Thymothe, that ful highyngly thei schulden come to him, thei wenten forth. & while Poul abood hem at Atenes, his spirit was moued in him, for he saigh the citee gooun to ydolatrie. Therefore he disputide in the synagoge with the Iewis & with men that worschipiden God & in the dom place bi alle dayes to hem that herden. & summe Epecureis & Stoicens & filosofris disputiden with hym & summe seiden, What wole this sowe-re of wordis seie? & othere seiden, He semeth to be a tellere of newe fendis, for he teelde to hem Ihesu & the agenrysing. & thei token & ledden him to Areopage & seiden, Mown we wite what is this newe doctryn that is seid of thee? for thou bringest yn summe newe thingis to oure eeris. Therefore we wolen wite, what thes thingis wolen be. For alle men of Atenys & comlingis herborid gauen tent to noon othir thing, but ethir to seie ethir to heere sum newe thing. & Poul stood in the myddel of Areopage & seide, Men of Ate-

I perceive that in all things ye are too superstitious. 23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. 24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; 25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; 26 And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; 27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: 28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. 29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. 30 And the times of this ignorance God winked at; but now commandeth all men every where to repent: 31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. 32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. 33 So Paul departed from among them. 34 Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

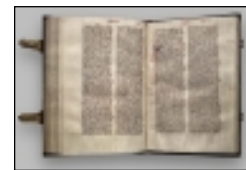
Acts 18 1 After these things Paul departed from Athens, and came to Corinth;

nis by alle thingis I se you as veyne
worschiperis. For I passide & sigh youre
mawmetis, & foond an auter in whi-
ch was writun, To the vnknowun God.
Therfor which thing ye vnknowinge
worschipen, this thing I schewe to you.
God that made the world & alle thingis that
ben in it, this for he is Lord of heue-
ne & erthe, dwellith not in templis maad
with hoond, nethir is worschapid bi man-
nes hoondis nethir hath nede of ony
thing, for he gyueth lyf to alle men, &
brething & alle thingis. & maade of oon
al the kynde of men to enhabite on al
the face of the erthe, determynynge ty-
mes ordeyned, & teermes of the dw-
elling of hem to seke God; if perauen-
ture thei feelen him ethir fynden, though
he be not fer fro ech of you. For in him
we lyuen & mouen & ben, as also sum-
me of youre poetis seiden. & we ben
also the kynde of him. Therefore sith we
ben of the kynde of God, we schulen
not deme that godly thing is lyk gold
& siluer ethir stoon, ethir to grauyng
of craft * of man. For God dispisith the
tymes of this vnkunnyng, & now
schewith to men, that alle euerywhere
don penaunce; for that he hath ordey-
ned aday, in whiche he schal deme
the world in equitye, in aman in which
he ordeynede & gaf feith to alle men,
& reise him fro deeth. & whanne thei
hadden herd the agenrising of deed
men, summe scorneden, & summe seiden,
We schulen heere thee eft of this thing.
So Poul wente out of the myddil of
hem. But summe drowen to him, & bileue-
den, among which Denys Areopagite
was, & awomman bi name Damaris,
& othere men with hem. //c. xviii.//
Aftir thes thingis Poul gede out
of Atenes, & cam to Corinthie

* & thought

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. 4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. 5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. 6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. 7 And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. 8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. 9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: 10 For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. 11 And he continued there a year and six months, teaching the word of God among them. 12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, 13 Saying, This fellow persuadeth men to worship God contrary to the law. 14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were

& he foond aman a Iew Aquyla by name of Ponte bi kynde, that late cam fro Ytalye, & Prissille his wyf, for that Claudius comaundide alle Iewis to departe fro Rome. & he cam to hem; & for he was of the same craft, he dwellide with hem & wroughte; & thei weren of roop makeris craft. & he disputide in the synagoge by ech sabot puttinge among the name of the Lord Ihesu; & he councelide Iewis & Greekis. & whanne Silas & Tymothe camen fro Macedonye, Poul gaf bisynesse to the word; & witnesside to the Iewis, that Ihesu is Crist. But whanne thei agenseiden & blasfemyden, he schook away his clothis & seide to hem, Youre blood be on youre heed, I schal be clene fro hennys forth & schal go to hethen men. And he passide fro thennes, & entride into the hous of a iust man Tite by name that worschipide God whos hous was ioyned to the synagoge. And Crispe prince of the synagoge, bileuede to the Lord with al his hous. & manye of the Corinthians herden & bileueden, & weren cristenyd & the Lord seide bi nyght to Poul bi avisioun, Nyle thou drede, but speke & be not stille; for I am with thee & no man schal be putt to thee to noye thee, for moche peple is to me in this citee. & he dwellide there ayeer & sixe monethis techinge a mong hem the word of God. But whanne Gallion was proconsul of Achaie, Iewis risen up with oo wille agens Poul, & ledden hym to the doom & seiden, Agenus the lawe, this councelith men to worschipe God. & whanne Poul bigan to opyne his mouth, Gallion seide to the Iewis, If ther were



a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you: 15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. 16 And he drave them from the judgment seat. 17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things. 18 And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. 19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. 20 When they desired him to tarry longer time with them, he consented not; 21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. 22 And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch. 23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples. 24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. 25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. 26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

ony wickid thing ethir yuel trespas
ye Lewis, rightly I schulde suffre
you, but if questiouns ben of the
word & of names of youre lawe
bise you silf. I wole not be doms-
man of thes thingis, & he droof hem
fro the doom place. And alle tooken
Sostenes prince of the synagoge
& smoten him bifore the doom place
& no thing of thes was to charge
to Gallion. & whanne Poul hadde a-
bidun many dayes, he seide far-
wel to britheren & by boot cam to
Sirie. And Prissille & Aquyla camen
with him whiche hadden clippid his
heed in Tencris; for he hadde auow.
& he cam to Effecie & there he lefte
hem. & he gede yn to the synagoge
& disputide with Lewis. And whanne
thei preieden that he schulde dwell more
tyme, he consentide not; but he
made farwel & seide, Eft I schal
turne agen to you if God wole, &
he wente forth fro Effeci, & he cam
doun to Cesarie, & he gede vp & gre-
ette the chirche & cam doun to An-
tioche. & whanne he hadde dwellid
there sumwhat of tyme, he wente
forth walkinge by rewe thurgh the
cuntrey of Galathie, & Frigie, &
confermyd alle the disciplis. But
a Iew Appollo bi name aman of
Alisaundre of kynde a man eloquent
cam to Effecie, & he was myghty in
scripturis. This man was taught the
weye of the Lord, & was feruent
in spirit & spak, & taughte diligent-
ly tho thingis that weren of Ihesu, & knew
oonly the baptym of Iohn. & this
man bigan to do tristily in the syna-
goge. Whom whanne Prissille & Aquyla
herden, thei tooken him & more diligent-
ly expownden to him the weye of

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: 28 For he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

Acts 19 1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, 2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. 5 When they heard this, they were baptized in the name of the Lord Jesus. 6 And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. 7 And all the men were about twelve. 8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. 9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. 10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. 11 And God wrought special miracles by the hands of Paul: 12 So that from his body were brought unto the sick handkerchiefs or aprons,

the Lord. & whanne he wolde go to Achaie, britheren exitiden & wroten to the disciplis, that thei schulden resseyue him. Which whanne he cam, gaf moche to hem that bileueden; for he greetly ouercam Iewis, & schewide openly by scripturis that Ihesu is Crist. And it bifelle //c. xix.//

whanne Apollo was at Corinth, that Poul whanne he hadde go the highere coostis he cam to Effecie, & foond summe of disciplis. & he seide to hem, Whethir ye that bileuen han resseyued the Hooly Gost? & thei seiden to him, But nethir we han herd, if the Hooly Gost is. & he seide, Therfore in what thing ben ye baptisid? & thei seiden, In the bapty m of Iohn. And Poul seide, Iohn baptiside the peple in bapty m of penance, & taughte that thei schulden bileue in him that was to comynge aftir him, that is in Ihesu. Whanne thei herden thes thingis, thei weren baptisid in the name of the Lord Ihesu. & whanne Poul hadde leid on hem his hondis, the Hooly Gost cam in hem, & thei spaken with langagis & profecieden. And alle weren al mest twelue men. & he gede into the synagoge & spak with trist thre monethis disputinge, & tretinge of the kingdom of God. But whanne summe weren hardid & bileueden not & cursiden the weye of the Lord bfore the multitude, he gede away fro hem & departide the disciplis, & disputide in the scole of a myghti man ech day. This was don by twey yeeris, so alle that dwelliden in Asie herden the word of the Lord, Iewis & hethen men. & God dide vertues not smale bi the hond of Poul, so that on syk men the sudaries weren

and the diseases departed from them, and the evil spirits went out of them. 13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. 14 And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. 15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? 16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. 17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. 18 And many that believed came, and confessed, and shewed their deeds. 19 Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. 20 So mightily grew the word of God and prevailed. 21 After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. 22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season. 23 And the same time there arose no small stir about that way. 24 For a certain man named Demetrius, a silversmith, which made silver shrines for Diana,

born fro his bodie, and syknessis departiden fro hem, & wickid spiritis wenten out. But also summe of the Iewis exorsistis geden aboute & asayeden to clepe the name of the Lord Ihesu Crist on hem that hadden yuel spiritis & seiden, I coniure you bi Ihesu whom Poul prechith. & there weren seuene sones of a Iew Stene a prince of prestis, that diden this thing. But the yuel spirit answeride, & seide to hem, I knowe Ihesu & I knowe Poul, but who ben ye? & the man in which was the worste deuel, lippide on hem, & hadde victorie of bothe & was strong agens hem, that thei nakid & woundid fledden away fro that hous. & this thing was maad knowun to alle Iewis & to hethen men, that dwellen at Effeci; and drede fel down on hem alle, & thei magnyfieden the name of the Lord Ihesu. & many men bileueden & camen knowleching & tellinge her deedis. And many of hem that suweden curious thingis, broughten to gidre bookis & brennedem hem bifore alle men; & whanne the prisis of tho weren acountyd, thei founden money of fyfty thousand penis; so strongly the word of God wexide & was confermyd. And whanne thes thingis weren fillid, Poul proposide in spirit, aftir that Macedonye was passid & Acaye to go to Ierusalem & seide, For aftir that I schal be there, it bihoueth me also to se Rome. & he sente into Macedonye tweyn men that mynystriden to hym Tymothe & Eraste, & he dwelide for a tyme in Asye. & agreet troubling was maad in that daye, of the weye of the Lord. For aman Demetrie by name a worchere in siluer makide siluerne housis to Dyane

brought no small gain unto the craftsmen;
 25 Whom he called together with the
 workmen of like occupation, and said, Sirs,
 ye know that by this craft we have our
 wealth. 26 Moreover ye see and hear,
 that not alone at Ephesus, but almost
 throughout all Asia, this Paul hath
 persuaded and turned away much people,
 saying that they be no gods, which are
 made with hands: 27 So that not only
 this our craft is in danger to be set at
 nought; but also that the temple of the
 great goddess Diana should be despised,
 and her magnificence should be destroyed,
 whom all Asia and the world worshippeth.
 28 And when they heard these sayings,
 they were full of wrath, and cried out,
 saying, Great is Diana of the Ephesians.
 29 And the whole city was filled with
 confusion: and having caught Gaius and
 Aristarchus, men of Macedonia, Paul's
 companions in travel, they rushed with
 one accord into the theatre. 30 And
 when Paul would have entered in unto the
 people, the disciples suffered him not.
 31 And certain of the chief of Asia, which
 were his friends, sent unto him, desiring
 him that he would not adventure himself
 into the theatre. 32 Some therefore cried
 one thing, and some another: for the
 assembly was confused; and the more part
 knew not wherefore they were come
 together. 33 And they drew Alexander
 out of the multitude, the Jews putting him
 forward. And Alexander beckoned with the
 hand, and would have made his defence
 unto the people. 34 But when they knew
 that he was a Jew, all with one voice about
 the space of two hours cried out, Great is
 Diana of the Ephesians. 35 And when the
 townclerk had appeased the people, he
 said, Ye men of Ephesus, what man is there
 that

& gaf to crafty men moche wynnyng;
 which he clepide to gidre hem that we-
 ren suche maner werkmen, & seide,
 Men ye witen, that of this craft wyn-
 nyng is to vs. & ye seen & heeren
 that this Poul counselith & turneth
 away moche peple not oonly of
 Effesie, but almost of al Asye, & seith,
 that thei ben not goddis that ben maad
 with hondis. & not oonly this part
 schal be in perel to us to come in
 to reproof, but also the temple of
 the greet Dyan schal be acountid into
 nought; yhe & the maieste of hir
 schal bigynne to be distried, whom
 al Asye & the world worschipith.
 Whanne thes thingis weren herd, thei
 weren fillid with ire & cryeden & sei-
 den, Greet is the Dyan of Effecians,
 & the citee was fillid with confuci-
 oun. & thei maden an asaut with oon
 wille into the teaatre & taken Gay-
 us & Aristark men of Macedonye
 felaws of Poul. & whanne Poul wolde
 haue entrid into the peple the disci-
 plis suffriden not. & also summe of
 the princes of Asie that weren his fren-
 dis, senten to him & preieden that he sch-
 ulde not gyue him silf into the tea-
 tre. & othere men cryden othir thing; for
 the chirche was confusid, & many
 wisten not for what cause thei we-
 ren come to gidre. But of the peple
 thei drowen away oon Alisaundre whi-
 le Lewis puttiden him forth. & Alisaundre
 axide with his hond cilence, & wolde
 yelde a resoun to the peple. And as
 thei knewen that he was a Iew, oo
 vois of alle men was maad criyn-
 ge as by tweyne ouris, Greet
 Dyan of Effecians. & whanne the scri-
 be hadd ceessid the peple, he seide,
 Men of Effecie what man is he that

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knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? 36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. 37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. 38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another. 39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly. 40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse. 41 And when he had thus spoken, he dismissed the assembly.

Acts 20 1 And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. 2 And when he had gone over those parts, and had given them much exhortation, he came into Greece, 3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. 4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus. 5 These going before tarried for us at Troas. 6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. 7 And upon the first day of the week, when the disciples came together to break bread, Paul preached

knowith not that the citee of Effesians is the worschipper of greet Dyan & of the child of Iubiter? Therfore whanne it may not be agenseid to thes thin- gis, it bihoueth you to be ceessid & to do no thing folily; for ye han brough thes men nethir sacrilegeris, nethir blasfemyng your goodnesse. That if Demetrie & the werkmen that ben with him han cause agens ony man, ther ben courtis of domes & iugis; accuse thei ech othir. If ye seken ought of ony othir thing, it may be asoylid in the lawful chirche. Forwhy we ben in perel to be repreuyd of this dayes dissencioun, sithen no man is gilty of whom we mowen yelde re- soun of this rennyng to gidre. & whanne he hadde seid this thing he leet the peple go. //c. xx.//

And aftir the noise ceeside,
Poul clepide the disciplis &
monestide hem, & seide farwel. & he
wente forth to go into Macedonye.
& whanne he hadde walkid bi the coos-
tis & hadde monestid hem by many
wordis, he cam to Greece. Where
whanne he hadde be thre monethis
the Iewis leyden aspies for him that
was to sayle into Sirie; & he had-
de counceil to turne agen by Mace-
donye. and Sosipater of Pirry Bo-
roence folewide him of Thesolonycen-
cis Astirak & Secundus & Gayus Der-
beus & Tymothe; & Asians, Titicus
& Trofymus. Thes for thei wenten bi-
fore, abooden us at Troade. For we
schippiden aftir the dayes of therf loo-
ues fro Filippis & camen to hem at
Troade in fyue dayes, where we
dwelten seuene dayes. & in the fir-
ste day of the woke whanne we ca-
men to breke breed, Poul disputide

unto them, ready to depart on the morrow;
and continued his speech until midnight.

8 And there were many lights in the
upper chamber, where they were gathered
together. 9 And there sat in a window a
certain young man named Eutychus, being
fallen into a deep sleep: and as Paul was
long preaching, he sunk down with sleep,
and fell down from the third loft, and was
taken up dead. 10 And Paul went down,
and fell on him, and embracing him said,
Trouble not yourselves; for his life is in him.

11 When he therefore was come up
again, and had broken bread, and eaten,
and talked a long while, even till break of
day, so he departed. 12 And they
brought the young man alive, and were
not a little comforted. 13 And we went
before to ship, and sailed unto Assos, there
intending to take in Paul: for so had he
appointed, minding himself to go afoot.

14 And when he met with us at Assos, we
took him in, and came to Mitylene.

15 And we sailed thence, and came the
next day over against Chios; and the next
day we arrived at Samos, and tarried at
Trogyllium; and the next day we came to
Miletus. 16 For Paul had determined to
sail by Ephesus, because he would not
spend the time in Asia: for he hasted, if it
were possible for him, to be at Jerusalem
the day of Pentecost. 17 And from

Miletus he sent to Ephesus, and called the
elders of the church. 18 And when they
were come to him, he said unto them, Ye
know, from the first day that I came into
Asia, after what manner I have been with
you at all seasons, 19 Serving the Lord
with all humility of mind, and with many
tears, and temptations, which befell

with hem & schulde go forth in the
morwe. & he drough along the ser-
moun til into mydnyght. & many
laumpis weren in the soler, where
we weren gedrid to gidre. & ayong
man Euticus bi name, saat on the
wyndowe. Whanne he was fallun
into an heuy sleep, while Poul dis-
putide longe, al slepyng he fel
down fro the thrid stage; & he was
takun vp, & was brought deed. To
whom whanne Poul cam down, he
lay on him & biclippide & seide, Nyle
ye be troublid; for his soule is in him.
& he wente vp & brak breed & eet,
and spak ynowgh vnto the day, &
so he wente forth. & thei broughten
the child alyue, & thei weren coumfor-
tid greetly. And we wenten vp in
to a schip, & schippiden into Asson,
to take Poul fro thennis; for so he
hadde disposid to make iurney
by lond. & whanne he foond us in
Asson, we tooken him & camen to Mu-
tilene. & fro thennis we schippeden
in the day suwyng, & we camen
agenus Chyum; and anothir day we ha-
ueden at Samum, & in the day suyn-
ge we camen to Mylete. & Poul pro-
poside to schippe ouer to Effesi, lest
ony taryng were maad to him in
Asye; for he highede, if it were pos-
sible to him, that he schulde be in the day
of Pentecoste at Ierusalem. Fro Myle-
te he sente to Effesi, & clepide the
grettteste men of birthe of the ch-
irche. & whanne thei camen to him & we-
ren to gidre, he seide to hem, Ye witen
fro the firste day in which I cam
into Asye, how with you by ech
tyme I was seruyng to the Lord
with al mekenesse & myldenesse
& teeris & temptaciouns that felden

me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, 21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. 22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: 23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. 24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. 25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. 26 Wherefore I take you to record this day, that I am pure from the blood of all men. 27 For I have not shunned to declare unto you all the counsel of God. 28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. 30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. 31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. 32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

to me, of aspiyngis of Iewis; how I withdrough not of profitable thingis to you, that I teelde not to you & taughte you openly & by housis; & I witnesside to Iewis & to hethen men penaunce into God, & feith in to oure Lord Ihesu Crist. And now lo I am boundun in spirit & go into Ierusalem; & I knowe not what thingis schulen come to me in it, but that the Hooly Gost bi alle citees witnessith to me, & seith, that boondis & tribulaciouns at Ierusalem abiden me. But I drede no thing of these, nethir I make my lyf precioussere than my silf, so that I ende my cours & the mynisterie of the word, which I resseyuede of the Lord Ihesu, to witnessse the gospel of the grace of God. And now lo I woot that ye schulen no more se my face, alle ye by which I passide preching the kingdom of God. Wherefore I witnessse to you this day, that I am clene of the blood of alle men. For I fleiy not away that I teelde not to you al the counceill of God. Take ye tent to you & to al the floc in which the Hooly Goost hath sett you bischops to reule the chirche of God, which he purchaside with his blood. I woot that aftir my departyng rauenyng wolues schullen entre into you, & spare not the floc; & men spekinge schrewid thingis schulen ryse of you silf, that thei leden away disciplis aftir hem. For which thing wake ye holdinge in mynde, that bi thre yeer, nyght & day I ceesside not with teeris monestinge ech of you. & now I bitake you to God, & to the word of his grace, that is myghti to edifie & gyue eritage in alle that ben maad hoo-

33 I have coveted no man's silver, or gold, or apparel. 34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. 35 I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. 36 And when he had thus spoken, he kneeled down, and prayed with them all. 37 And they all wept sore, and fell on Paul's neck, and kissed him, 38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Acts 21 1 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara: 2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth. 3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. 4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem. 5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed. 6 And when we had taken our leave one of another, we took

ly. And of *no* man I couetide siluer & gold ethir cloth as you silf witen. For to tho thingis that weren nedeful to me & to these that ben with me, thes hondis mynistriden. Alle thes thingis I schewide to you, for so it bihoueth men traueling to resseyue syk men; & to haue mynde of the word of the Lord Ihesu, for he seide, It is more blissful to gyue than to resseyue. & whanne he hadde seid thes thingis, he knelide & he preiede with alle hem. And greet weping of alle men was maad; & thei fellden on the necke of Poul, & kiseden him; and sorwiden moost in the word that he seide, for thei schulen no more se his face. & thei ledden hym to the schippe. //c. xxi.// And whanne it was don that we schulden saile & weren passid away fro hem, with streight cours we camen to Choum, & the day suyng to Rodis, & fro thennys to Patiram, & fro thennis to Myram. And whanne we founden a schip passinge ouer to Fenyce we wenten vp into it, & sailede forth. and whanne we apperiden to Cypre, we leften it at the lefthalf & sayleden into Firye & camen to Tyre; for there the schip schulde be vnchargid. And whanne we founden discipulis, we dwelliden there seuene dayes; whiche seiden bi spirit to Poul, that he schulde not go vp to Ierusalem. And whanne the dayes weren fillid, we geden forth, & alle men with wyues & children ledden forth vs withoute the citee; & we kneleden in the see brynke & we preieden. And whanne we hadden maad farwel to gidre, wenten vp



ship; and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. 8 And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. 9 And the same man had four daughters, virgins, which did prophesy. 10 And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus. 11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. 12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. 13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. 14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done. 15 And after those days we took up our carriages, and went up to Jerusalem. 16 There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge. 17 And when we were come to Jerusalem, the brethren received us gladly. 18 And the day following Paul went in with us unto James; and all the elders were present. 19 And when he had saluted them, he declared particularly what

into the schip; & thei turneden agen into her owne placis. & whanne the schip sailinge was fillid for Tire, we camen down to Tolomayda; & whanne we hadden gret wel the britheren, we dwelliden o day at hem; & anothir day we geden forth, & camen to Cesarie. And we entriden into the hous of Filip euangelist that was oon of the seuene, & dwelliden at him & to him weren foure doughtirs virgyns that profecieden. & whanne we dwelliden there by sumdayes, profete Agabus by name cam ouer fro Iudee. This whanne he cam to us, took the girdil of Poul, & boond to gidre his feet & hoondis & seide, The Hooly Gost seith these thingis, Thus Iewis schulen bynde in Ierusalem the man whos is this girdil, & thei schulen bitake into hethene mennis hoondis. Which thing whanne we herden, we preiden & thei that weren of that place that he schulden not go vp to Ierusalem. Than ne Poul answeride, & seide, What doen ye wepinge & tormentinge myn herte? for I am redy not oonly to be boundun, but also to die in Ierusalem for the name of the Lord Ihesu. & whanne we myghten not councele him, we weren stille & seiden, The wille of the Lord be don. & aftir thes dayes we weren maad redy & wenten vp to Ierusalem. & summe of the disciplis camen with us fro Cesarie, & ledden with hem aman Iason of Cipre an eld disciple at whom we schulden be herborid. & whanne we camen to Ierusalem, britheren resseyueden vs wilfully. & in the day suyng Poul entride with us to Iames, & alle tho eldre men weren gedrid. Whiche whanne he hadde grett, he taelde bi alle

things God had wrought among the Gentiles by his ministry. 20 And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: 21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. 22 What is it therefore? the multitude must needs come together: for they will hear that thou art come. 23 Do therefore this that we say to thee: We have four men which have a vow on them; 24 Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. 25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. 26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them. 27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, 28 Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. 29 (For they had seen before with him in the city Trophimus an Ephesian,

thingis, what God hadde don in hethen men bi the mynisterie of him. & whanne thei herden, thei magnyfiden God & seiden to him, Brothir thou seest how many thousandis ben in Iewis, that han bileued to God, & alle ben lo-ueris of the lawe? & thei herden of thee, that thou techist departyng fro Moyses, of thilke Iewis that ben by hethen men, that seyen, that thei owen not to circumcise her sones, nethir owen to entre bi custom. Thefore what is? It bihoueth that the multitude come to gidre; for thei schulen heere that thou art come. Therfore do thou this thing, that we seyen to thee. Ther ben to us foure, that hauen avow on hem; take thou thes men, & halewe thee with hem; honge on hem that thei schauē her heedis; & that alle men wite, that the thingis that thei herden of thee ben fals, but that thou walkist & thi silf kepist the lawe. But of these that bileueden of hethen men, we witen demynge, that thei abstene hem fro thing offrid to ydols & fro blood & also fro stranglid thingis & fro fornicacioun. Thanne Poul took the men & into the day suyng he was purified with hem, & entride into the temple; & schewide the filling of dayes of purifyng, til the offring was offrid for ech of hem. And whanne seuene dayes weren eendid, the Iewis that weren of Assye, whanne thei sighen him in the temple, stiriden al the peple, & leyden hoondis on him, & criden, Men of Ierusalem helpe ye vs. This is the man that agenus the peple & the lawe & this place techith euerywhere alle men; more o-uer & hath led hethen men into the temple & hath defoulid this hooly place. For thei seien Trofymus of Effesi

whom they supposed that Paul had brought into the temple.) 30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut. 31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. 32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. 33 Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. 34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. 35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. 36 For the multitude of the people followed after, crying, Away with him. 37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? 38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? 39 But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people. 40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,
Acts 22 1 Men, brethren, and fathers, hear ye

in the citee with him, whom thei gessiden that Poul hadde brought into the temple. And al the citee was moued, & a rennyng to gidre of the peple was maad. & thei tooken Poul & drew him out of the temple, & anoon the gatis weren closid. & whanne thei soughten to sle him, it was teeld to the tribune of the cumpany of knyghtis, that al Ierusalem is confoundid. Which anoon took knyghtis & centuriens, & ran to hem. & whanne thei hadden seen the tribune & the knyghtis, thei ceesiden to smyte Poul. Thanne the tribune cam & caughte him, & comaundide that he were boundun with twey cheynes, & axide who he was, & what he hadde don; but othere crieden othir thing among the peple. & whanne he myghte knowe no certeyn thing for the noyse, he comaundide him to be led into the castels. & whanne Poul cam to the grees, it bifel that he was born of knyghtis for strengthe of the peple; for the multitude of peple suede him, & cryde take him away. & whanne Poul bigan to be lad into the castels, he seide to the tribune, Wher it is leefful to me, to speke ony thing to thee? & he seide, Kanst thou Greek? Wher thou art not the Egipcian, which bifore thes dayes monedist a noyse, & leddist out into desert foure thousand of men menslearris? & Poul seide to him, For I am a Iew of Tharse of Cilice a citeseyn which cite is not vnknowun. & I preie thee, suffre me to speke to the peple. & whanne he sufffride, Poul stood in the grees, & bekenide with the hoond to the peple. & whanne a greet silence was maad, he spak in Ebrew tunge & seide, //c. xxii.// Britheren & fadris, heere ye

my defence which I make now unto you. 2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,) 3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day. 4 And I persecuted this way unto the death, binding and delivering into prisons both men and women. 5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished. 6 And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. 7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? 8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. 9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. 10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. 11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. 12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, 13 Came unto me, and stood, and said

what resoun I yelde now to you. & whanne summe herden that in Ebrew tongue he spak to hem, thei gauen the more silence. & he seide, I am aman a Iew born at Tharse of Cilice norischid & in this citee bisydis the feet of Gamaliel taught bi the treuthe of fadris lawe a louyere of the lawe, as also ye alle ben today. And I pursuwede this weie til to the deeth, byndinge & bitakinge into holdis men & wymmen, as the prince of prestis yeldith witnessing to me, & alle the gretteste of birth. Of whom also I took pistlis to britheren, & wente to Damask, to bringe fro thennys men boundun in to Ierusalem, that thei schulden be peyned. & it was don whyle I gede I neighede to Damask, at mydday suddenly fro heuene a greet plente of light schoon aboute me, & I felde down to the erthe, & herde avois fro heuene seyinge to me, Saul Saul what pursuwest thou me? It is hard to thee to keke agens the price. & I answeride, Who art thou lord? & he seide to me, I am Ihesu of Nazareth, whom thou pursuwest. & thei that weren with me, sighen but the light; but thei herden not the vois of him, that spak with me. & I seide, Lord what schal I do? & the Lord seide to me, Ryse thou & go to Damask, & there it schal be seid to thee of alle thingis whiche it bihoueth thee to do. & whanne I sigh not for the clerete of that light, I was led bi the hoond of felowis & I cam to Damask. & aman Ananye that bi the lawe hadde witnessing of alle Iewis dwellinge in Damask, cam to me & stood nygh, & seide

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unto me, Brother Saul, receive thy sight.
 And the same hour I looked up upon him.
 14 And he said, The God of our fathers
 hath chosen thee, that thou shouldest
 know his will, and see that Just One, and
 shouldest hear the voice of his mouth.
 15 For thou shalt be his witness unto all
 men of what thou hast seen and heard.
 16 And now why tarriest thou? arise, and
 be baptized, and wash away thy sins,
 calling on the name of the Lord. 17 And
 it came to pass, that, when I was come
 again to Jerusalem, even while I prayed in
 the temple, I was in a trance; 18 And saw
 him saying unto me, Make haste, and get
 thee quickly out of Jerusalem: for they will
 not receive thy testimony concerning me.
 19 And I said, Lord, they know that I
 imprisoned and beat in every synagogue
 them that believed on thee: 20 And
 when the blood of thy martyr Stephen was
 shed, I also was standing by, and
 consenting unto his death, and kept the
 raiment of them that slew him. 21 And
 he said unto me, Depart: for I will send thee
 far hence unto the Gentiles. 22 And they
 gave him audience unto this word, and
 then lifted up their voices, and said, Away
 with such a fellow from the earth: for it is
 not fit that he should live. 23 And as they
 cried out, and cast off their clothes, and
 threw dust into the air, 24 The chief
 captain commanded him to be brought
 into the castle, and bade that he should be
 examined by scourging; that he might
 know wherefore they cried so against him.
 25 And as they bound him with thongs,
 Paul said unto the centurion that stood by,
 Is it lawful for you to scourge a man that is
 a Roman, and uncondemned? 26 When
 the centurion heard that, he went and told
 the chief captain, saying, Take heed what
 thou

to me, Saul brothir bihold. & I in the same
 our biheeld into him. & he seide, God of oure fa-
 dris hath bifore ordeyned thee, that thou schuldist kno-
 we the wille of him & schuldist se the rightful
 man, & heere the vois of his mouth. For thou sch-
 alt be his wnesse to alle men of tho thingis
 that thou hast seyn & herd. & now what dweldest thou?
 Ryse vp & be baptisid & waische away
 thi synnes by the name of hym cle-
 pid to help. And it was don to
 to me as I turnede agen into Ierusalem
 & preiede in the temple, that I was maad in
 rausching of soule. & I sygh him sei-
 ynge to me, Highe thou & go out fas-
 te of Ierusalem, for thei schulen not res-
 seyue thi witnessing of me. & I
 seide, Lord thei witen that I was clo-
 singe to gidre into prisoun, & betinge
 bi synagogis, hem that bileueden
 into thee. & whanne the blood of Ste-
 uene thi wnesse was sched out,
 I stood nygh & consentide & kepte
 the clothis of men that slowen him. &
 he seide to me, Go thou for I schal
 sende thee fer to naciouns. & thei
 herden hym til this word, & thei reise-
 den her vois & seiden, Take away
 fro *the* erthe such amaner man; for
 it is not leefful, that he lyue.
 & whanne thei criden & kesten away
 her clothis, & threwe dust into
 the eir, the tribune comaundide him
 to be led into castels, & to be betun
 with scourgis, & to be turmentid,
 that he wiste for what cause thei
 criden so to him. And whanne thei had-
 den boundun him with cordis, Poul
 seide to a centurien stondinge nygh
 to him, Whethir it is leefful to you
 to scourge a Romain & vndamp-
 ned? & whanne this thing was herd,
 the centurie wente to the tribune
 & telde to him & seide, What art thou

doest: for this man is a Roman. 27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. 28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born. 29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. 30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

Acts 23 1 And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. 2 And the high priest Ananias commanded them that stood by him to smite him on the mouth. 3 Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? 4 And they that stood by said, Revilest thou God's high priest? 5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. 6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. 7 And when he had so said,

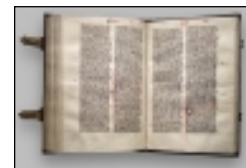
to doyng? For this man is a ci-
teseyn of Rome. & the tribune
cam nygh, & seide to him, Seie thou
to me wher thou art a Romayn?
& he seide, Yhe. & the tribune an-
sweride, I with moche summe gat
this fredom. & Poul seide, & was
born a citeseyn of Rome. Therfor
anoon thei that schulden haue tur-
mentid him, departiden away from him.
& the tribune dredde, aftir that he
wiste that he was a citeseyn of Ro-
me, & for he hadde boundun him. But
in the day suyng, he wolde wi-
te more diligently for what cause
he were accusid of the Iewis, &
vnboond him, & comaundide preestis
& al the counceil, to come to gidir.
And he broughte forth Poul & sette
him among hem. //c. xxiii.//
And Poul biheeld into the
counceil, & seide, Britheren, I
with al good conscience haue
lyued bifore God, til into this day.
And Ananye prince of prestis, co-
maundide to men that stooden nygh
him that thei schulden smyte his mo-
uth. Thanne Poul seide to him, Thou whi-
tid wal God smyte thee. Thou sittist
& demest me bi the lawe, & agens
the lawe thou comaundist me to
be smytun. & thei that stooden nygh, seiden,
Cursist thou the higheste preest of God?
& Poul seide, Britheren I wiste not,
that he is prince of prestis; for it is
writun, Thou schalt not curse the prin-
ce of thi peple. But Poul wiste that
oo party was of Saduces & theto-
thir of Farisees, & he cryede in the coun-
ceil, Britheren I am a Farise, the so-
ne of Farisees; I am demed of
the hope & of agenrysing of deed
men. & whanne he hadde seid this thing,

there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. **8** For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. **9** And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. **10** And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. **11** And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. **12** And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. **13** And they were more than forty which had made this conspiracy. **14** And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. **15** Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him. **16** And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. **17** Then Paul called one of the centurions unto him, and said, Bring this young man unto the

dissencioun was maad bitwixe the Farisees & the Saducees & the multitude was departid. For Saduceis seien that no rying agen of deed men is, nethir aungel nethir spirit; but Farisees knowlechin euereythir. & a greet cry was maad, & summe of Farisees risen vp, & soughten seyinge, We fynden no thing of yuel in this man. What if a spirit ethir an aungel spak to him? & whanne greet dissencioun was maad, the tribune dredde lest Poul schulde be to drawne of hem. & he comaundide knyghtis to go down, & to take him fro the myddel of hem, & to lede him into castels. & in the nyght sunge, the Lord stood nygh to hym & seide, Be thou stidefast; for as thou hast witnessid of me in Ierusalem, so it bihoueth thee to wnesse also at Rome. & whanne the day was come, summe of the Iewis gadriden hem, & maden avow & seiden, that thei schulden nethir ete ne drynke, til thei slowen Poul. And ther weren more than fourty men that maaden this swe-ryng to gidre. & thei wenten to the princes of prestis & eldre men & seiden, With deuocioun we han avowid that we schulen not taaste ony thing, til we sleen Poul. Now therfore make ye knowun to the tribune with the counceil, that he bringe him forth to you as if ye schulden knowe sum thing more certeynli of him; & we ben redy to sle him, byfore that he come. & whanne the sone of Poulis sistir hadde herd the aspies, he cam & entride into the castels & teelde to Poul. & Poul clepide to him oon of the centuriens & seide, Lede this yong man to the

chief captain: for he hath a certain thing to tell him. 18 So he took him, and brought him to the chief captain, and said, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee. 19 Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me? 20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly. 21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee. 22 So the chief captain then let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me. 23 And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; 24 And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor. 25 And he wrote a letter after this manner: 26 Claudius Lysias unto the most excellent governor Felix sendeth greeting. 27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman. 28 And when I would have known the cause wherefore they accused

tribune, for he hath sum thing to schewe to him. and he took him & ledde to the tribune, & seide, Poul that is boundun preiede me, to lede to thee this yong man, that hath summe thingis to speke to thee. & the tribune took his hoond, & wente with him a sydishalf & axide him, What thing is it that thou hast to schewe to me? & he seide, The Iewis ben acordid to preie thee, that to morwe thou brynge forth Poul into the counceil, as if thei schulden enquire sum thing more certeynly of hym. But bileue thou not to hem; for mo than fourty men of hem asprien him, whiche han avowid that thei schulen not ete nethir drynke, til thei sleen him; & now thei ben redy abydinge thi beheeste. Therfore the tribune lefte the yong man, & comaundide that he schulde speke to no man, that he hadde maad thes thingis knowun to him. * he clepide to gidre twey centuriens, & he seide to hem, Make ye redy twey hundrid knyghtis, that thei go to Cesarie; & hors men seenty & sper men twey hundrid, fro the thridde our of nyght. & make ye redy an hors for Poul to ryde on to lede him saaf to Felix the president; for the tribune dredde lest the Iewis wolden take him bi the weye & sle him, & aftirward he myghte be chalengid as he hadde take money. & wroot him a pistle, conteynyng thes thingis, Claudius Lisias to the beste Felix president, heelthe. This man that was take of the Iewis & bigan to be slayn, I cam vpon hem with myn oost & deliuerede him fro hem whanne I knew that he was a Romayn. & I wolde wite the cause, which thei put-



* &

him, I brought him forth into their council:
 29 Whom I perceived to be accused of
 questions of their law, but to have nothing
 laid to his charge worthy of death or of
 bonds. 30 And when it was told me how
 that the Jews laid wait for the man, I sent
 straightway to thee, and gave command-
 ment to his accusers also to say before
 thee what they had against him. Farewell.

31 Then the soldiers, as it was
 commanded them, took Paul, and brought
 him by night to Antipatris. 32 On the
 morrow they left the horsemen to go with
 him, and returned to the castle: 33 Who,
 when they came to Caesarea, and
 delivered the epistle to the governor,
 presented Paul also before him. 34 And
 when the governor had read the letter, he
 asked of what province he was. And when
 he understood that he was of Cilicia; 35 I
 will hear thee, said he, when thine accusers
 are also come. And he commanded him to
 be kept in Herod's judgment hall.

Acts 24 1 And after five days Ananias
 the high priest descended with the elders,
 and with a certain orator named Tertullus,
 who informed the governor against Paul.
 2 And when he was called forth, Tertullus
 began to accuse him, saying, Seeing that
 by thee we enjoy great quietness, and that
 very worthy deeds are done unto this
 nation by thy providence, 3 We accept it
 always, and in all places, most noble Felix,
 with all thankfulness. 4 Notwithstanding,
 that I be not further tedious unto thee, I
 pray thee that thou wouldest hear us of
 thy clemency a few words. 5 For we have
 found this man a pestilent fellow, and a
 mover of sedition among all the Jews
 throughout the world, and a ringleader of
 the sect of the Nazarenes: 6 Who also
 hath gone about to

tiden agens him, & I ledde him to the
 conseil of hem. & I fond that he was
 accusid of questiouns of her lawe;
 but he hadde no cryme worthi the
 deeth ethir boondis. & whanne it was
 teeld me of the asspies that thei aray-
 den for hym, I sente him to thee. & I
 warnede also the accuseris, that
 thei seye at thee. Fare wel. And so
 the knyghtis as thei weren comaun-
 did tooken Poul, & ledden him by nyght
 into Antipatriden. & in the day suyn-
 ge whanne the hors men weren left that
 schulden go with him, thei turneden
 agen to the castels. & whanne thei ca-
 men to Cesarie, thei tooken the
 pistle to the president, & thei setten
 also Poul bifore him. & whanne he had-
 de rad & axide of what prouynce
 he was, & knew that he was of Cili-
 cie, I schal heere thee he seyde, whan-
 ne thin accuseris comen. & he comaun-
 dide him to be kept in the moot halle
 of Eroude. //c. xxxiii.//

And aftir fyue dayes, A-
 nany prince of prestis cam
 down with summe eldre men, & Ter-
 culle a fair speker, whiche wen-
 ten to the president agens Poul. &
 whanne Poul was somenyd, Tercul-
 le bigan to accuse him & seide, Whan-
 ne in moche pees we doen by
 thee, & many thingis ben amendid
 by thi wysdom, euermore & euery
 where thou best Felix we han res-
 seyued with al doying of thankingis.
 But lest I tarie the lengere, I
 preye thee schortly, heere us for
 thi mekenesse. We han foundun this
 wickid man stiringe dissencioun to
 alle Iewis in al the world, & auc-
 tour of dissencioun of the secte of
 Nazarens. & he also enforside to

profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands, 8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things, whereof we accuse him. 9 And the Jews also assented, saying that these things were so. 10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself: 11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. 12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city: 13 Neither can they prove the things whereof they now accuse me. 14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: 15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. 16 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. 17 Now after many years I came to bring alms to my nation, and offerings. 18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult. 19 Who ought to have been here before thee,

defoule the temple; whom also we taken & wolden deme aftir oure lawe. But Licias the tribune cam with greet strengthe aboue, & deliuerede him fro oure hondis & comaundide his accuseris, to come to thee; of whom thou demynge maist knowe of alle thes thingis, of whiche we accusen him. & Iewis putten to & seiden, that thes thingis hadden hem so. & Paul answeride, whanne the president grauntide hym to seye, Of many yeeris I knowe thee that thou art doctresman to this folk, & I schal do ynowgh for me with good resoun. For thou maist knowe, for to me ben not more than twelue dayes, si-then I cam vp to worschipe in Ierusalem; & nethir in the temple thei founden me disputinge with ony man nethir makinge concours of peple nethir in synagogis nethir in citee nethir thei moun preue to thee of the whiche thingis thei now accusen me. But I knowleche to thee this thing, that aftir the secte which thei seyn eresie, so I serue to God the fadir; & I bileue to alle thingis that ben writun in the lawe & profetis; & I haue hope in God, whiche also thei hem silf abiden the agenrysing to comynge of iust men & wickid. In this thing I studie with oute hirtynge, to haue conscience to God & to men euermore. But aftir many yeeris I cam to do almes deedis to my folk & offringis & auowis, in which thei founden me purified in the temple, not with cumpany nethir with noyse. & thei caughten me & cryden & seiden, Take away oure enemy. & summe Iewis of Asie whiche it bihofte to be now present at thee,

* thei

and object, if they had ought against me. 20 Or else let these same here say, if they have found any evil doing in me, while I stood before the council, 21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day. 22 And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter. 23 And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him. 24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. 25 And as he reasoned of righteousness, temperance, and judgment to come Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. 26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. 27 But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

Acts 25 1 Now when Festus was come into the province, after three days he ascended from Caesarea to Jerusalem. 2 Then the high priest and the chief of the Jews informed him against Paul, and besought him, 3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. 4 But Festus

& accuse if thei hadden any thing agens me; ethir these hem silf seie if thei founden in me any thing of wickidnesse, sithen I stonde in the councel; but oonly of this vois, bi which I cryede stondinge among hem. For of the agenrysing of deed men, I am demyd this day of you. Sothely Felix dilayede hem, and knew moost certeynly of the weye & seide, Whanne Lisias the tribune schal come down, I schal heere you. & he comaundide to a centurien to kepe him & that he hadde reste, nethir to forbede any man to mynystre of his owne thingis to him. & aftir summe dayes, Felix cam with Drussille his wyf that was a Iewesse, & clepide Poul & herde of him the feith that is in Crist Ihesu. & while he disputide of rightwisnesse & chastite & of dome to comynge, Felix was maad tremblinge & answeride, That perteyneth now go, but in tyme conuenable I schal clepe thee. Also he hopide, that money schulde be gouun to him of Poul; for which thing he clepide hym, & spak with him. & whanne twey yee-ris weren fillid, Felix took asuccessour Porcius Festus; & Felix wolde gyue grace to Iewis, & lefte Poul boundun. //c. xxv.//

Therefore whanne Festus cam into the prouynce aftir the thridde day, he wente vp to Ierusalem fro Cesarie. & the princes of preestis & the worthieste of the Iewis wenten to hym agens Poul, & preiden him & axiden grace agens him, that he schulde comaunde him to be led to Ierusalem, & thei settiden aspies to slee him in the weye. But Festus

answered, that Paul should be kept at Caesarea, and that he himself would depart shortly thither. 5 Let them therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. 6 And when he had tarried among them more than ten days, he went down unto Caesarea; and the next day sitting on the judgment seat commanded Paul to be brought. 7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. 8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended any thing at all. 9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? 10 Then said Paul, I stand at Caesar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. 11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. 12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Caesar? unto Caesar shalt thou go. 13 And after certain days king Agrippa and Bernice came unto Caesarea to salute Festus. 14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man

answeride, that Poul schulde be kept in Cesarie; sothely that he him silf schulde procede more ausily. Therefore he seide, Thei that in you ben mygh-ty, come doun to gidre; & if ony cryme is in the man, accuse thei him. & he dwellide among hem *no* more than eighte ethir ten dayes, & cam doun to Cesarie. & the tothir day he sat for domesman, & comaundide Poul to be brought. And whanne he was brought forth, Iewis stoden aboute hym whiche camen doun fro Ierusalem * agens him many & greuouse causis, whiche thei myghten not preue. For Poul yeldide resoun in alle thingis, that nethir agens the lawe of Iewis nethir agens the temple, nethir agens the emperour I synnede ony thing. But Festus wolde do grace to the Iewis, & answeride to Poul, & seide, Wolt thou go up to Ierusalem, & there be demed of this thingis bfore me? & Poul seide, At the doom place of the Emperour I stonde, where it bihoueth me to be demyd. I haue not noyed the Iewis, as thou knowist wel. For if I haue noyed, ethir don ony thing worthi deeth, I forsake not to dye; but if no thing of tho is, that thei accusen me, no man may gyue me to hem; I appele to the emperour. Thanne Festus spak with the counceil, & answeride, To the emperour thou hast appelid, to the emperour thou schalt go. & whanne sum dayes weren passid, Agrippa king & Beronyce camen down to Cesarie to welcome Festus. & whanne thei dwelliden there many dayes, Festus schewide to the king of Poul, & seyde, A man is



* puttinge

left in bonds by Felix: 15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him. 16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him. 17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth. 18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed: 19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. 20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. 21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Caesar. 22 Then Agrippa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him. 23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth. 24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer. 25 But when I found that he had committed nothing worthy of death, and

left boundun of Felix, of which whanne I was at Ierusalem, princes of pres-tis & the eldre men of Iewis camen to me, & axiden dampnacioun agenus hym. To which I answeride, that it is not custom to Romayns to dampne ony man, bifore that he that is accusid haue his accuseris present, & take place of defending to putte away the crymes that ben put agens hym. Therfore whanne thei camen to gidre hidir, with outen ony dely in the day suyng, I sat for domesman, & comaundide the man to be brought. & whanne his accuseris stooden, thei seiden no cause of whiche thingis I hadde suspicioun of yuel. But thei hadden agens hym sum questiouns of her veyn worschipyng, & of oon Ihesu deed, whom Poul affermyde to lyue. & I doutide of such maner question, & seide, Whethir he wolde go to Ierusalem, & there to be demyd of these thingis? But for Poul appelle that he schulde be kept to the knowyng of the emperour, I comaundide him to be kept, til I sende him to the emperour. And Agrippa seide to Festus, I my silf wolde heere the man. & he seide, To morwe thou schalt heere him. & on thetothir day whanne Agrippa & Beronyce camen with greet desir, and entriden in to the auditorie with tribunes & the principal men of the citee, whanne Festus baad Poul was brought. & Festus seide, King Agrippa & alle men that ben with vs, ye seen this man of which al the multitude of Iewis preiede me at Ierusalem; & axide & criede, that he schulde lyue no lenger. But I foond that he hadde don no thing worthi of deeth, & I deme to

that he himself hath appealed to Augustus, I have determined to send him. 26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write. 27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes laid against him.

Acts 26 1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: 2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: 3 Especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. 4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; 5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee. 6 And now I stand and am judged for the hope of the promise made of God unto our fathers: 7 Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. 8 Why should it be thought a thing incredible with you, that God should raise the dead? 9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. 10 Which thing I also did in Jerusalem: and

sende him to the emperour, for he appeli-
de this thing. Of which man, I haue
not certeyn, what thing I schal
write to the lord. For which thing
I broughte him to you, & moost to thee
thou king Agrippa, that whanne axing
is maad, I haue what I schal wri-
te. For it is seyn to me withoute
resoun, to sende aboundun man &
not to signyfie the cause of hym.
And Agrippa //c. xxvi.//
seide to Poul, It is suffr-
id to thee, to speke for thi
silf. Thanne Poul heeld forth the ho-
ond, & bigan to yelde resoun, of al-
le thingis in whiche I am accusid
of the Iewis. Thou king Agrippa I
gesse me blessid at thee, whanne I
schal defende me this day; moost
for thou knowist alle thingis that
ben among Iewis, customs & ques-
tiouns. For which thing I biseche,
heere me paciently. For alle Iewis
that bifore knewen me fro the bi-
gynnyng knowen my lyf fro yong-
the, that fro the bigynnyng was in
my folk in Ierusalem, if thei wolen be-
re witnessing, that by the moost
certeyn secte of oure religioun,
I lyuede afarisee. & now for the
hope of repromissioun that is maad
to oure fadris of God, I stonde
suget in doom, in which hope
oure twelue lynagis seruyng
nyght & day hopen to come; of
which hope, sir kyng I am ac-
cusid of the Iewis. What vnbi-
leefful thing is demyd at you,
if God reisith deed men? & sotheli
I gesside that I oughte do many con-
trarie thingis agens the name of
Ihesu Nazarene. Which thing also
I dide in Ierusalem; and I encloside

many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. 11 And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. 12 Whereupon as I went to Damascus with authority and commission from the chief priests, 13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. 14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. 15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. 16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee, 18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. 19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: 20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. 21 For these causes

many of seyntis in prisoun, whanne I hadde take power of the princis of prestis. & whanne thei weren slayn, I broughte the sentence. & by alle synagogis ofte I ponyschide hem, & constraynede to blasfeme; & more I wax wood agens hem, & pursuwede into alyen citees. In which the while I wente to Damask with power & suffryng of princis of prestis, at mydday in the weye I sygh sire kyng that fro heuene light schynede aboute me passinge the schynyng of sunne, & aboute hem that weren to gidre with me. & whanne we alle hadden falle down into the erthe, I herde avois seyinge to me in Ebrew tunge, Saul Saul what pursuwest thou me? It is hard to thee, to kike agens the pricke. & I seide, Who art thou lord? & the Lord seide, I am Ihesus whom thou pursuwest. But ryse vp & stond on thi feet. For why to this thing I apperide to thee, that I ordeyne thee mynystre & witnesse of tho thingis that thou hast seyn, & of tho in whoche I schal schewe to thee. & I schal deliuere thee fro peplis & folkis to whiche now I sende thee to opyne the ygen of hem, that thei be conuertid fro derknesse to light; & fro power of Sathanas to God, that thei take remyssoun of synnes & part among seyntis bi feith that is in me. Wherefore sire kyng Agrippa I was not vnbileefful to the heuenly visioun; but I tolde to hem that ben at Damask first & at Ierusalem & by al the cuntre of Iudee & to hethen men, that thei schulden do penaunce, & be conuertid to God, & do worthi werkis of penaunce. For this cau-

the Jews caught me in the temple, and went about to kill me. 22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: 23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. 24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. 25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness. 26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. 27 King Agrippa, believest thou the prophets? I know that thou believest. 28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. 29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds. 30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them: 31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds. 32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

Acts 27 1 And when it was determined that we should sail into Italy, they delivered Paul

se Iewis token me, whanne I was in the temple to sle me. But I was holpun bi the help of God into this day, & stonde witnessinge to lesse & to more. & I seye no thing ellis, than whiche thingis the profetis & Moyses spaken that schulen come; if Crist is to suffre, if he is the firste of agenrysing of deed men, that schal schewe light to the peple & to hethen men. Whanne he spak thes thingis, & yeldide resoun, Festus seide with greet voys, Poul thou maddest; many lettris turnen thee to wʊodnesse. And Poul seide, I made not thou beste Festus, but I speke out the wordis of treuthe & of sobrenesse. For also the king to whom I speke stidefastly, woot of thes thingis; for I deme that no thing of these is hid fro him; for nethir in a corner, was ought of thes thingis don. Bileuest thou king Agrippa to profetis? I woot that thou bileuest. & Agrippa seide to Poul, In lytil thing thou counselist me to be maad a cristen man. & Poul seide, I desire anentis God bothe in lital & in greet, not oonly thee, but alle thes that heeren to day to be maad such as I am, out takun thes boondis. And the king roos up, & the president & Beronyce, & thei that saaten nygh to hem. & whanne thei wenten away, thei spaken to gidre & seiden, that this man hath not don ony thing worthi deeth, nethir boʊndis. & Agrippa seide to Festus, This man myghte be delyuerid, if he hadde not appelid to the emperour. Bvt as it was //c. xxvii.// demyd him to schippe into Italye, thei bitoken Poul



and certain other prisoners unto one named Julius, a centurion of Augustus' band. 2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us. 3 And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself. 4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. 5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. 6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. 7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; 8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea. 9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, 10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives. 11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. 12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete,

with othire keperis to a centurien by name Iulius of the cumpany of knyghtis of the emperour, & we went vp into the schip of Adrymetis & bigunnen to sayle, & weren born aboute the placis of Asye, while Aristark of Macidonye Tessalonycense dwellide stille with us. & in the day suwinge we camen to Sidon; and Iulius tretide curteisly Poul, & suffride to go to frendis & do his nedis. & whanne we remoueden fro thennis, we vndirsayleden to Cipre, for that wyndis wern contrarye; & we seileden in the see of Silicie & Panfilie, & camen to Listris that is Licie. And there the centurien fond a schip of Alisaundre seilinge into Ytalie, & puttide us ouer into it. & whanne in many dayes we saileden slowly, & vnnethe camen agens Gwydun, for the wynd lettide us, we seileden to Creete bisydis Salmona. & vnnethe we seileden bisydis & camen into aplace that is clepid Good Hauene, to whom the cite Tessala was nygh. & whanne moche tyme was passid, & whanne seiling thanne was not sikir, for that fasting was passid, Poul coumfortide hem & seide to hem, Men I se that seilyng bigynneth to be with wrong & moche harm, not oonli of charge & of the schip, but also of oure lyues. But the centurien bileuede more to the gouernour, & to the lord of the schip, than to these thingis that weren seid of Poul. & whanne the hauene was not able to dwelle in wyntur, ful manye ordeyneden councel, to seile fro thennis; if on ony maner thei mygh-ten come to Fenyce, to dwelle in wyntur at the hauene of Cre-

and lieth toward the south west and north west. 13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete. 14 But not long after there arose against it a tempestuous wind, called Euroclydon. 15 And when the ship was caught, and could not bear up into the wind, we let her drive. 16 And running under a certain island which is called Clauda, we had much work to come by the boat: 17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven. 18 And we being exceedingly tossed with a tempest, the next day they lightened the ship; 19 And the third day we cast out with our own hands the tackling of the ship. 20 And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away. 21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. 22 And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. 23 For there stood by me this night the angel of God, whose I am, and whom I serve, 24 Saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all

te which biholdith to Affrik & to Chor-
rum. & whanne the south blew, thei ges-
siden hem to holde purpos; and
whanne thei hadden remoued fro
Asson, thei seileden to Crete. & not
aftir moche, the wynd Tifonyk
that is clepid northeest, was agens
it. & whanne the schip was rauy-
schid, & myghte not enforse agens
the wynd, whanne the schip was
gouun to the blowingis of the wynd,
we weren born with cours into
an yle that is clepid Canda, & vnne-
the we myghte gete alitil boot.
& whanne this was takun up thei vsi-
den helpis, girdinge to gidre the schip
& dredden lest thei schulden falle in
to sondi places. & whanne the ves-
sel was vndersett, so thei weren
born. & for we weren throwen with
strong tempest, in the day suyn-
ge thei maden casting out. & the
thridde day, with her hondis thei cas-
tiden away the instrumentis of the
schip. & whanne the sunne nethir the
sterris weren seye by many day-
es, & tempest not alitil neighede,
now al the hope of oure heelthe
was don away. & whanne moche
fasting hadde be, thanne Poul sto-
od in the myddil of hem & seide, A men
it bihofte whanne ye herden me not
to haue take away the schip fro
Crete, & gete this wrong & casting
out. & now I counceile you to be of
good coumfort, for loss of no persoo-
ne of you schal be out takun of
the schip. For an aungel of God, whos
I am & to whom I serue, stood
nygh to me in this nyght & seideide,
Poul drede thou not, it bihoueth
thee to stonde bifore the emperour.
& lo God hath gouun to thee, alle

them that sail with thee. 25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. 26 Howbeit we must be cast upon a certain island. 27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; 28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. 29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. 30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, 31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. 32 Then the soldiers cut off the ropes of the boat, and let her fall off. 33 And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. 34 Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you. 35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. 36 Then were they all of good cheer, and they also took

that ben in the schip with thee. For which thing ye men be ye of good coumfort; for I bileue to my God, that so it schal be as it is seid to me; & it bihoueth us to come into sum yle. But aftirward that in the fourtenth day the nyght cam on vs seilinge in the stony see, aboute mydnyght the schipmen supposiden sum kuntre to appere to hem. & thei casten doun a plommet, & founden twenty pasis of depnesse. & aftir alitil thei weren departid fro thennis & founden fyftene pasis; & thei dreden lest we schulde haue fallun into scharp placis, & fro the laste party of the schip thei senten foure ankres & desireden that the day hadde be come. & whanne the schipmen soughten to fle fro the schip, whanne thei hadden sent a litel boot into the see vndir colour as thei schulden bigynne to strecche forth the ankres fro the formere part of the schip, Poul seide to the centurien & to the knyghtis, But thes dwellen in the schip, ye mown not be maad saaf. Thanne knyghtis kittiden away the coordis of the litil boot, & suffriden it to falle away. & whanne the day was come, Poul preiede alle men to take mete & seide, The fourtenth day this day ye abiden & dwellen fastinge, & taken no thing. Wherfore I preie you to take mete for youre heelte, for of noon of you the heer of the heed schal perische. & whanne he hadde seid thes thingis, Poul took breed & dide thankings to God in the sight of alle men. & whanne he hadde brokun, he bigan to ete. & alle weren maad of better coumfort, & thei too-

some meat. 37 And we were in all in the ship two hundred threescore and sixteen souls. 38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea. 39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. 41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. 42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. 43 But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: 44 And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

Acts 28 1 And when they were escaped, then they knew that the island was called Melita. 2 And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. 3 And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a

ken mete. & we weren alle men in the schip, two hundrid seuenti & sixe. & thei weren fillid with mete, & dischargiden the schip & castiden wheete into the see. & whanne the day was come, thei knewen no lond. & thei biheelden an hauene that hadde a watir banke, into which thei thoughten if thei myghten to bringe vp the schip. & whanne thei hadden take vp the ankris, thei bitooken hem to the see, & slakiden to gidre the ioyntouris of gouernailis. & with altil seil lift vp, bi blowyng of the wynd thei wenten to the bank. & whanne we felden into a place of graaue gon al aboute, with the see, thei hirtliden the schip. And whanne the formere part was ficchid it dwelde vnmouable, & the laste part was brokun of strengthe of the see. & counceil of the knyghtis was, to sle men that weren in warde; lest ony schulde ascape, whanne he hadde swymmed out. But the centurien wolde kepe Poul, & forbede it to be don. & he comaundide hem that myghte swymme, to go into the see & scape & go out to the lond. & thei baren summe othere on boordis, summe on tho thingis that weren of the schip. & so it was don, that alle men ascapiden to the lond. //c. xxviii.// And whanne we hadden ascapid, thanne we knewen that the ile was clepid Mylitenne. & the heethen men diden to us not litel curtesie. & whanne a fyer was kyndelid, thei refreschiden us alle for the reyn that cam & coold. But whanne Poul hadde gederid a quantite of kittingis of vynes & leide on the fier, an



viper out of the heat, and fastened on his hand. 4 And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. 5 And he shook off the beast into the fire, and felt no harm. 6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. 7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously. 8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him. 9 So when this was done, others also, which had diseases in the island, came, and were healed: 10 Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary. 11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. 12 And landing at Syracuse, we tarried there three days. 13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: 14 Where we found brethren, and were desired to tarry with them seven days:

eddir she cam forth fro the heete & took him bi the hond. & whanne the he- then men of the yle syghen the beest hangynge in his hond, thei seiden to gidre, For this man is amanquel- lere. & whanne he scapide fro the see, Goddis veniaunce suffrith him not to lyue in erthe. But he schook away the beest into the fier, & hadde noon harm. & thei gessiden that he schulde be turned into swel- lyng, & falle doun sudenly & dye. But whanne thei abiden longe & sygh- en that no thing of yuel was don in him, thei turneden hem to gidre & sei- den that he was God. & in tho placis weren maneris of the prince of the yle, Puplius bi name, which resseyued vs bi thre dayes benyn- gnely & foond vs. & it bifel that the fadir of Puplius lay trauelid with feueris and blody flux. To whom Poul entride, & whanne he hadde preied & leid his hondis on him, he heclide him. & whanne this thing was don, alle that in the yle hadden syknessis, camen & weren heclid. Whiche also onouriden us with ma- ny worschipis, & puttiden what thingis weren necessarie to us whan- ne we schippiden. & aftir thre mo- nethis we schippiden in a schip of Alisaundre, that hadde wyntrid in the yle, to which was an excellent signe of Castorus. & while we ca- men to Siracusan, we dwelliden there thre dayes. Fro thennis we sei- leden aboute, & camen to Regyium; & aftir o day while the south blew, in the secunde day we camen to Pu- teolos. Where whanne we founden britheren, we weren preyed to dw- elle there anentis hem, seuene da-

and so we went toward Rome. 15 And from thence, when the brethren heard of us, they came to meet us as far as Appiiforum, and The three taverns: whom when Paul saw, he thanked God, and took courage. 16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him. 17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. 18 Who, when they had examined me, would have let me go, because there was no cause of death in me. 19 But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had ought to accuse my nation of. 20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain. 21 And they said unto him, We neither received letters out of Judaea concerning thee, neither any of the brethren that came shewed or spake any harm of thee. 22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against. 23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. 24 And some believed the things which were spoken,

es. & so we camen to Rome. And fro thennis whanne britheren hadden herd, thei camen to us to the chepin-ge of Appius, & to the thre tauernes. & whanne Poul hadde seyn hem, he dide thankings to God & took trist. & whanne we camen to Rome, it was suffrid to Poul to dwelle bi him silf, with a knyght kepinge him. & aftir the thridde day he clepide to gidre the worthieste of the Iewis, & whanne thei camen, he seide to hem, Britheren I dide no thing agens the peple ethir custom of fadris, & I was boundun at Ierusalem & was bitakun into the hondis of Romainys. & whanne thei hadden axid of me, wolden haue delyuerid me, for that no cause of deeth was in me. But for Iewis agenseyden, & was constreyned to appele to the emperour not as hauynge any thing to accuse my peple. Therfore for this cause I preide to se you & speke to you. For, for the hope of Israel, I am gird aboute with *this* chayne. & thei seiden to him, Nethir we han resseyued letteris of thee fro Iudee, nethir any of britheren comynge schewide ethir spak any yuel thing of thee. But we preien to heere of thee, what thingis thou feelist. For of this secte it is known to us, that euerywhere me agenseith it. & whanne thei hadden ordeyned a day to hym, many men camen to him into the yn. To which he expownede witnessinge the kingdom of God, & counselide hem of Ihesu, of the lawe of Moyses & profetis, fro the morwe til to euentyd. & summe bileueden to thes thingis, that weren seid of

and some believed not. 25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, 26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. 28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves. 30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

Poul, summe bileueden not. & whanne thei weren not consenting to gidre, thei departiden, & Poul seide oo word, For the Hooly Goost spak wel bi Isaye the profete to oure fadris, & seide, Go thou to this peple, & seye to hem, With eere ye schulen heere, & ye schulen not vndirstonde; & ye seyng schulen se, & ye schulen not biholde. For the herte of this peple is greetly fattid, & with eeris thei herden heuily, & thei closedyn to gidre her ygen, lest perauenture thei se with ygen & with eeris heere, & bi herte vndirstonde, & be conuertid, & I heele hem. Therfore be it knowun to you, that this heelte of God is sent to hethen men, & thei schulen heere. & whanne he hadde seid thes thingis, Iewis wenten out fro him, & hadden moche questioun ethir musing among hem silf. And he dwellide fulle tvey yeer, in his hyrid place, & he resseyuede, alle that entriden to him, & prechide the kingdom of God; & taughte tho thingis that ben of the Lord Ihesu Crist, with all trist withoute forbedyng amen. // **Here endith the dedis of apostlis, & bigynneth a prolog on cristen feith, that ben seueene in ordre. That is i Iames, ii of Petre, iii of Iohn, & i of Iude.** // The ordre of the seueene epistlis whiche ben clepid canonsid, is not so among the Grekis, that fully sauoren the feith & sewen the right ordre of the epistlis, as it is foundun in Latyn bookis. For, for as moche as Petre is the firste in the ordre of apostlis, his epistlis ben the firste of hem in ordre; but as we *not* longe sithen corec-

tiden the euangelistis to the lyf of treuthe, so we han sett thes thurgh the help of God in her owne ordre. For the firste of hem is an epistle of Iames, two of Petris, thre of Iohnes, & oon of Iudee. The whiche epistlis, if thei hadden be treuli turned of the translaturis into Latyn speche, as thei weren maad of the apostlis, they schulden haue maad no doute to the rederis, ne the variaunce of wordis schulde not haue impugned it silf. Namely in that place in the firste epistle of Iohn, where we reden of the oonhede of the Trinite, where we fynden that ther hath be greet errour of vntrewe translaturis, fro the treuthe of the feith. While thei setten in her translaciouns oonly the names of thre thingis, that is of watir, of blood, & of *the* spirit; & leueth the witnessing of the Fadir, & of the Sone, & of the Spirit. In whiche witnessing, *of* oure comyn bileue is moost strengthid; & it is preued that ther is oon substaunce of godhede of the Fadir, & of the Sone, & of the Hooly Spirit. But in othere epistlis how moche oure translacioun dyuersith fro otheris, I leue to the prudence of the rederis. But thou Goddis mayde Eustachium while thou enquerist bisily of me the treuthe of scripture, thou puttist out my elde to be gnawe of enuyous mennis teeth; whiche seyen that I am a peyrere of hooly scripturis, but I in such a werk drede not the enuye *of* of myn enemyes; ne I schal not denyen to hem, that axen the treuthe of hooly scripture. //Ierom in his prolog on thes epistlis & Iames seith this.//



James 1 1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. 2 My brethren, count it all joy when ye fall into divers temptations; 3 Knowing this, that the trying of your faith worketh patience. 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. 5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. 6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. 7 For let not that man think that he shall receive any thing of the Lord. 8 A double minded man is unstable in all his ways. 9 Let the brother of low degree rejoice in that he is exalted: 10 But the rich, in that he is made low: because as the flower of the grass he shall pass away. 11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. 12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. 13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: 14 But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

Iames the ser- //c. p.//
 uaunt of God, & of oure
 Lord Ihesu Crist, to the tw-
 elue kynredis that ben in
 scatering abroad, heelte. My bri-
 theren deme ye al ioye, whanne ye fal-
 len into dyuerse temptaciouns; witin-
 ge that the preuyng of youre feith, wor-
 chith pacience; & pacience hath a
 parfyt werk, that ye be parfyt &
 hoole & fayle in no thing. & if ony
 of you nedith wysdom, axe he of
 God, which gyueth to alle men lar-
 gely & vpbreydith not, & it schal
 be gouun to him. But axe he in feith,
 & doute no thing. For he that doutith,
 is lyk to awawe of the see, which
 is moued & born aboute of wynd.
 Therfore gesse not the ilke man, that he
 schal take ony thing of the Lord. A
 man double in soule, is vnsta-
 ble in alle his weyes. & a meke
 brothir, haue glorie in his enhaun-
 sing, & aryche man in his lownesse;
 for as the flour of gras he schal
 passe. The sunne roos vp with heete,
 & driede the gras; & the flour of it
 fel down, & the fairnesse of his che-
 re perischide; & so a ryche man we-
 lewith in his weyes. Blessid is the man
 that suffrith temptacioun; for whanne
 he schal be preuyd, he schal ressey-
 ue the crowne of lyf, which God
 bihighte to men that louen him. No man
 whanne he is temptid seye, that he is
 temptid of God. Forwhi God is not
 a temptere of yuele thingis; for he
 temptith of no man; but ech man is temp-
 tid drawun & stirid of his owne
 coueityng. Aftirward coueityng
 whanne it hath conseyued, bryn-
 gith forth synne; but synne whanne
 it is fillid, gendrieth deeth. ¶ Therefore

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

James 2 1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

my mooste dereworthe britheren, nyle

ye erre. Ech good gifte & ech parfyt

gifte is from aboue & cometh doun

fro the fadir of lightis, anentis w-

hom is noon ouerschadowyng of re-

ward. For wilfulli he bigat vs

bi the word of treuthe, that we be a

bigynnyng of his creature. Wite

ye my britheren moost loued, be

ech man swyft to heere, but slow

to speke, & slow to wraththe; for

the wraththe of man, worchith not

the rightwysnesse of God. For whi-

ch thing caste ye awei al vnclen-

nesse & plente of malice, & in

myldenesse resseyue ye the word

that is plauntid, that may saue youre

soulis. But be ye doeris of the w-

ord, & not heereris oonly, dissey-

uynge you silf. For if ony man is an

heerer of the word, & not a doere,

this schal be licned to aman that

biholdith the chere of his birthe in

a myrour; for he biheeld him silf

& wente away, & anoon he forgat

which he was. But he that bihol-

dith in the lawe of parfyt fredom,

& dwellith in it, & is not maad a for-

getful heerere, but a doere of w-

erk, this schal be blessid in his de-

de. & if ony man gessith him self to

be religious & refreyneth not

his tunge, but disseyueth his her-

te, the religioun of him is veyn.

A clene religioun & an unwemmed,

anentis God & the fadir is this,

to visite fadirles & modirles

children, & widowis in her tribula-

cioun, & to kepe him silf vndefou-

lid fro this world. //c. ii.//

Mi britheren nyle ye haue the

feith of oure Lord Ihesu Crist

of glorie in accepcioun of persoones.

2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; 3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: 4 Are ye not then partial in yourselves, and are become judges of evil thoughts? 5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? 6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? 7 Do not they blaspheme that worthy name by the which ye are called? 8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. 12 So speak ye, and so do, as they that shall be judged by the law of liberty. 13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. 14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food,

For if aman that hath a goldun ring & in afair clothing cometh in youre cumpany & a pore man entrith in a foul clothing & if ye biholden into him that is clothid with cleer clothing; & if ye seye to him, Sitte thou here wel; but to the pore man ye seyen, Stonde thou there ethir sitte vndir the stool of my feet; whethir ye demen not anentis you silf, & ben maad domesmen of wickid thoughtis? Heere ye my moost dereworthe britheren, whethir God chees not pore men in this world? ryche in feith, & eyris of the kingdom that God bihighte to men that louen him. But ye han dispid the pore man. Whethir ryche men oppressen not you bi power? & thei drawn you to domes? Whethir thei blasfemen not the good name that is clepid to help on you? Netheles if ye perfourmen the kingis lawe, by scripturis, Thou schalt loue thi neighebore as thi self, ye doen wel. But if ye taken persoonnes, ye worchen synne, & ben repressed of the lawe, as trespasseris. & who euere kepith al the lawe, but offendith in oon, he is maad gilti of alle. For he that seide, Thou schalt do no leccherie, seide also, Thou schalt not sle; that if thou doist not leccherie, but thou sleest, thou art maad trespassour of * fredom. Forwhy doom withoute mercy, is to him that doith no mercy; but mercy aboue reisith dom. My britheren what schal it profite, if ony man seie that he hath feith, but he hath not the werkis? Whethir feith schal mowe saue him? & if a brothir ethir sistir be nakid, & han nede of eche dayes lyflode,

* the lawe. Thus speke ye & thus do ye, as bigynnyng to be demyd by the lawe of

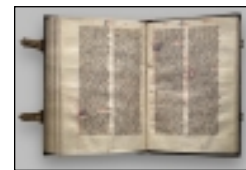
16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 26 For as the body without the spirit is dead, so faith without works is dead also.

James 3 1 My brethren, be not many masters, knowing that we shall receive the greater condemnation. 2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. 3 Behold, we put bits in the horses' mouths, that they may obey

and if any of you seye to him, Go ye in pees, be ye maad hoot & be ye fillid; but if ye gyuen not to hem tho thin-
gis that ben necessarie to body,
what schal it profite? So also feith
if it hath not werkis, is deed in
it self. But sum man schal seye, Thou
hast feith, & I haue werkes; sche-
we thou to me thi feith withoute wer-
kis, & I schal schewe to thee my
feith of werkis. Thou bileuest that
o God is, thou doist wel & deuelis
bileuen, & tremblen. But wolt thou
wite thou veyn man, that feith with-
oute werkis is yuel? Whethir
Abraham oure fadir was not
iustified of werkis, offringe
Isaac his sone on the auter? Ther-
fore thou seest that feith wroughte with
his werkis, & his feith was fil-
lid of werkis. & the scripture
was fillid, seiyng, Abraham
bileuede to God, & it was arettid
to him to rightwysnesse, & he was
clepid the frend of God. Ye seen
that aman is iustified of werkis, &
not of feith oonly in lyk maner.
& whethir also Raab the hoore was
not iustified of werkis, & res-
seyuede the messangeris, & sen-
te hem out bi anothir weye?
For as the body withoute spirit
is deed, so also feith withoute wer-
kis is deed. //c. iii.//

Mi britheren nyle ye be maad
many maistris, witinge
that ye taken *the* more dom. For alle
we offenden in many thingis. If
ony man offendith not in word, this
is a parfyt man; for also he may
lede aboute al the body with abri-
dil. For if we putten bridils in
to horsis mouthis, for to consente

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us; and we turn about their whole body. 4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. 5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! 6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. 7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: 8 But the tongue can no man tame; it is an unruly evil, full of deadly poison. 9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. 10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. 11 Doth a fountain send forth at the same place sweet water and bitter? 12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. 13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. 14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. 15 This wisdom descendeth not from above, but is earthly, sensual, devilish. 16 For where envying and strife is, there is confusion and every evil work. 17 But the wisdom that is from above

to us, & we leden aboute al the body of hem. And lo schippis whanne thei ben grete, & ben dryuun of stronge wyndis, yit thei ben born aboute of alytel gouernail, where the meuyng of the gouernour wole. So also the tunge is but a litil membre, & reisith grete thingis. Lo how litil fyer brenneth a ful greet wode; & oure tunge is fier, the vnyuersite of wickidnesse the tunge is ordeyned in oure membris which defoulith al the body; & it is enflawmed of helle, & enflawmeth the wheel of oure birthe. And al the kynde of bestis & of foulis & of serpentis & of othere is chastisid & tho ben maad tame of mannys kynde; but no man may chastise the tunge, for it is an vnpesible yuel & ful of deedly venym. In it we blessen God the fadir, & in it we cursen men, that ben maad to the lyknesse of God; of the same mouth passith forth blessing & cursing. My britheren it bihoueth not that thes thingis be don so. Whethir a welle of the same hole bringith forth swete & salt watir? My britheren whethir a fyge tre may make grapes, ethir a vyne fygis? So nethir salt watir may make swete watir. Who is wyis & taughte among you? schewe he of good lyuyng his worching in myldenesse of his wyldom. That if ye han bitertir enuye & stryuyngis ben in youre hertis, nyle ye haue glorie & be lyeris agens the treuthe. For this wysdom is not fro aboue comynge doun, but ertheli & beestly & fendly. For where is enuye & stryf, there is vnstidefastnesse, & al schrewid werk. But wysdom that is fro abo-

is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. 18 And the fruit of righteousness is sown in peace of them that make peace.

James 4 1 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? 2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. 3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. 4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. 5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? 6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. 7 Submit yourselves therefore to God. Resist the devil, and he will flee from you. 8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. 9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. 10 Humble yourselves in the sight of the Lord, and he shall lift you up. 11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. 12 There is one lawgiver, who

ue, first it is chast, aftirward pesible, mylde, able to be councelid, consentinge to goode thingis, ful of mercy, & of goode fruytis, demynge withoute feynyng. & the fruytis of rightwisnesse is sowun in pees, to men that maken pees. //c. iiii.//

Wherof ben batels & cheestis a mong you? Whethir not of youre couetises, that fighten in youre membris? Ye coueiten & ye han not; ye sleen & ye han enuye, & ye moun not gete. Ye chiden & maken batel, & ye han not for ye axen not. Ye axen yuele, as ye schewen openly in youre couetysis. Auowtreris witen not ye, that the frenschip of this world is enemy to God? Therfore who euere wole be frend of this world, is maad the enemy of God. Whethir ye gessen that the scripture seith veynli? The spirit that dwellith in you coueytith to enuye, but he gyueth the more grace; for which thing he seith, God withstondith proude men, but to meke * he gyueth grace. Therfore be ye suget to God; but withstonde ye the deuel, & he schal fle fro you. Neighe ye to God, & he schal neighe to you. Ye synneris clense ye the hondis, & ye double in soule purge ye the hertis. Be ye wrecchis & weyle ye; youre leighyng be turned into wepyng, & ioye into sorwe of herte. Be ye mekid in the sight of the Lord, & he schal enhaunce you. My britheren nyle ye bacbyte ech othir. He that bacbytith his brothir, ethir that demeth his brothir, bacbitith the lawe, & demeth the lawe. & if thou demest the lawe, thou art not a doere of the lawe, but a domesman. But oon is makere of the lawe & iuge, that

* men

is able to save and to destroy: who art thou that judgest another? 13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. 15 For that ye ought to say, If the Lord will, we shall live, and do this, or that. 16 But now ye rejoice in your boastings: all such rejoicing is evil. 17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

James 5 1 Go to now, ye rich men, weep and howl for your miseries that shall come upon you. 2 Your riches are corrupted, and your garments are motheaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. 4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. 5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. 6 Ye have condemned and killed the just; and he doth not resist you. 7 Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 8 Be ye also patient; stablish your hearts:

may leese & delyuere. & who art thou that demest thi neighebore? Lo now ye that seyen, To day ethir to morwe we schulen go into thilke citee, & there we schulen dwelle ayeer; & we schulen make marchaundise; & we schulen make wynnyng, whiche witen not what is to you in the morwe. For what is youre lyf? As smoke apperinge at alitil, & aftirward it schal be wastid. Therfore that ye seie, If the Lord wole, & if we lyuen, we schulen do this thing ethir that thing. & now ye maken fulout ioye in youre pridis; euery such ioying is wickid. Therfore it is synne to hym that kan do good, & doith not. //c. v.// Doith now ye riche men, wepith ye yellinge in youre wrecchidnesses that schulen come to you. Your richnessis ben rotun, & youre clothis ben etun of moughtis. Your gold & siluer hath rustid, & the rust of hem schal be to you into wytnessing, & schal ete youre fleischis as fyer. Ye han tresourid to you wraththe in the laste dayes. Lo the hyre of youre werkmen, that repiden youre feeldis, which is fraudid of you, cryeth; & the cry of hem hath entrid, into the eeries of the lord of oostis. Ye han ete on the erthe, & in youre leccheries ye han norischid youre hertis. In the day of sleying ye broughten & slown the iust man, & he agen stood not you. Therfore britheren be ye pacient til to the comyng of the Lord. Lo an erthe tilier, abidith precious fruyt of the erthe, paciently suffringe til he resseyue tideful & lateful fruyt. & be ye pacient & conferme ye youre hertis,

for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. 11 Behold, we count them

happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy. 12 But above all things, my

brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. 13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms. 14 Is any sick among you? let him call for the elders

of the church; and let them pray over him, anointing him with oil in the name of the Lord: 15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. 16 Confess your faults one to another, and pray one for another,

that ye may be healed. The effectual fervent prayer of a righteous man availeth much. 17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. 18 And he

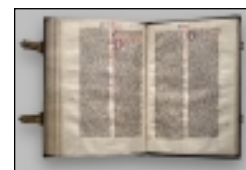
prayed again, and the heaven gave rain, and the earth brought forth her fruit. 19 Brethren, if any of you do err from the truth, and one convert him; 20 Let him know, that he which converteth the sinner from the error of his way

for the comyng of the Lord schal neighe.

Britheren nyle ye be sorwful ech to othir, that ye be not demyd. Lo the iuge stondith nygh bifore the gate. ¶

Britheren take ye ensaumple of yuel goyng out & of long abiding & trauel & of pacience, the profetis that spaken to you in the name of the Lord. Lo we blessen hem that suffriden. Ye herden the suffring ethir pacience of Iob, and ye syghen the ende of the Lord, for the Lord is merciful & doynge mercy. Bifore alle thingis my britheren nyle ye swere, nethir by heuene nethir by erthe, nethir bi what euer othir ooth. But be youre word, Yhe yhe, nay nay, that ye falle not vnder dom. & if ony of you is sorewful, preie ye with pacient soule, & seie he a psalm. If ony of you is syk, leede he yn prestis of the chirche, & preye thei for him, & anoynte with oyle in the name of the Lord, & the preier of feith schal saue the syk man. & the Lord schal make him light; & if he be yn synnes, thei schulen be forgouun to him. Therfore knowleche ye ech to othir youre synnes, & preie ye ech for othir, that ye be saued. For the contynuel preier of a iust man, is moche worth. E-lie was a deedly man lyk us, & in preier he preide that it schulde not reyne on the erthe; & it reynede not thre yeeris & sixe monethis. & eft soone he preiede, & heuene gaf reyn & the erthe gaf his fruyt. And britheren if ony of you errith fro treuthe, & ony conuertith him, he owith to wite, that he that makith a synner to be turned fro the errour of his weye,

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shall save a soul from death, and shall hide a multitude of sins.

¶ Peter 1 1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. 3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: 8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: 9 Receiving the end of your faith, even the salvation of your souls. 10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: 11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it

schal saue the soule of him fro deeth,
& keuerith the multitude of synnes.
**¶ //Here endith the pistle of Iames, &
bigynneth the first pistle of Petre.//**
Petre apostle //c. p.//
of Ihesu Crist, to the cho-
sun men to the comelingis
of scatering abroad, of
Ponte of Galathie, of Capadosie of
Asie & Bitynye, bi the biforknowing
of God the fadir, in halewing of spi-
rit, bi obedience & sprengyng of
the blood of Ihesu Crist, grace & pees
be multiplied to you. Blessid be God
& the fadir of oure Lord Ihesu Crist,
which by his greete mercy bigat
vs agen into lyuynge hope by the agen-
rysing of Ihesu Crist fro deeth; into eri-
tage vncorruptible, & vndefoulid
& that schal not fade that is kept in
heuenes for you that in the vertue of God
ben kept bi the feith, into heelthe &
is redy to be schewid in the laste ty-
me. In which ye schulen make ioie,
though it bihoueth now alytil, to be
sory in dyuers temptacioun, that the pre-
uyng of youre feith be moche more
precious than gold, that is preuyd
bi fyre; & be foundun into heriying
& glorie & honour, in the reuelaci-
oun of Ihesu Crist. Whom whanne ye
han not seyn, ye louen; into whom
also now ye not seyng, bileuen.
But ye that bileuen schulen haue
ioie & gladnesse that may not be
teeld out; & ye schulen be glorified
& haue the ende of youre feith, the
heelthe of youre feith, the heelthe of
yoursoulis. Of which heelthe profe-
tis soughten & enserchiden, that profecieden
of the grace to comynge in you, & sough-
ten which euer what maner tyme the
spirit of Crist signyfiede in hem, & bi-

testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; 14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance: 15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy. 17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: 18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. 22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 But the word of the Lord endureth

fore teelde tho passiouns that ben in Crist, & the lattere glories. To whiche it was schewid, for not to hem silf, but to you thei mynystreden tho thingis that now ben teld to you bi hem that prechiden to you bi the Hooly Gost sent fro heuene into whom aungels desyren to biholde. For which thing be ye gird the leendis of youre soule, sobre parfyt, & hope ye into the ilke grace that is profrid to you bi the schewyng of Ihesu Crist; as sones of obedyence, not maad lyk to the formere desyris of youre vnkunnynghesse; but lyk him that hath clepid you hooly, that also ye silf be hooly in al lyuyng; for it is writun, Ye schulen be hooly, for I am hooly. & if ye inwardly clepen him fadir, which demeth withouten accepcioun of persoones by the werk of ech man, lyue ye in drede in the tyme of youre pilgrimage; witinge that not bi corruptible gold ethir siluer, ye ben bought agen of youre veyn lyuyng of fadris tradicioun, but bi the precious blood as of the lomb, vndefoulid & vnspottid Crist Ihesu, that was knowun bifore the making of the world, but he is schewid in the laste tymes for you that by him ben feithful in God; that reise hym fro deeth, & gaf to him euerlastinge glorie, that youre feith & hope were in God. & make ye chast youre soulis in obedience of charite, in loue of britherhod, of symple herte loue ye to gidre more bisyly. & be ye borun agen, not of corruptible seed bi the word of lyuyng God & dwellinge into with outen ende. For ech fleisch is hey, & al the glorie of it is as a flour of hey; the hey driede vp, & his flour felde doun. But the word of the Lord dwellith

for ever. And this is the word which by the gospel is preached unto you.

I Peter 2 1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, 2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby: 3 If so be ye have tasted that the Lord is gracious. 4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, 5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. 6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. 7 Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, 8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. 11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 12 Having your conversation honest among the Gentiles: that, whereas

withouten ende; & this *is* the word, that is prechid
Therefore ¶ to you //c. ii.//
putte ye away al malice
& al gyle & feynyngis & en-
vies & alle bacbitingis as now
borun yonge children, resonable,
withoute gile, coueite ye mylk,
that in it ye wexe into heelthe. If
netheles ye han taastid that the Lord
is swete. & neighe ye to him that is a ly-
uynge stoon & repreuyd of men, but
chosun of God, & honourid. & ye silf
as quyke stoonys be ye aboute bil-
did into spiritual housis & an hooly
preesthod to offre spiritual sacrifi-
cis acceptable to God by Ihesu Crist.
For which thing the scripture seith,
Lo I schal sette in Syon the higheste
corner stoon chosun & precious;
& he that schal bileue in him, schal
not be confoundid. Therfore to you
that bileuen; but to men that bileuen
not, the stoon whom the bilderis
repreuyden, this is maad into the
heed of the corner; & the stoon of
hirting & stoon of sclaudre, to hem
that offenden to the word, nethir bile-
uen it in which thei ben sett. But
ye ben a chosun kyn, akyndly
presthod, hooly folk, a peple of
purchasyng, that ye telle the ver-
tues of him that clepide you fro
derknessis into his wondirful
lyght. Whiche sum tyme weren
not a peple of God, but now
ye ben the peple of God; which
hadden not mercy, but now ye
han mercy. Moost dere I biseche
you as comelyngis & pilgrymes
to absteine you fro fleischly de-
siris that fighten agens the soule
& haue ye youre conuersacioun good
among hethene men, that in that thing that

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they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. 13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16 As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. 17 Honour all men. Love the brotherhood. Fear God. Honour the king. 18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. 19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. 21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 Who did no sin, neither was guile found in his mouth: 23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: 24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. 25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

I Peter 3 1 Likewise, ye wives, be in subjection to your own husbands; that, if any

thei bacbite of you as of mysdoeris, thei biholden you of good werkis & glorifien God in the day of visitacioun. Be ye suget to ech creature for God; ethir to the king as to him that is highere in staat; ethir to dukis, as to thilke that ben sent of him, to the veniaunce of mysdoeris & to the preising of good men. For so is the wille of God, that ye do wel & make the vnkunnyngnesse of vnprudent men to be doumb. As fre men & not as hauynge lyuyng, but as the seruauntis of God, honoure ye alle men, loue ye brithershood, drede ye God, honowre ye the kyng. Seruauntis be ye sugetis in al drede to lordis, not oonly to goode & to mylde but also to triuauntis for this is grace, if for conscience of God, ony man suffrith heuynesses & suffrith vniustly. For what grace is it, if ye synnen & ben buffatid & suffren? But if ye doen wel & suffren paciently, this is grace anentis God. For to this thing ye ben clepid. For also Crist suffride for us & lefte ensauple to you, that ye folwe the steppis of him which dide not synne, nethir gyle was foundun in his mouth. & whanne he was cursid, he curside not; whanne he suffride, he manaside not; but he bitook him silf to him that demyde hym vniustly. & he him silf baar oure synnes in his body on a tree that we be deed to synnes & lyue to rightwysnesse, by whos wanwonde ye ben helid. For ye weren as scheep erringe, but ye ben now turned to the scheparde & bischop of youre soulis. //c. iii.// Also wymmen be thei suget to her hosebondis; that if ony

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obey not the word, they also may without the word be won by the conversation of the wives; 2 While they behold your chaste conversation coupled with fear. 3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; 4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. 5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: 6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. 7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. 8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: 9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. 10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: 11 Let him eschew evil, and do good; let him seek peace, and ensue it. 12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. 13 And who is he that will harm you, if ye be followers of that which is good? 14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; 15 But sanctify the Lord

man bileue not to the word; bi the conuersacioun of wymmen, thei be w wonnun withoute word; & biholde ye in drede youre hooly conuersacioun. Of whiche ther be not withouteforth curious ournyng of heer, ethir doying aboute of gold, ethir ournyng of clothis, but thilke that is the hid man of herte in vncorruptioun & of mylde spirit, which is riche in the sight of God. For so sum tyme hooly wymmen hopinge in God ourneden hemsilf, & weren suget to her owne hosebondis. As Sare obeiede to Abraham, & clepide him lord; of whom ye ben doughtris wel doynge, & dredynge ony perturbacioun. Also men dwelle to gidre & bi kunnyng gyue ye honour to the womannis freelte as to the more feble & as to euene eiris of grace & of lyf, that youre preieris be not lettid. & in feith al of oon wille, in preier be ye ech suffringe with othir, louteris of britherhed, merciful, mylde meke; not yeldinge yuel for yuel, nethir cursing for cursing, but agenward blessinge. For in this thing ye ben clepid that ye welde blessing bi eritage. For he that wole loue lyf & se good dayes, constreyne his tunge fro yuel, & hise lippis that thei speke not gile; & bowe he fro yuel & do good, seke he pees & parfitly sue it. For the ygen of the Lord ben on iust men, & his eeris on the preieris of hem; but the cheere of the Lord is on men that doen yuels. & who is it that schal anoye you, if ye ben sueris & louteris of goodnesse? But also if ye suffren ony thing for rightwisnesse, ye ben blessid; but drede ye not the drede of hem, that ye be not disturblid. But halwe ye the Lord

God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: **16** Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. **17** For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. **18** For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: **19** By which also he went and preached unto the spirits in prison; **20** Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. **21** The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: **22** Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

I Peter 4 1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; **2** That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. **3** For the time past of our life may suffice us to have wrought the will of the Gentiles,

Crist in youre hertis, & euermore be ye redi * to ech man axynge you resoun of that feith & hope that is in you; but with myldenesse & drede, ha-uyng good conscience; that in that thing that thei bachyten of you, thei ben confoundid, whiche chalengen falsly youre good conuersacioun in Crist. For it is better that ye do wel & suffre if the wille of God wole, than doynge yuele. For also Crist oonys diede for oure synnes, he iust for vniust, that he schulde offre to God vs maad deed in fleisch, but maad quyk in spirit. For which thing he cam in spirit & also to hem that weren closid to gidre in prisoun, prechide; whiche weren sum tyme vnbeleefful whanne thei abiden the pacience of God in the daies of Noe; whanne the schip was maad, in which a fewe that is to seie eighte soulis weren maad saaf bi watir. & so bapty m of lyk fourme makith vs saaf; not the putting away of the filthis of fleisch, but the axynge of a good conscience in God, bi the agen rying of oure Lord Ihesu Crist that is in the righthalf of God, & swolewith deeth; that we schulden be maad eiris of euerlastinge lyf. He gede into heuene, & aungels & poweris & vertues ben maad sugetis to hym. //c. iiii.//

Therfore for Crist suffride in fleisch, be ye also armed bi the same thenking; for he that suffride in fleisch, ceesside fro synnes; that that is leeft now in fleisch, lyue not now to the desiris of men, but to the wille of God. For the tyme that is passid is y now to the wille of hethen men to be een-

when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: **4** Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: **5** Who shall give account to him that is ready to judge the quick and the dead. **6** For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. **7** But the end of all things is at hand: be ye therefore sober, and watch unto prayer. **8** And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. **9** Use hospitality one to another without grudging. **10** As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. **11** If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. **12** Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: **13** But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. **14** If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God

did, whiche walkiden in leccheries, & lustis, in moche drynking of wyn, in vnmesurable eetyngis & drynkingis & vnleefful worschipping of mawmetis in whiche now thei ben astonyed. In which thing thei wondren for ye rennen not to gindre into the same confusioun of lecherie & blasfemen. & thei schulen gyue resoun to him, that is redy to deme the quyke & the deede. Forwhi for this thing it is prechid also to deed men, that thei be demyd by men in fleisch & that thei lyue bi God in spirit. For the ende of alle thingis schal neighe. Therfore be ye prudent, & wake ye in preieris; bfore alle thingis haue ye charite ech to othir in you silf, algatis lastinge, for charite keuerith the multitude of synnes. Holde ye ospitalite to gindre withoute grucching; ech man as he hathe resseyued grace, mynstringe it into ech othir, as gode dispenderis of the manyfold grace of God. If ony man spekith, speke he as the wordis of God; if ony man mynistrith * that God be honowrid in alle thingis by Ihesu Crist oure Lord; to whom is glorie & lordschip into worldis of worldis amen. ¶ Moost dere britheren nyle ye go in pilgrimage in feruour that is maad to you to temptacioun, as if ony newe thing bifalle to you; but comyne ye with the passiouns of Crist & haue ye ioye, that also ye be glad & haue ye ioye in the reuelacioun of his glorie. If ye ben dispisid for the name of Crist, ye schulen be blessid; for that that is of the honour & of the glorie & of the vertu of God, & the spirit that is his,

* as of the vertu which
God ministrith,

resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters.

16 Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. 17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.

1 Peter 5 1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 Neither as being lords over God's heritage, but being ensamples to the flock. 4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: 7 Casting all your care upon him; for he careth for you. 8 Be sober, be vigilant; because your adversary

schal reste on you. But no man of you suffre as a man sleere ethir a theef, ethir cursere, ethir a desirere of othere mennis goodis; but if *as* a cristen man, schame he not, but glorifie he God in this name. For tyme is that doom bigynne at Goddis hous; & if it bigynne first at vs, what ende schal be of hem that bileuen not to the gospel? & if a iust man vnnethe schal be saued, where schulen the vnfeithful man & the synnere appere? Therfore & thei that suffren bi the wille of God, bitaken her soules in good deedis, to the feithful maker of nought. //c. v.//
Therfore I an euene eldre man, & a wisesse of Cristis passiouns; which also am a comynere of that glorie, that schal be schewid in tyme to comynge, bischepe ye the eldre men that ben among you, Fede ye the floce of God, that is among you; & purueye ye not as constreyned but wilfulli bi God; not for loue of foul wynnyng, but wilfully; nethir as hauynge lordschip in the clergie, but that ye be maad ensaumple of the floce of wille of soule. And whanne the prince of schepherdis schal appere, ye schulen resseyue the crowne of glorie, that may neuere vade. ¶ Also ye yonge men be ye suget to eldre men, & alle schewe ye to gidre mekenesse; for the Lord withstondith proude men, but he gyueth grace to meke men. Therfore be ye mekid vnder the myghty hond of God, that he reyse you in the tyme of visitacioun; & caste ye al youre bisynesse into him, for to hym is cure of you. Be ye sobre & wake ye, for youre aduer-

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the devil, as a roaring lion, walketh about, seeking whom he may devour: 9 Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 11 To him be glory and dominion for ever and ever. Amen. 12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. 13 The church that is at Babylon, elected together with you, saluteth you; and so doth Marcus my son. 14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

II Peter 1 1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: 2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, 3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: 4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. 5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; 6 And to knowledge temperance; and to temperance patience; and to patience godliness; 7 And to godliness brotherly kindness;

sarie the deuol as a rorynge lyoun goith aboute, sechinge whom he schal deuoure. Whom agenstonde ye stronge in the feith, witinge that the same passioun is maad to thilke britherhod of you that is in the world. & God of al grace that clepide you into his euerlastinge glorie you suffringe al-til he schal parforme & schal conferme & schal make sad. To hym be glorie & lordschip into worldis of worldis amen. ¶ By Siluan feithful brothir to you as I deme, I wroot shortly bisechinge & witnessinge that this is the very grace of God in which ye stonden. The chirche that is gederid in Babylonye & Markus my sone, gretith you wel. Greete ye wel to gidre in hooly cos. Grace be to you alle that ben in Crist amen. ¶ //Here endith the firste pistle of Petre & bigyn- neth the secunde. c. p.// Symount Petre seruauant & apostle of Ihesu Crist, to hem that han take with us the euene feith in the rightwysnesse of oure God & sauyour Ihesu Crist, grace & pees be fillid to you, bi the knowyng of oure Lord Ihesu Crist. how alle thingis of his godlich vertu, that ben to lyf & pite ben goun to us by the knowyng of hym that clepide us fro his owne glorie & vertu, bi whom he gaf to us most precious biheestis; that by thes thingis ye schulen be maad felowis of goddis kynde, & fle the corrupcioun of that couetise that is in the world. & brynge ye yn al bisynesse; & mynystre ye in youre feith, vertu & kunnyng; in kunnyng abstinence, in abstynence patience; in patience pite; in pite loue

and to brotherly kindness charity. 8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: 11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. 13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; 14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. 15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. 16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. 18 And this voice which came from heaven we heard, when we were with him in the holy mount. 19 We have also a more sure word of prophecy; whereunto ye

of britherhed; & in loue of britherhod charite. For if these ben with you & ouercomen, thei schulen not make you voide, nethir withoute fruyt in the knowyng of oure Lord Ihesu Crist. But to whom thei ben not redy, he is blynd, & gropith with his hond, & forgetith the purgyng of his elde trespassis. Wherefore britheren be ye more bisy, that by gode werkis ye make youre cleping & chesyng certeyn; for ye doynge thes thingis, schulen not do synne ony tyme. For thus the entring in to euerlastinge kingdom of oure Lord & sauour Ihesu Crist, schal be mynystred to you plenteuousli. For which thing I schal bigynne to moneste you euermore of thes thingis; & I wole that ye be kunnyng & confermyd in this present treuthe. Forsothe I deme iustly as longe as I am in this tabernacle to reise you in monesting; & I am certeyn that the putting away of my tabernacle is swyft, bi this that oure Lord Ihesu Crist hath schewid to me. But I schal gyue bisynesse & ofte aftir my deeth ye haue mynde of thes thingis. For we not suyng vnwyse talis han maad knowun to you ther vertu & the bifore knowyng of oure Lord Ihesu *, but we weren maad biholderis of his gretnesse. For he took of God the fadir honour & glorie, by such maner vois slydun down to hym fro the greet glorie, This is my loued sone, in whom I haue plesid to me, heere ye him. & we herden this vois brought fro heuene, whanne we weren with him in the hooly hil. & we han a saddere word of profecie, to which ye gy-

* Crist

do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: 20 Knowing this first, that no prophecy of the scripture is of any private interpretation. 21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

II Peter 2 1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. 4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; 5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; 6 And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; 7 And delivered just Lot, vexed with the filthy conversation of the wicked: 8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day

uyng tent don wel, as to alanter-
ne that gyueth light in a derk place,
til the day bigynne to gyue lyght,
& the day sterre sprynge in youre
hertis. & first vndirstonde ye this
thing, that ech profecie of scripture,
is not maad by propre interpretaci-
oun; for profecie was not brought
ony tyme by mannys wille, but
the hooly men of God inspirid with the
Hooly Goost spaken. //c. ii.//

Bvt also false profetis weren
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len be maistir lygeris, that
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cioun; & thei denyen thilke Lord that
boughte hem, & bryngen on hem silf
hasty perdicion. & many schulen
sue her leccheris, by whiche the
weye of treuthe schal be blasfemed,
& thei schulen make marchaundie
of you in couetise by feyned wor-
dis. To whiche doom now awhile
ago ceessith not, & the perdicion of
hem nappith not. For if God sparide
not aungels synnyng, but bitook
hem to be turmentid & to be drawun
dowun with boondis of helle into hel-
le, to be kept into dom; & sparide
not the firste world, but kepte Noe
the eightthe man the bifore goere of
rightwysnesse, & broughte yn the gr-
eet flood to the world of vnfeithful
men; & he drof into poudre the citees
of men of S— & of men of Gommor
& dampnyde — turnyng vpsodoun,
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weren to doynge yuele; & delyuer-
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hem that fro day into day turmentiden

with their unlawful deeds;) 9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: 10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. 11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. 12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; 13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; 14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: 15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; 16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. 17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. 18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. 19 While they promise them liberty,

with wickid werkis a iust soule.
 For the Lord kan delyuere pitouse
 men fro temptacioun, & kepe wic-
 kid men into the day of doom to
 be turmentid; but more hem that
 walken aftir the fleisch in couei-
 tinge of vnclennesse, & dispisen
 lordschipping; & ben boold plesinge
 hem silf, & dreden not to bryn-
 ge yn sectis blasfemynge; whe-
 re aungels whanne thei ben more in
 strengthe & vertu, beren not that
 was the execrable dom agens
 hem. But thes ben as vnresona-
 ble beestis kyndely into takyng
 & into deeth, blasfemyng in thes
 thingis that thei knowen not; & schu-
 len perische in her corrupcioun,
 & resseyue the hyre of vnrightwys-
 nesse. And thei gessen delices of de-
 foulung & of wemme, to be lykingis
 of day; flowynge in her feestis
 with delicias doynge leccherie with
 you, & han ygen ful of auowtrie &
 vnceessinge trespas; disseyuynge
 vnstidefast soulis, & han the her-
 te exercisid to couetyse; the sones
 of cursyng that forsaken the right
 wey, & erriden suyng the weye
 of Balaam of Bosor, which louede
 the hyre of wickidnesse. But he had-
 de repreuyng of his woodnesse;
 a doumb beest vndir yok that spak
 with vois of man that forbeed the
 vnwysdom of the profete. ¶ Thes ben
 wellis withoute watir, & mystis
 dryuun with whirling wyndis, to
 whiche the thicke myst of derknes-
 sis is reserued. & thei speken in pri-
 de of vanyte, & disseyuen in desy-
 ris of * leccherie, hem that scapen a-
 lytil. Whiche lyuen in error &
 beheten fredom to hem, whanne

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* fleisch of

they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. **20** For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. **21** For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. **22** But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

II Peter 3 **1** This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: **2** That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, **3** And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. **4** For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: **5** Whereby the world that then was, being overflowed with water, perished: **6** But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. **7** But, beloved,

thei ben seruauntis of corrupcioun. For of whom ony man is ouercomun, of him also he is seruaunt. For if men forsaken the vnclennesis of the world, bi the knowyng of oure Lord & sauour Ihesu Crist, & eft soone ben wlappid in these & ben ouercomun, the latter thingis ben maad to hem worse than the formere. For it was bettere to hem to not knowe the weie of rightwysnesse, than to turne agen aftir the knowing, fro that hooly maundement that was bitakun to hem. For thilke very prouerbe bifelde to hem, The hound turnede agen to his castyng, and a sowe is waischun in walwyng in fenne. //c. iii.//
Lo ye moost dereworthe britheren I write to you this secunde epistle, in which I stire youre clere soule by monestyng to gidre, that ye be myndeful of tho wordis that I bifore seide of the hooly profetis, & of the maundementis of the hooly apostlis of the Lord & sauour. First wite ye this thing that in the laste dayes disseyueris schuleln come in disseit, goynge aftir her owne coueitingis, seynge, Where is the biheeste or the comyng of him? for sithen the fadris dieden, alle thingis lasten fro the bigyng of creature. But it is hid fro hem willinge this thing, that heuenes were bifore, & the erthe of watir, was stondinge by watir bi Goddis word, bi which that ilke world clensid thanne bi ~~watir~~ by watir perischide. But the heuenes that now ben, & the erthe ben kept by the same word & ben reseruyd to fier into the day of dome & perdicoun of wyckid men. But ye mo-

be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. 8 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. 9 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. 10 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, 11 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? 12 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. 13 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 14 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; 15 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. 16 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. 17 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him

ost dere this o thing be not hid to you, that o day anentis God, is as a thousand yeeris; & a thousand yeeris ben as o day. The Lord tarieth not his byheest as summe gessen, but he doith patiently for you, & wole not that ony men perische, but that alle turne agen to penaunce. For the day of the Lord schal come as a theef, in which heuenes with greet bire schulen passe, & elementis schulen be dissolued biheeste; & the erthe & alle the werkis that ben in it, schulen be brent. Therefore whanne alle thes thingis schulen be dissolued what maner men bihoueth it you to ~~to~~ be in hooly lyuyngis & pitees abidinge & highynge into the comyng of the day of oure Lord Ihesu Crist, bi whom heuenes brennyng schulen be dissolued & elementis schulen fayle by brenyng of fier. Also we abiden by hise biheestis newe heuenes & newe erthe, in whiche rightwysnesse dwellith. For which thing ye moost dere abidinge thes thingis be ye bisye, to be foundun to him in pees vnspottid *. & deme ye long abidyng of oure Lord Ihesu Crist, youre heelte, as also oure moost dere brother Poul wroot to you, by wysdom gouun to hym. As and in alle epistlis he spekith in hem of thes thingis, in whiche ben summe harde thingis to vndirstonde, whiche vnwyse & vnstable men deprauen as also thei doen othere scriptures to her owne perdition. Therefore ye britheren bfore witynge kepe you silf lest ye be disseyued by error of vnwyse men & falle awey fro youre sadnesse; but wexe ye in the grace & the knowyng of oure Lord Ihesu Crist & oure sauyour. To hym

* & vndefouled

be glory both now and for ever. Amen.

I John 1 1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; 2 (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) 3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 4 And these things write we unto you, that your joy may be full. 5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us.

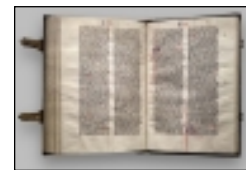
I John 2 1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with

be glorie now & into the day of euerlastingnesse, amen. //Here endith the secunde pistle of Petre, & bigynneth the firste pistle of Iohn.// That thing that //c. p.// was fro the bigynnyng which we herden which we syghen with our eighen; which we biheelden & our hondis touchiden of the word of lyf, and the lyf is schewid. & we sayghen & we witnessen, & tellen to you the euerlastinge lyf, that was anentis the fadir & apperide to us. Therefore we tellen to you that thing that we syghen & herden, that also we haue felouschipe with us, & our felowschipe be with the fadir & with his sone Ihesu Crist. & we writen this thing to you, that ye haue ioie, & that youre ioie be ful. & this is the telling that we herden of hym & tellen to you, that God is lyght, & ther ben no derknessis in hym. If we seyen that we han felouschipe with him, & we wandren in derknessis, we ben & doen not treuthe. But if we walken in light, as also he is in light, we han felouschipe to gidre; & the blood of Ihesu Crist his sone, clensith us fro al synne. If we seyen that we han no synne, we disseyuen us silf, & treuthe is not in us. If we knowlechen oure synnes, he is feithful & iust, that he forgyue to us oure synnes, & clense us fro al wickidnesse. & if we seyen that we han not synned, we maken hym a lyere & his word is not in us. //c. ii.// Mi lytle sones I write to you thes thingis, that ye synne not. But if ony man synne, we han an aduocat anen-

the Father, Jesus Christ the righteous:
 2 And he is the propitiation for our sins:
 and not for ours only, but also for the sins
 of the whole world. 3 And hereby we do
 know that we know him, if we keep his
 commandments. 4 He that saith, I know
 him, and keepeth not his commandments,
 is a liar, and the truth is not in him. 5 But
 whoso keepeth his word, in him verily is
 the love of God perfected: hereby know we
 that we are in him. 6 He that saith he
 abideth in him ought himself also so to
 walk, even as he walked. 7 Brethren, I
 write no new commandment unto you,
 but an old commandment which ye had
 from the beginning. The old command-
 ment is the word which ye have heard
 from the beginning. 8 Again, a new
 commandment I write unto you, which
 thing is true in him and in you: because the
 darkness is past, and the true light now
 shineth. 9 He that saith he is in the light,
 and hateth his brother, is in darkness even
 until now. 10 He that loveth his brother
 abideth in the light, and there is none
 occasion of stumbling in him. 11 But he
 that hateth his brother is in darkness, and
 walketh in darkness, and knoweth not
 whither he goeth, because that darkness
 hath blinded his eyes. 12 I write unto
 you, little children, because your sins are
 forgiven you for his name's sake. 13 I
 write unto you, fathers, because ye have
 known him that is from the beginning. I
 write unto you, young men, because ye
 have overcome the wicked one. I write
 unto you, little children, because ye have
 known the Father. 14 I have written unto
 you, fathers, because ye have known him
 that is from the beginning. I have written
 unto you, young men, because ye are
 strong, and the word of God abideth in
 you,

tis the fadir Ihesu Crist, & he is the for-
 gyuenes for oure synnes; & not oon-
 ly for oure synnes, but also for the
 synnes of al the world. & in this thing
 we witen that we knowen hym, if we
 kepen his comaundementis. He that
 seith that he knowith God, & kepith
 not hise comaundementis, is a ly-
 ere & treuthe is not in him. But the
 charite of God is parfyt verily
 in hym, that kepith his word. In this
 thing we witen that we ben in him, if
 we ben parfyt in hym. He that seith
 that he dwellith in him, he owith for to
 walke as he walkide. Moost dere
 britheren I write to you not anewe
 maundement, but the elde maunde-
 ment that ye hadden fro the bigynnyng.
 The elde maundement, is the word that
 ye herden. ¶ Eftsoone I write to
 you a newe maundement, that is tre-
 we bothe in hym & you, for derknes-
 sis ben passid, & very light schy-
 neth now. He that seith that he is in light,
 & hatith his brother, is in derknesse
 yit. He that loueth his brother, dwellith
 in lyght & sclaundre is not in hym.
 But he that hatith his brother, is in derk-
 nessis, & wandrith in derknessis
 & woot not whidur he goith, for
 derknessis han blyndid his ygen.
 Lytle sones I write to you, that youre
 synnes ben forgouun to you for his
 name. Fadriss I write to you for
 ye han knowun hym that is fro the by-
 gynnyng. ¶ Yonge men I write to
 you, for ye han ouercomun the wickid.
 I write to you yonge children, for
 ye han knowe the fadir. I write
 to you britheren, for ye han knowun
 him that is fro the bigynnyng. ¶ I wri-
 te to you yonge men, for ye ben stron-
 ge; & the word of God dwellith in you,

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and ye have overcome the wicked one.

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 17 And the world passeth

away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things. 21 I have

not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. 22 Who is a liar but

he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. 23 Whosoever denieth the Son,

the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. 24 Let that therefore abide in you,

which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, even eternal life. 26 These

things have I written unto you concerning them that seduce you. 27 But the

anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no

& ye han ouercomun the wickid. Ny-
le ye loue the world, ne tho thingis that

ben in the world. If ony man loueth

the world, the charite of the fadir

is not in hym. For al thing that is in

the world, is couetyse of fleisch, &

couetyse of ygen & pride of lyf; wh-

ich is not of the fadir, but it is of

the world. & the world schal passe, &

the couetyse of it; but he that doith the

wille of God, dwellith withouten

ende. My lytle sones the laste our

is; & as ye han herd that anticrist co-

meth, now many anticristis ben

maad; wherfore we witen, that it is

the laste our. Thei wenten forth fro

us, but thei weren not of us; for if

thei hadden be of us, thei hadden dw-

elt with us; but that thei be knowun,

that thei ben not of us. But ye han an-

oynting of the Hooly Goost, & kno-

wen alle thingis. I wroot not to you,

as to men that knewen not treuthe,

but as to men that knewen it, & for

ech leesyng is not of treuthe. Who

is a lyere, but this that denyeth that Ihesu

is not Crist? This is anticrist, that denyeth

the fadir & the sone. So ech that denyeth

the sone, hath not the fadir; but he

that knowlechith the sone, hath also the

fadir. That thing that ye herden at the bi-

gynnyng, dwelle it in you; for if that

thing dwellith in you, which ye herden

at the bigynnyng, ye schulen dwelle

in the sone & in the fadir. & this is

the biheeste, that he bihighte to us,

euerlastinge lyf. I wroot to you thes

thingis of hem that disseyuen you, & that

the anyntyng which ye resseyueden

of him, dwelle in you. & ye han not

nede that ony man teche you, but as

his anyntyng techith you of alle

thingis. & it is trewe, & it is not

lie, and even as it hath taught you, ye shall abide in him. 28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. 29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

I John 3 1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth himself, even as he is pure. 4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5 And ye know that he was manifested to take away our sins; and in him is no sin. 6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. 7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 11 For this is the message that ye heard from the beginning, that we should love one another. 12 Not as Cain, who was

leesyng; & as he taughte you, dwelle ye in hym. & now ye lytle sones dwelle ye in hym, that whanne he schal appere, we haue a trust & be not confoundid of him in his comyng. If ye witen that he is iust, wite ye also that ech that doith rightwysnesse is born of hym. Se ye what maner //c. iii.// charite the fadir gaf to us, that we be named the sones of God & be his sones. For this thing the world knew not us, for it knew not him. Moost dere britheren now we ben the sones of God, & yit it apperide not what we schulen be. We witen that whanne he schal appere, we schulen be lyk hym, for we schulen se him as he is. & ech man that hath this hope in him, makith him silf hooly as he is hooly. Ech man that doith synne, doith also wickidnesse, & synne is wickidnesse. & ye witen that he apperide to do away synnes, & synne is not in him. Ech man that dwellith in him, synneth not; & ech that synneth, seeth not him, nethir knew him. Lital sones, no man disseyue you. He that doith rightwysnesse, is iust, as also he is iust. He that doith synne, is of the deuel, for the deuel synneth fro the bigynnyng. In this thing the sone of God apperide, that he vndo the werkis of the deuel. Ech man that is born of God, doith not synne; for the seed of God dwellith in him, & he may not do synne, for he is born of God. In this thing the sones of God ben knowun, & the sones of the fend. Ech man that is not iust, is not of God, & he that loueth not his brother. For this is the telling that ye herden at the bigynnyng, that ye loue ech othir; not as Caym that was

of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. 13 Marvel not, my brethren, if the world hate you. 14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. 16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 18 My little children, let us not love in word, neither in tongue; but in deed and in truth. 19 And hereby we know that we are of the truth, and shall assure our hearts before him. 20 For if our heart condemn us, God is greater than our heart, and knoweth all things. 21 Beloved, if our heart condemn us not, then have we confidence toward God. 22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

I John 4 1 Beloved, believe not every spirit, but

of the yuele, & slough his brother. & for what thing slough he him? for his werkis weren yuele, & his brotheris iust. ¶ Britheren nyle ye wondre, if the world hatith you. We witen that we ben translatid fro deeth to lyf, for we louen britheren. for He that loueth not, dwellith in deeth. Ech man that hatith his brothir, is a mansleere; & ye witen that ech mansleere hath not euerlastinge lyif dwellinge in him. In this thing we han known the charite of God, for he putte his liif for us, & we owen to putte oure lyues for oure britheren. He that hath the catel of this world, & seeth that his brothir hath nede & closith his entrayls fro hym, how dwellith the charite of God in him? ¶ My litle sones, loue we not in word nethir in tunge, but in werk & treuthe. In this thing we knowen, that * ben of treuthe, & in his sight we monesten oure hertis. For if oure herte repreueth us, God is more than oure herte & knowith alle thingis. Moost dere britheren if oure herte repreueth not us, we han trist to God. & what euer we schulen axe, we schulen resseyue of him; for we kepen hise comaundementis, & we doen tho thingis that ben plesaunt bfore him. & this is the comaundement of God, that we bileue in the name of his sone Ihesu Crist; & that we loue ech othir, as he gaf heeste to us. & he that kepith his comaundementis dwellith in hym, & he in him. & in this thing we witen that he dwellith in us, bi the spirit whom he gaf to us. //c. iiii.//
Moost dere britheren nyle ye bileue to ech spirit, but

* we

try the spirits whether they are of God: because many false prophets are gone out into the world. 2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: 3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. 4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. 5 They are of the world: therefore speak they of the world, and the world heareth them. 6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. 7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. 8 He that loveth not knoweth not God; for God is love. 9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. 10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 11 Beloved, if God so loved us, we ought also to love one another. 12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. 13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 14 And we have seen and do testify that the Father sent the Son to be the Saviour

preue ye spiritis if thei ben of God; for many false profetis wenten out into the world. In this thing the spirit of God is knowun; ech spirit that knowlechith that Ihesu Crist hath come in fleisch, is of God; & ech spirit that fordoith Ihesu, is not of God. & this is anticrist, of whom ye herden that he cometh; & right now he is in the world. Ye lytle sones ben of God, & ye han ouercomun him; for he that is in you is more, than he that is in the world. Thei ben of the world, therfore thei speke of the world, & the world heerith hem. We ben of God; he that knowith God, heerith us; he that is not of God, heerith not us. In this thing, we knowen the spirit of treuthe, & the spirit of errour. ¶ Moost dere britheren loue ye to gidre, for charite is of God; & ech that loueth his brothir, is born of God, & knowith God. He that loueth not, knowith not God, for God is charite. In this thing the charite of God apperide in us, for God sente his oon bigetun sone into the world, that we lyue by him. In this thing is charite, not as we hadden loued God, but for he first louede us, & sente his sone forgyuenesse for oure synnes. Ye moost dere britheren if God louede us, we owen to loue ech othir. No man saygh euere God; if we louen to gidre, God dwelleth in us, & the charite of him is parfyt in us. In this thing we knowen, that we dwellen in him & he in us, for of his spirit he gaf to us. & we syghen & witnessen, that the fadir sente his sone sauyour

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of the world. 15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. 16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. 17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. 18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. 19 We love him, because he first loved us. 20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? 21 And this commandment have we from him, That he who loveth God love his brother also.

I John 5 1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. 2 By this we know that we love the children of God, when we love God, and keep his commandments. 3 For this is the love of God, that we keep his commandments: and his commandments are not grievous. 4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. 5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? 6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. 7 For there are three that bear record in heaven, the Father, the Word, and the Holy

of the world. Who euere knowle-
chith that Ihesu is the sone of God, God
dwellith in him & he in God. & we ha
han knowun, & bileuen to the cha-
rite that God hath in us. God is cha-
rite; & he that dwellith in charite,
dwellith in God & God in him. In this
thing is the parfyt charite of God
with vs, that we haue trist in the day
of dom; for as he is, also we ben
in this world. Drede is not in charite,
but parfyt charite puttith out
drede; for drede hath peyne. But
he that dredith, is not parfyt in cha-
rite. Therfore loue we God, for he
louede us bifore. If ony man seith
that I loue God, & hatith his brothir,
he is a lyere. For he that loueth
not his brothir which he seeth,
how may he loue God whom he
seeth not? & we han this comaun-
dement of God, that he that loueth God
loue also his brothir. //c. v.//
Ech man that bileueth that Ihesus is
Crist, is born of God; & ech
man that loueth him that gendride, lo-
ueth him that is born of him. In this thing
we knowen, that we louen the children
of God, whanne we louen God, &
don his maundementis. For this is
the charite of God, that we kepe
hise maundementis; & his maun-
dementis ben not heuy. For al thing
that is born of God, ouercometh the wo-
rld; and this is the victorie that ouer-
cometh the world, oure feith. And
who is he that ouercometh the world,
but he that bileueth that Ihesus is the sone
of God? This is Ihesus Crist that cam bi
watir & blood,* & the spirit is he
that witnessith, that Crist is treuthe.
For thre ben that gyuen witnessing in
heuene, the Fadir the Sone & the Hoo-

* not in watir oonly, but in
watir & blood

Ghost: and these three are one. 8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. 9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11 And this is the record, that God hath given to us eternal life, and this life is in his Son. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life. 13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: 15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. 16 If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. 17 All unrighteousness is sin: and there is a sin not unto death. 18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. 19 And we know that we are of God, and the whole world lieth in wickedness. 20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. 21 Little

ly Gost, & thes thre ben oon. And thre ben that gyuen witnessing in erthe; the spirit, watir & blood, & thes thre ben oon. If we resseyuen the witnessing of men, the witnessing of God is more; for this is the witnessing of God, that is more, for he witnesside of his sone. He that bileueth in the sone of God, hath the witnessing of God in him. He that bileueth *not* to the sone, makith him alyere; for he bileueth not in the witnessing that God witnesside of his sone. & this is the witnessing, for God gaf to you euerlastinge lyf, & this lyf is in his sone. He that hath the sone of God, hath also lyf; he that hath not the sone of God, hath not lyf. ¶ I write to you thes thingis, that ye witen that ye han euerlastinge lyf which bileuen in the name of Goddis sone. & this is the trist whiche we han to God, that what euer thing we axen afir his wille he schal heere us. And we witen that he heerith us, what euer thing we axen; we witen that we han the axyngis, whiche we axen of hym. He that woot that his brothir synneth, a synne not to deeth, axe he & lyf schal be gouun to hym, that synneth not to deeth. Ther is a synne to deeth, not for it I seie that ony man preie. Ech wickidnesse is synne; & ther * synne to deeth. We witen that ech man that is borun of God, synneth not; but the generacioun of God kepith him, & the wickid touchith him not. We witen that we ben of God, & al the world is sett in yuel. & we witen that the sone of God cam in fleisch, & gaf to us witt, that we knowe verry God, & be in the verri sone of hym. This is verri God, & euerlastinge lyf. My lytle

* is

children, keep yourselves from idols. Amen.

II John 1 The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; 2 For the truth's sake, which dwelleth in us, and shall be with us for ever. 3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. 4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. 5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. 6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it. 7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. 8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. 9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 10 If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: 11 For he that biddeth him God speed is partaker of his evil deeds. 12 Having many things to write unto you, I would not write with paper and ink: but I

sones kepe ye you fro mawmetis.

//Here endith the firste pistle of Iohn;

& bigynneth the secunde.//

The eldre man to the //c. p.//

chosun lady & to her

children, whiche I

loue in treuthe; & not I aloone, but

also alle men that knowen treuthe; for

the treuthe that dwellith in you, & with

you schal be withouten ende. Grace

be with you mercy & pees of God the

fadir, & of Ihesu Crist the sone of the

fadir in treuth & charite. ¶ I ioy-

ede ful myche for I fond of thi so-

nes goynge in treuthe, as we res-

seyueden maundement of the fadir. &

now I preie thee lady, not as wri-

tynge a newe maundement to thee,

but that that we hadden fro the bigynnyng

that we loue eche othir. & this is cha-

rite, that we wake aftir his maun-

dementis. For this is the comaunde-

ment, that as ye herden at the bigyn-

nyng walke ye in him. For many dis-

seyueris wenten out into the world,

whiche knowlechen not that Ihesu Crist

hath come in fleisch; this is a dissey-

uere & anticrist. Se ye you silf, lest

ye leesen the thingis that ye han wrought,

that ye resseyue ful meede; wytinge

that ech man that goith bifore, & dwellith

not in the teching of Crist, hath not

God. He that dwellith in the teching, hath

bothe the sone & the fadir. If ony man

cometh to you, & bryngith not this

teching, nyle ye resseyue him into

hous, nethir seye to him heyl. For he

that seith to him heil, comyneth with

his yuel werkis. Lo I bifore seide

to you, that * be not confoundid in the day

of oure Lord Ihesu Crist. I haue mo thin-

gis to write to you, & I wolde

not by parchemyn & enke; for I

* ye

trust to come unto you, and speak face to face, that our joy may be full. 13 The children of thy elect sister greet thee. Amen.

III John 1 The elder unto the wellbeloved Gaius, whom I love in the truth. 2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. 3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. 4 I have no greater joy than to hear that my children walk in truth. 5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; 6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: 7 Because that for his name's sake they went forth, taking nothing of the Gentiles. 8 We therefore ought to receive such, that we might be fellowhelpers to the truth. 9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not. 10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. 11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

hope that I schal come to you, & speke mouth to mouth, that youre ioye be ful. The sones of thi chosun sistir greeten thee wel. The grace of God be with thee Amen. //Here endith the secunde pistle of Iohn, & bigynneth the thridde.//
The eldre man to //c. p.//
Gayus moost dere brother, whom I loue in treuthe. Moost dere brothir of alle thingis I make preier, that thou entre & fare welefully, as thi soule doith welefuli. I ioyede gretly, for britheren camen & baren witnessing to thi treuth, as thou walkist in treuthe. I haue not more grace of these thingis, than that I heere my sones walken in treuthe. Moost dere brothir thou doist feithfully, what euer thou worchist in britheren, and that into pilgryms, whiche yeldiden witnessing to thi charite in the sight of the chirche; whiche thou ledist forth, & doist wel worthily to God. For thei wenten forth for his name, & tooken no thing of he then men. Therfore we owen to resseyue siche, that we be euene worcheris of treuthe. I hadde write perauenture to the chirche, but this Diotrephes that loueth to bere primacie in hem, resseyueth not us. For this thing if I schal come, I schal moneste his werkis whiche he doith chidinge agens us with yuele wordis. & as if thes thingis sufficien not to him, nethir he resseyueth britheren & forbedith hem that resseyuen, & puttith out of the chirche. Moost dere brothir nyle thou suwe yuel thing, but that that is good thing. He that doith wel, is of God; he that doith yuel, seeth not God. Witnes-

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12 Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true. 13 I had many things to write, but I will not with ink and pen write unto thee: 14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends salute thee. Greet the friends by name.

Jude 1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: 2 Mercy unto you, and peace, and love, be multiplied. 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. Jude 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. 5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. 7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

sing is yoldun to Demettrye of alle men, & of treuthe it silf; but also we beren witnessing; & thou knowist that oure witnessing is trewe. I hadde many thingis to write to thee, but I wolde not write to thee by enke & penne, for I hope soone to se thee, & we schulen speke mouth to mouth. Pees be to thee. Frendis greeten thee wel. Greete thou wel frendis bi name. //Here endith the thridde pistle of Iohn, & bigynneth the pistle of Iudas. c. p.//
Iudas the seruauant of Ihesu Crist, & brothir of Iames to these that ben loued that ben in God the fadir, & to hem that ben clepid & kept of Ihesu Crist, mercy & pees & charite be fillid to you. Moost dere britheren I doynge al bisynesse to write to you of youre comyn heelthe, hadde nede to write to you, & preye to stryue strongly for the feith that is onys takun to seyntis. For summe vnfeithful men priuely entriden, that sum tyme weren byfore writun into this doom, & ouerturnen the grace of oure God into leccherie, & denyen hym that is oonly alord oure Lord Ihesu Crist. But I wole monest you oonys that witen alle thingis, that Ihesus sauede his peple fro the lond of Egipt, & the secunde tyme loste hem that bileueden not. & he reseruede vnder derknesse aungels that kepten not her prinshod, but forsoken her hous, into the doom of the greet God into euerlastinge bondis. As Sodom & Gomorre & the nyghcoostid citees that in lyk maner diden fornyacioun, & geden a wey aftir othir fleisch, & ben maad ensaumple, suffringe peyne of euerlastinge fyre,

8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. 10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. 11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. 12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; 13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. 16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

in lyk maner also these that defoulen the fleisch, & dispisen lordschip, & blasfemen mageste. Whanne Myhhel archaungel disputide with the deuuel & stroof of Moyses body, he was not hardy to brynge yn doom of blasfemye; but seide, The Lord comundide to thee. But thes men blasfemen, what euer thingis thei knowen not. For what euer thingis thei knowen kyndely as doumbe beestis, in these thei ben corrupt. //c. ii.//
Wo to hem that wenten the weie of Caym, & that ben sched out by errour of Balaam for mede, & perischeden in the agenseying of Chore. Thes ben in her metis festinge to gidre to filthe withoute drede fedinge hem silf. Thes ben cloudis withoute watir, that ben born aboute of the wyndis; heruest trees withoute fruyt, twies deed drawun up bi the roote; wawis of the woode see formyng out her confusiouns; erringe steeris, to whiche the tempest of derknessis is kept withouten ende. But Enoch the seuenthe fro Adam profeciede of these, & seide, Lo the Lord cometh with his hooly thousandis, to do doom agens alle men; & to repreue alle vnfeithful men, of alle the werkis of the wickidnesse of hem, bi which thei diden wickidly; & of alle the harde wordis, that wickid synneris han spoke agens God. Thei ben gruccheris ful of pleyntis wandringe aftir her desiris, & the mouth of hem speakith pride, worschippinge persones bi cause of wynnyng. & ye moost deere britheren be myndeful of the wordis whiche ben bifore seid of apostlis of oure Lord Ihesu Crist,

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 22 And of some have compassion, making a difference: 23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, 25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

whiche seiden to you, that in the laste tymes ther schulen come gylours, wandringe aftir her owne desyris, not in pitee. These ben whiche departen hem silf, beestly men not hauynge spirit. But ye mooste dere britheren, aboue bilde you silf, on youre moost hooly feith, & preie ye in the Hooly Gost, & kepe you silf in the loue of God, & abyde ye the mercy of oure Lord Ihesu Crist into lyf euerlastinge. & repreue ye thes men that ben demyd, but saue ye hem, & take ye hem fro the fyre. & do ye mercy to other men in the drede of God, & hate ye also thilke defoulid coote, which is fleischly. But to him that is myghty, to kepe you withoute synne, & to ordeyne bfore the sight of his glorie you vnwemmyd in fulout ioie, in the comyng of oure Lord Ihesu Crist, to God aloone oure sauour bi Ihesu Crist oure Lord, be glorie & magnyfyng empire & power bfore alle worldis & now & into alle worldis of worldis amen.

//Here endith the pistle of Iudas, & bigynneth the prolog on Apocalips.//

Alle men that wolen lyue mekeli in Crist, as the apostle seith, suffren persecucioun aftir that, Thou sone that neigest to the seruise of God, stonde thou in rightwysnes & in drede, & make redy thi soule to temptacioun; for temptacioun is a mannis lyf, on the erthe. But that feithful men fayle not in hem, the Lord coumfortid hem & confermeth seiyng, I am with you vnto the ende of the world, & litil floc, nylye ye drede. Therefore God the fadir seyng the tribulaciouns, whiche hooly chirche was to suffren,

that was foundid of the apostlis on
 Crist the stoon; disposid with the so-
 ne & the Hooly Gost to schewen hem,
 that me drede hem the lasse. & al the
 Trinite schewide it Crist in his man-
 hod, & Crist to Iohn by an aungel,
 & Iohn to hooly chirche, of which
 reuelacioun Iohn made this book.
 Wherfore this book is seid apoca-
 lips, that is to seye reuelacioun; for
 here it is conteyned that God sche-
 wide to Iohn, & Ioon to holy chir-
 che; how grete thingis hooly chir-
 che suffride in the firste tyme, &
 now suffreth & schal suffre in the
 laste tymes of anticrist; whanne tri-
 bulacioun schal be so greet, that if it
 mowe be, thei that beth chosun, be mo-
 nyd; and whiche meedis sche sch-
 al resseyue for thes tribulaciouns,
 now & tyme to come, that meedis
 that beth bihoote maken hem glad,
 whom the tribulaciouns that ben
 teeld makith aferd. Therfore this bo-
 ok among othere scripturis of the
 newe testament, is clepid bi the
 name of profecie, & it is more ex-
 cellent than profetis. For as the ne-
 we testament is worthier than the
 olde, & the gospel than the lawe; so this
 profecie passith the profecies of the
 olde testament, for it schewith sa-
 cramentis that beth now aparty ful-
 fillid of Crist & of hooly chirche. Or
 ellis for to othere is oon maner profe-
 cie; but to this is thre maner profecie
 goue to gidre; that is of that that is
 passid, & of that that is present, &
 of that that is to come. & to confer-
 me the autorite of it, ther cometh
 the autorite of him that sendith, & of
 him that berith, & of him that resseyueth.
 He that sendith is the Trinyte, he that



berith the aungel, he that resseyueth Ion.
 But whanne thes thingis ben schewid
 to Iohn in visioun, & ther ben thre kyn-
 dis of visioun, it is to seen vndir
 which kynde this be contenyd. For
 sum visioun is bodily, as whanne we
 seen ony thing with bodily igen;
 sum is spiritual or imaginarie,
 as whanne we seen slepinge or wa-
 kinge, we biholden the ymagis of thin-
 gis by whiche sum othir thing is sig-
 nyfied; as Farao slepinge sygh ee-
 ris of corn, & Moyses wakinge sygh
 the buysch brenne; anothir visioun is
 of vndirstonding, as whanne thurgh
 reuelacioun of the Hooly Gost, thurgh
 vndirstonding of thought, we conse-
 uen the treuthe of mysteries. As
 Iohn saugh tho thingis, that beth contey-
 ned in this book; for not oonly he
 saigh in spirit the figuris, but also
 he vndirstood in thought the thingis
 that weren signyfied bi hem. Iohn sygh
 & wroot in the yle of Pathmos,
 whanne he was exilid of Domician
 the moost wicked prince. & a cause
 compellide him to write. For while he
 was holdun in outlawrye of Domy-
 cian in the yle of Pathmos, in the
 chirchis that he hadde gouerned ther
 were spronge many vices & di-
 uerse eresies. For ther weren summe
 eretikis there that seiden, that Crist
 was not tofore Marie; for as mo-
 che as he was in tyme borun of
 hir; whiche eretiks Iohn in the
 bigynnyng of his gospel vndir-
 nymeth & seith, In the bigynnyng was
 the sone, & in this book whanne he
 seith, I am alpha & oo, that is the bi-
 gynnyng & the ende. Summe also sei-
 den that hooly chirche schulde ende,
 tofore the ende of the world for

charge of tribulaciouns; & that it schul-
de not vndirfonge for her tra-
ueyl euerlastinge meede. Therfore Ion
willinge to distrie the erroures
of these, scheweth that Crist was bi-
gynnyng & ende. Wherfore Isaye
seith Tofore me was no God four-
med, & aftir me there schal not be. &
that hooly chirche thurgh exercyse of
tribulaciouns, schal not be endid;
but schal profiten, & for hem res-
seyuen an euerlastinge meede. Iohn
writith to the seuene chirchis of Asye,
& to her seuene bischopis of the forseid
thingis; enfourmyng & techinge bi hem al
the general hooly chirche. & so the mater
of Iohn in this werk is specialy of the
chirche of Asye, & also of al hooly chir-
che what she schal suffre in this pre-
sent tyme & what she schal vndir-
fonge in tyme to come. & his entent
is to stire to pacience, which is to be
kept; for the traueil is schort, & the
meede greet. The maner of his tretynge
is sich, first he sette bfore a prolog
& a salutacioun, where he makith the hee-
reris benyngne, & takinge wel tent; &
whanne he hath sett it to fore, he cometh
to the telling. But to fore his telling he
schewith, that Crist is euere withoute bigynnyng
& withouten ende; rehearsing him that spekith,
I am alpha & oo, bigynnyng & ende. Aftirw-
ard he cometh to his telling, & departith
it into seuene visiouns; & whanne thei ben
endid, this book is endid. He settith to fore the
prolog & seith, The apocalips of Ihesu Crist vn-
dirstonde that this is as it is in other, the visioun
of Isaye, & also the parablis of Salamon.
**//Ierom in his prolog on this apocalips
seith al this. c. p.//**
Apocalips of Ihesu Crist, wh-
ich God gaf to hym to ma-
ke opyn to his seruau-

things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: 2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. 3 Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. 4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; 5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. 7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. 8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. 9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. 10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, 11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 12 And I turned to see the voice that spake with me. And being turned, I saw

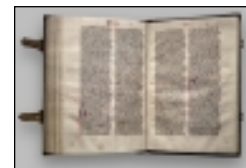
tis, whiche thingis it bihoueth to be maad soone. & * signyfiede sendinge bi his aungel to his seruaunt Iohn, which bar witnessing to the word of God, & witnessing of Ihesu Crist in thes thingis what euer thingis he saigh. Blessid is he that redith & he that heerith the wordis of this profecie, & kepith tho thingis that ben writun *in* it; for the tyme is nygh. Iohn to seuene chirchis that ben in Asie, grace & pees to you, of him that is, & that was, & that is to comynge; & of the seuene spiritis, that ben in the sight of his trone; & of Ihesu Crist, that is a feithful wnesse; the firste bi-getun of deed men, & prince of kingis of the erthe; whiche louede us & wai-schide us fro oure synnes in his blood, & made us a kingdom & prestis to God & to his fadir. To him be glorie & empire, into worldis of worl-dis amen. ¶ Lo he cometh with clow-dis, & ech yge schal se him, & thei that prickiden hym; & alle the kynredis of the erthe, schulen biweyle hem silf on him, Yhe amen. ¶ I am alfa & oo, the bigynnyng & the ende seith the Lord God, that is & that was, & that is to comynge almyghty. ¶ Iohn youre brothir & partener in tribulacioun & kingdom & pacience in Crist Ihesu, was in an yle that is clepid Pathmos, for the word of God, & for the witnessing of Ihesu. I was in spirit in the Lordis day, & I herde bihynde me a greet vois as of a trumpe seiynge to me, Write thou in a book that thing that thou seest, & senide to the seuene chirchis that ben in Asie, to Efesus, to Smyrna, & to Pergamus, & to Tiatyra, & to Sardis, & to Philadelfia, & to Laodicia. And I turnede that I schulde se the vois that spak with me; & I turnede & I saygh

seven golden candlesticks; 13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; 15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. 16 And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. 17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. 19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; 20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

Revelation 2 1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; 2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which

seuene candelstickis of gold, & in the myddel of the seuene candelstickis golden, oon lyk to the sone of man clothid with along garnement & gird at the teetis with a golden girdil. And the heed of him & his heeris, weren whiit as whiit wolles, & as snow; & the ygen of him as flame of fyre, & his feet lyk to lathoun as in a brennyng chymenei; & the vois of him, as the vois of many watris. & he hadde in his righthond seuene sterris, & a swerd scharp on euereithir side wente out of his mouth; & his face, as the sunne schyneth in his vertu. & whanne I hadde seyn him, I felde doun at his feet as deed. & he puttide his righthond on me, & seide, Nyle thou drede. I am the firste & the laste, & I am alyue & I was deed. & lo I am lyuyng into worldis of worldis, & I haue the keyes of deeth & of helle. Therefore write thou whiche thingis thou hast seyn, & whiche ben, & whiche it bihoueth to be don aftir thes thingis. The sacrament of the seuene sterris, whiche thou syghest in my righthond, & the seuene goldun candilstickis; the seuene sterris, ben angels of the seuene chirchis; & the seuene candilstickis, ben seuene chirchis. //c. ii.//

And to the aungel of the chirche of Efesus, write thou, The thingis seith he that holdith the seuene sterris in his righthond, which walkith in the myddel of the seuene goldun candilstickis. I wot thi werkis & trauel, & thi patience, & that thou maist not suffreyuel men; & thou hast asayd hem that



say they are apostles, and are not, and hast found them liars: 3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. 6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. 7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. 8 And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; 9 I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. 10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. 11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death. 12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges; 13 I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied

seien that thei ben apostlis & ben not, & thou hast founde hem lieris; & thou hast pacience, & thou hast suffrid for my name, & failedist not. But I haue agens thee afewe thingis, that thou hast left thi firste charite; therefore be thou myndeful fro whennus thou hast falle, & do penaunce, & do the firste werkis ethir ellis, I come to thee soone, & I schal moue thi candilsticke fro his place, but thou do penaunce. But thou hast this good thing, that thou hatidest the dedis of Nycholaytis the whiche also I hate. He that hath eeris heere he, what the spirit seith to the chirchis. To hym that ouercometh I schal gyue to ete of the tre of lyf, that is in the paradiis of my God. ¶ And to the aungel of the chirche of Smyrna write thou, Thes thingis seith the firste & the laste, that was deed & lyueth. I woot thi tribulacioun, & thi pouert, but thou art ryche; & thou art blasphemed of hem that seyen that thei ben Iewis & ben not, but ben the synagoge of Sathanas. Drede thou no thing of thes thingis whiche thou schalt suffre. Lo the deuel schal sende summe of you into prisoun, that ye be temptid; & ye schulen haue tribulacioun, ten dayes. Be thou feithful to the deeth, & I schal gyue to thee a crowne of liif. He that hath eeris heere he, what the spirit seith to the chirchis. He that ouercometh, schal not be hirt of the secunde deeth. ¶ And to the aungel of the chirche of Pergamus, write thou, Thes thingis seith he that hath the swerd scharp on ech syde. I woot where thou dwel- list, where the seete of Sathanas is; & thou holdist my name & deny-

my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 15 So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. 16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth. 17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. 18 And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass; 19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. 20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. 21 And I gave her space to repent of her fornication; and she repented not. 22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. 23 And I will kill her children with death; and all the churches shall

edist not my feith. & in tho daies was Antifas my feithful witnesse that was slayn at you, where Sathanas dwellith. But I haue agens thee a fewe thingis, for thou hast there men holdinge the teching of Balaam; which taughte Balaac, for to sende sclaundre bfore the sones of Israel; to ete of sacrifices of Idolis, & to do fornyacioun. So also thou hast men holdinge the teching of Nycholaitis. Also do thou penaunce. If ony thing lesse I schal come soone to thee; & I schal fighte with hem, with the swerd of my mouth. He that hath eerris heere he, what the spirit seith to the chirches. To hym that ouercometh, I schal gyue aungel mete hid; & I schal gyue to hym a whiit stoon, & in the stoon a newe name writun, which no man knowith, but he that takith. ¶ And to the aungel of the chirche of Tyatira, write thou, Thes thingis seith the sone of God; that hath ygen as flawme of fyer, & hise feet lyk latoun. I knowe thi werkis & feith & charite & thi seruyse & thi pacience, & thi laste werkis mo than the formere. But I haue agens thee a fewe thingis; for thou suffrist the womman Iesabel which seith that she is a profetesse, to teche & disseyue my seruauntis; to do leccherie, & to ete of thingis of frid to idols. & I gaf to hir tyme that she schulde do penaunce, & she wolde not do penaunce of her fornyacioun. & lo I sende hir into abed; & thei that doen leccherie with hir, schulen be in moost tribulacioun, but thei do penaunce of her werkis. & I schal sle her sones into deeth; & alle chirchis sch-

know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. 25 But that which ye have already hold fast till I come. 26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: 27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. 28 And I will give him the morning star. 29 He that hath an ear, let him hear what the Spirit saith unto the churches.

Revelation 3 1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. 2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. 3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. 4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. 5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will

ulen wite, that I am serchinge reyn-
nes & hertis; & I schal gyue to
ech man of you aftir his werkis.
& I seie to you & to othere that ben
at Tiatire, who euere han this te-
ching, & that knewen not the highnesse
of Sathanas, how thei seyen I sch-
al not sende on you anothir char-
ge; netheles holde ye that that ye han,
til I come. & to hym that schal ouercome,
& that schal kepe til into the ende
my werkis, I ~~schal gyue werkis;~~
I schal gyue power on folkis, & he
schal gouerne hem in an yrun yerd;
& thei schulen be brokun to gidre,
as a vessel of a pottere; as also
I resseyuede of my fadir; & I sch-
al gyue to hym a morwe sterre. He
that hath eeris heere he, what the spi-
rit seith to the chirchis. //c. iii.//
And to the aungel of the chir-
che of Sardis, wryte thou,
Thes thingis seith he that hath
the seuene spiritis of God, & the
seuene sterris. I woot thi werkis,
for thou hast a name that thou lyuest,
& thou art deed. Be thou wakinge, and
conferme thou othere thingis that weren to
diynge; for I fynde not thi werkis
fulle bfore my God. Therefore haue
thou in mynde how thou resseyue-
dest & herdest, & kepe & do penaun-
ce. Therefore if thou wake not, I schal
come as a nyght theef to thee; & thou
schalt not wite in what our I sch-
al come to thee. But thou hast a fe-
we names in Sardis, whiche han
not defoulid her clothis; & thei schu-
len walke with me in white clothis,
for thei ben worthi. He that ouercometh,
schal be clothid thus with white clo-
this; & I schal not do away his na-
me fro the book of lyf, & I schal

confess his name before my Father, and before his angels. 6 He that hath an ear, let him hear what the Spirit saith unto the churches. 7 And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; 8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. 12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. 13 He that hath an ear, let him hear what the Spirit saith unto the churches. 14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor

knowleche his name bifore my fadir, & bifore hise aungels. He that hath eeris heere he, what the spirit seith to the chirchis. ¶ And to the aungel of the chirche of Philadelphia, wryte thou, Thes thingis seith the hooly & trewe, that hath the keye of Dauith; which openith, & no man closith; he closith, & no man opyneth. I woot thi werkis; & lo I gaf bifore thee a dore opened, which no man may close; for thou hast alitil vertu, & hast kept my word, & denyest not my name. Lo I schal gyue to thee of the synagoge of Sathanas, whiche seien that thei ben Iewis & ben not, but lyen. Lo I schal make hem, that thei come & worschipe bifore thi feet; & thei schulen wite, that I louede thee, for thou kepist the word of my pacience. & I schal kepe thee fro the our of temptacioun, that is to comynge into al the world to tempte men that dwellen in erthe. Lo I come soone; holde thou that that thou hast, that no man take thi crowne. & him that schal ouercome, I schal make a piler in the temple of my God, & he schal no more go out; & I schal write on hym the name of my God, & the name of the citee of my God, of the newe Ierusalem that cometh doun fro heuene of my God, & my newe name. He that hath eeris heere he, what the spirit seith to the chirchis. ¶ And to the aungel of the chirche of Laodice, write thou, These thingis seith amen, the feithful wnesse & trewe, which is bigynnyng of Goddis creature. I woot thi werkis, for nethir thou art coold nethir thou art hoot; I wolde that thou were coold ethir hoot; but for thou art lewe, & nethir coold ne-

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hot, I will spue thee out of my mouth.
 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. 22 He that hath an ear, let him hear what the Spirit saith unto the churches.

Revelation 4 1 After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. 2 And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. 3 And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. 4 And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. 5 And out of the throne proceeded lightnings and thunderings and voices: and

thir hoot, I schal bigynne to caste thee out of my mouth. For thou seist, that I am ryche & ful of goodis, & I haue nede of no thing; & thou woot not that thou art awrecche, & wreccheful & pore & blynd & nakid. I councele thee to bye of me brend gold & preued, that thou be maad ryche; & be clothid with white clothis, that the confucioun of thi nakidnesse be not seene; & anynte thyn ygen with acollerie, that thou se. I repreue & chastise, whom I loue. ¶ Therfore suwe thou good men, & do penaunce. Lo I stonde at the dore, & knocke. If ony man heerith my vois, & openeth the gate to me, I schal entre to him, & he with me. I schal gyue to him that schal ouercome, to sitte with me in my trone; as also I ouercam, & saat with my fadir in his trone. He that hath eeris heere he, what the spirit seith to *the* chirchis. //c. iiii.// Afir thes thingis I saygh, & lo a dore was openyd in heuene. & the firste vois that I herde, was as of a trumpe speakinge with me, & seide, Stighe thou vp hidur, & I schal schewe to thee, whiche thingis it bihoueth to be don soone afir thes thingis. Anoon I was in spirit; & lo a seete was sett in heuene, & vpon the seete oon sittinge; & he that saat, was lyk the sight of astoon Iaspis & to sardyn; & a reynbowe was in cumpas of the seete, lyk the sight of smaragdyn. & in the cumpas of the seete, weren xxiiii smale seetis; & aboue the trones foure & twenty eldre men sittinge, hilid aboute with white clothis, & in the heedis of hem goldun crownes. & leitis & voyces &

there were seven lamps of fire burning before the throne, which are the seven Spirits of God. 6 And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. 7 And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. 8 And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. 9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, 10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, 11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

Revelation 5 1 And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. 2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? 3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. 4 And I wept much, because no man was

thundrynges camen out of the throne; & seuene laumpis brennynge before the trone, whiche ben the seuene spiritis of God. & bfore the seete as a see of glass lyk a cristal; and in the myddil of the seete & in the cumpas of the seete, foure beetis ful of ygen bfore & byhynde. & the firste beest lyk a lyoun; & the secunde beest, lyk a calf; & the thridde beest, hauynge a face as of a man; & the fourthe beest, lyk an eagle fleyng. And the foure beetis hadden euery of hem sixe wyngis & al aboute & with ynne thei weren ful of ygen; & thei hadden not reste, day & nyght seiynge, Hooly hooli hooli the Lord God almyghty; that was & that is, & that is to comynge. & whanne the foure beetis gauen glorie & honour & blessing to him that saat on the trone, that lyueth into worldis of worldis, the foure & twenty eldre men felden down bfore him that saat on the trone, & worschipiden him that lyueth into * worldis. & thei casten her crownes bfore the trone, & seiden, Thou Lord oure God art worthi to take glorie & honour & vertu, for thou madist of nought alle thingis; & for thi wille tho weren, & ben maad of nought. And I saigh in the right- //c. v.// hond of the sittere on the trone, a book writun with ynne & withoute, & seelid with seuene seelis. & I saygh a strong angel, preching with a greet voys, Who is worthi to opyne the book, & to vndo the seelis of it? & noon in heuene, nethir in erthe nethir vndir erthe, myghte opyne the book, nethir biholde it. & I wepte moche, for noon was

* worldis of

found worthy to open and to read the book, neither to look thereon. 5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. 6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 7 And he came and took the book out of the right hand of him that sat upon the throne. 8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10 And hast made us unto our God kings and priests: and we shall reign on the earth. 11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; 12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. 13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,

founden worthi to opyne the book nethir to se it. & oon of the eldre men seide to me, Wepe thou not. Lo a lyoun of the lynage of Iuda, the roote of Dauith, hath ouercomun to opyne the book, & to vndon the seuene sealis of it. And I saygh & lo in the myddel of the trone, & of the foure beestis, & in the myddil of the eldre men a lomb ston-dinge as slayn, that hadde seuene hornes & seuene ygen; whiche ben seuene spiritis of God, sent into al the erthe. And he cam & took of the righthond of the sittere in the trone, the book. & whanne he hadde openyd the book, the foure beestis & the foure & twenty eldre men felden down bfore the lomb; & hadden ech of hem harpis, & goldun violis, ful of odours, whiche ben the preieris of seyntis. & thei syn-gen a newe song, & seiden, Lord oure God thou art worthi to take the book, & to opyne the seelis of it; for thou were slayn, & agen boughtist us to God in thi blood, of ech lynage & tunge & peple & nacioun, & madist us a kingdom & prestis to oure God, & we schulen regne on erthe. & I saygh & herde the vois of many aungels al aboute the trone, & of the beestis & of the eldre men. & the noumbre of hem was thousandis of thousandis, seiyng with a greet vois, The lomb that was slayn is worthi to take vertu & godhede & wysdom & strength & honour & glorie & blessing. & ech creature that is in heuene, & that is on erthe & vndir erthe, & the see, & whiche thingis ben in it, I herde alle seyinge to hym

Blessing, and honour, and glory, and power,
be unto him that sitteth upon the throne,
and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And
the four and twenty elders fell down and
worshipped him that liveth for ever and
ever.

Revelation 6 1 And I saw when the
Lamb opened one of the seals, and I heard,
as it were the noise of thunder, one of the
four beasts saying, Come and see. 2 And I
saw, and behold a white horse: and he that
sat on him had a bow; and a crown was
given unto him: and he went forth
conquering, and to conquer. 3 And when
he had opened the second seal, I heard the
second beast say, Come and see. 4 And
there went out another horse that was red:
and power was given to him that sat
thereon to take peace from the earth, and
that they should kill one another: and
there was given unto him a great sword.
5 And when he had opened the third seal,
I heard the third beast say, Come and see.
And I beheld, and lo a black horse; and he
that sat on him had a pair of balances in
his hand. 6 And I heard a voice in the
midst of the four beasts say, A measure of
wheat for a penny, and three measures of
barley for a penny; and see thou hurt not
the oil and the wine. 7 And when he had
opened the fourth seal, I heard the voice of
the fourth beast say, Come and see.
8 And I looked, and behold a pale horse:
and his name that sat on him was Death,
and Hell followed with him. And power
was given unto them over the fourth part
of the earth, to kill with

that sat in the trone, & to the lomb,
Blessing & honour & glorie & po-
wer into worldis of worldis.
& the foure beestis seiden amen.
And the foure & twenty eldre
men felden down on her faces, &
worschipiden him that lyueth into wor-
ldis of worldis. //c. vi.//
And I saigh that the lomb had-
de openyd oon of the seue-
ne seelis, & I herde oon of the fo-
oure beestis seiyng as a vois
of thundir, Come & se. & I saygh. &
lo a whit hors, & he that saat on him
hade a bowe, & a crowne was
gouun to him. & he wente out ouerco-
myng that he schulde ouercome. ¶ And
whanne he hadde openyd the secun-
de seel, I herde the secunde beest
seiyng, Come thou & se. & anothir re-
ed hors wente out; & it was go-
uun to him that saat on him, that he schul-
de take pees fro the erthe, & that
thei sle to gidre hem silf; & a gre-
et swerd was gouun to him. ¶ And
whanne he hadde openyd the thrid-
de seel, I herde the thridde beest
seyinge, Come thou & se. & lo ablac
hors, & he that sat on him hadde a
balaunce in his hond. & I herde
as a vois in the myddel of the fou-
re beestis, seiyng, A bilibre
of wheete for o peny, & thre bi-
libris of barly for a peny; & hir-
te thou not wyn ne oyle. ¶ And
whanne he hadde openyd the four-
the seel, I herde a vois of the fou-
re beestis seiyng, Come thou
& se. & lo a paal hors, & the na-
me was deeth to him that sat on him,
& helle suede him; and pouwer
was gouun to him on foure par-
tis of the erthe, for to sle with

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sword, and with hunger, and with death,
and with the beasts of the earth. 9 And
when he had opened the fifth seal, I saw
under the altar the souls of them that were
slain for the word of God, and for the
testimony which they held: 10 And they
cried with a loud voice, saying, How long, O
Lord, holy and true, dost thou not judge
and avenge our blood on them that dwell
on the earth? 11 And white robes were
given unto every one of them; and it was
said unto them, that they should rest yet
for a little season, until their fellowservants
also and their brethren, that should be
killed as they were, should be fulfilled.

12 And I beheld when he had opened the
sixth seal, and, lo, there was a great
earthquake; and the sun became black as
sackcloth of hair, and the moon became as
blood; 13 And the stars of heaven fell
unto the earth, even as a fig tree casteth
her untimely figs, when she is shaken of a
mighty wind. 14 And the heaven
departed as a scroll when it is rolled
together; and every mountain and island
were moved out of their places. 15 And
the kings of the earth, and the great men,
and the rich men, and the chief captains,
and the mighty men, and every bondman,
and every free man, hid themselves in the
dens and in the rocks of the mountains;
16 And said to the mountains and rocks,
Fall on us, and hide us from the face of him
that sitteth on the throne, and from the
wrath of the Lamb: 17 For the great day
of his wrath is come; and who shall be able
to stand?

Revelation 7 1 And after these things I
saw four angels standing on the four
corners of the earth, holding the four

swerd & with hungir & with deeth
& with beestis of the erthe. ¶ And
whanne he hadde openyd the fyue-
the seel, I saygh vndir the auter
the soulis of men slayn for the
word of God, & for the witnessing
that thei hadden. & thei cryden with a
greet vois, & seyde, How long
thou Lord that art hooly & trewe
demest not, & vengist not oure
blood of thes that dwellen in the
erthe? & white stoolis for ech sou-
le a stoole weren gouun to hem; & it
was seid to hem that thei schulden res-
te yit alitil tyme, til to the noum-
bre of her felowis & of her bri-
theren be fulfillid, that ben to be slayn
as also thei. ¶ And I saygh whanne
he hadde openyd the sixte seel,
& lo a greet erthe mouyng was
maad; & the sunne was maad blac
as a sak of heyre & al the moone
was maad as blood, & the steris
of heuene felden down on the erthe,
as a fige tre sendith vnrype fi-
gis, whanne it is mooued of a gre-
et wynd. & heuene wente away
as a book wlapid yn, & alle moun-
teyns & ylis weren moued fro her
placis. & kingis of the erthe & prin-
ces & tribunes & riche & stronge,
& ech boond man & fre man hidden
hem in dennes & stoonis of hillis,
& thei seien to hillis & to stoonis,
Falle ye on us & hide ye us fro the
face of him that sittith on the trone,
& fro the wraththe of the lomb, for
the greet day of her wraththe co-
meth, & who schal mowe stonde?
Aftir thes thin- //c. vii.//
gis I saigh foure aungels
standinge on the foure
corneris of the erthe, holdinge fou-

winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. 4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. 5 Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. 6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtholim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. 7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. 8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. 9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. 11 And all the angels stood round about

re wyndis of the erthe, that thei blewen not on the erthe, nethir on the see, nethir on ony tre. & I saygh an othir aungel stighynge fro the risyng of the sunne, that hadde a signe of the lyuyng God. & he criede with a greet vois to the foure aungels, to whiche it was gouun to noye the erthe & the see, & seide, Nyle ye noye the erthe & see nethir trees, til we marken the seruautis of oure God in the forheedis of hem. And I herde the nounbre of men that weren markid, an hundrid thousand & foure & fourty thousand markid, of euery lynage of the sones of Israel; of the lynage of Iuda, twelue thousand markid; of the lynage of Ruben, twelue thousand markid; of the lynage of Gad, twelue thousand markid; of the lynage of Aser, twelue thousand markid; of the lynage of Neptaly, twelue thousand markid; of the lynage of Manasse, twelue thousand markid; of the lynage of Symeon, twelue thousand markid; of the lynage of Leuy, twelue thousand markid; of the lynage of Isachar, twelue thousand markid; of the lynage of Sabulon, twelue thousand markid; of the lynage of Ioseph, twelue thousand markid; of the lynage of Beniamyn, twelue thousand markid. ¶ Aftr thes thingis I saigh a greet peple, whom no man myghte noumbre of alle folkis & lynagis & peplis & langagis stondinge bifore the trone, in the sight of the lomb; & thei weren clothid with white stoolis, & palmes weren in the hondis of hem. & thei crieden with greet vois, & seiden, Heelthe to oure God that sittith on the trone, & to the lomb. & alle aungels stoden al a-

the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,
 12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. 13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. 17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Revelation 8 1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. 2 And I saw the seven angels which stood before God; and to them were given seven trumpets. 3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. 5 And the angel took the censer, and filled it with fire of the altar,

boute the trone, & the eldre men & the foure beestis. & thei felden down in the sight of the trone on her facis, & worschhipiden God & seiden, Amen. blessing & clernesse & wysdom & doynge of thankinges, & honour & vertu & strengthe, to oure God, into worldis of worldis amen. & oon of the senyours answeride, and seide to me, Who ben these that ben clothid with white stoolis, & fro whennis camen thei? & I seide to him, My lord thou woost. & he seide to me, These ben thei that camen fro greet tribulacioun, & waischiden her stoolis & maden hem white in the blood of the lomb. Therfore thei ben before the trone of God, & seruen to him day & nyght in his temple. & he that sittith in the trone, dwellith on hem. Thei schulen no more hungre ne thirste, nethir sunne schal falle on hem ne ony heete; for the lomb that is in the myddel of the trone, schal gouerne hem, & schal lede forth hem to the wellis of watris of lyf; & God schal wyepe a wey ech teer, fro the ygen of hem. //c. viii.//
 And whanne he hadde openyd the seuenthe seel, a sy-lence was maad in heuene as half an our. & I saygh seuene aungels stondinge in the sight of God, & seuene trumpis weren gouun to hem. & anothir aungel cam & stood bifore the auter, & hadde a goldun censer; & many encensis weren gouun to him, that he schulde gyue of the preieris of alle seintis on the goldun auter, that is bifore the trone of God. & the smoke of encensis of the preieris of the hooly men stighede up, fro the aungels hond bifore God. & the aungel took the censer, & fillide it of the fier of the auter,

and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake. 6 And the seven angels which had the seven trumpets prepared themselves to sound. 7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. 8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. 10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; 11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. 12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. 13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

Revelation 9 1 And the fifth angel sounded, and I saw a star

& castide into erthe. & thundris & voices & leitingis weren maad, & a grete erthe mouyng. & the seuene aungelis that hadden seuene trumpis, maden hem redy that thei schulden trumpe. ¶ & the firste aungel trumpide, & hail was maad; & fier meynd to gidre in blood, & it was sent into erthe; & the thridde part of the erthe was brent, & the thridde part of trees was brent, & al the grene gras was brent. ¶ And the secunde aungel trumpide, & as a greet hil brennyng with fyer was cast into the see; & the thridde part of the see was mad blood, & the thridde part of creature was deed, that hadden lyues in the see; & the thridde part of schippis perischide. ¶ & the thridde aungel trumpide, & a greet sterre brennyng as a litil brond felde fro heuene; & it felde into the thridde part of flōdis, & into the wellis of watris. & the name of the sterre is seid Wermod. & the thridde part of watris was maad into Wermod; & many men weren deed of the watris, for tho weren maad bittir. ¶ And the fourthe aungel trumpide, & the thridde part of the sunne was smytun; & the thridde part of the moone, & the thridde part of steris; so that the thridde part of hem was derkid, & the thridde part of the day schynede not; & al so of the nyght. ¶ and I saigh & herde the vois of an egle fleyng bi the myddil of heuene & seiynge with a greet vois, Wo wo wo to men that dwellen in erthe, of the othere voices of thre aungels, that schulen trumpe aftir. //c. ix.// And the fyfthe aungel trumpide; & I saygh that a sterre hadde

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fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. 3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. 4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. 5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. 6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. 7 And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. 8 And they had hair as the hair of women, and their teeth were as the teeth of lions. 9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. 10 And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. 11 And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

falle down fro heuene into erthe, & the keye of the pitt of derknesse was gouun to it. & it openyde the pitt of depnesse, & a smoke of the pitt stighede vp, as the smoke of a greet furneis; & the sunne was derkid & the eyr of the smoke of the pitt. & locustis wenten out of the smoke of the pitt into erthe, & power was gouun to hem, as scoriounes of the erthe han power. & it was comaundid to hem, that thei schulden not hirte the gras of the erthe, nethir ony grene thing, nethir ony tree; but onely men, that han not the singne of God in her forhedis. & it was gouun to hem, that thei schulden not sle hem, but that thei schulden be turmentid fyue monethis; & the turmenting of hem, as the turmenting of a scorioun, w^h whanne he smyth aman. & in tho dayes men schulen seke deeth, & thei schulen not fynde it; & thei schulen desyre to dye, & deeth schal fle fro hem. & the licnesse of locustis, ben lyk horsis maad redy into bateil; & on the heedis of hem as crownes lyk gold, & the facis of hem as the facis of men. & thei hadden heeris as heeris of wymmen, & the teeth of hem weren as teeth of lyouns. & thei hadden haburiouns, as irun haburiouns; & the voices of her whyngis as the vois of charis of many horsis rennyng into bateil. & thei hadden taylis lyk scoriounes, & pricis weren in the taylis of hem; & the myght of hem was to noye men fyue monethis. & thei hadden on hem aking the aungel of depnesse, to whom the name bi Ebrew, is Laabadon; but bi Greek Apollioun, & bi Latyn he hath a name Extermi-

12 One woe is past; and, behold, there come two woes more hereafter. 13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, 14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. 15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. 16 And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. 17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. 18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. 19 For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. 20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: 21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Revelation 10 1 And I saw another

nans that is distriere. O wo is passid, & lo yit comen twey woos. ¶ After thes thingis also the sixte aungel trumpide; and I herde a vois fro foure corneris of the goldun auter that is bifore the ygen of God, & seyde to the sixte aungel that hadde a trumpe, Vnbynde thou foure aungels, that ben bounden in the greet flood Eufrates. & the foure aungels weren vnboundun, whiche weren redy in to our & day & monethe & yeer to slee the thridde part of men. & the noumbre of the oost of horsmen was twenty thousand sithis ten thousand. I herde the noumbre of hem. & so I saigh horsis in visioun; & thei that saaten on hem, hadden firy haburiouns & of iacynct & of brymstoon; & the heedis of the horsis weren as heedis of lyouns, & fyer & smoke & brymstoon cometh forth of the mouth of hem. Of thes thre plagis, the thridde part of men was slayn, of the fier & of the smoke ~~& of the smoke~~ & of the brymston that camen out of the mouth of hem. For the power of the horsis is in the mouth of hem, & in the taylis of hem; for the taylis of hem ben lyk to serpentis, haunynge heedis, & in hem they noyen. & thetothir men that weren not slayn in thes plagis; nethir diden penaunce of the werkis of her hondis, that thei worschipiden not deuelis & symylacris of gold & of siluer & of bras & of stoon & of tree; whiche nethir moun se, nethir heere nethir wondre; & diden not penaunce of her mansleyngis, nethir of her wicchecraftis, nethir of her fornyacioun, nethir of her theftis, were slayn. And I saigh anothir //c. x.//

mighty angel come down from heaven,
 clothed with a cloud: and a rainbow was
 upon his head, and his face was as it were
 the sun, and his feet as pillars of fire:
 2 And he had in his hand a little book
 open: and he set his right foot upon the
 sea, and his left foot on the earth, 3 And
 cried with a loud voice, as when a lion
 roareth: and when he had cried, seven
 thunders uttered their voices. 4 And
 when the seven thunders had uttered their
 voices, I was about to write: and I heard a
 voice from heaven saying unto me, Seal up
 those things which the seven thunders
 uttered, and write them not. 5 And the
 angel which I saw stand upon the sea and
 upon the earth lifted up his hand to
 heaven, 6 And sware by him that liveth
 for ever and ever, who created heaven, and
 the things that therein are, and the earth,
 and the things that therein are, and the
 sea, and the things which are therein, that
 there should be time no longer: 7 But in
 the days of the voice of the seventh angel,
 when he shall begin to sound, the mystery
 of God should be finished, as he hath
 declared to his servants the prophets.
 8 And the voice which I heard from
 heaven spake unto me again, and said, Go
 and take the little book which is open in
 the hand of the angel which standeth
 upon the sea and upon the earth. 9 And I
 went unto the angel, and said unto him,
 Give me the little book. And he said unto
 me, Take it, and eat it up; and it shall make
 thy belly bitter, but it shall be in thy mouth
 sweet as honey. 10 And I took the little
 book out of the angel's hand, and ate

strong aungel comynge down fro
 heuene clothid with a clowde, &
 the reynbowe on his heed; & the
 face of him was as the sunne, &
 the feet of hym as a piler of fy-
 er. & he hadde in his hond alitil
 book openyd; & he sette his right
 foot on the see, & the leftfoot on
 the erthe. & he criede with a gre-
 et vois, as a lyoun whanne he ro-
 rith. & whanne he hadde cried, the
 seuene thundris spaken her voices;
 & whanne the seuene thundris hadden
 spoken her voices, I was to wri-
 tinge. & I herde a voyce fro heue-
 ne, seyinge, Marke thou what thin-
 gis the seuene thundris spaken,
 & nyle thou wryte hem. & the aungel
 whom I saygh stondinge aboue the
 see, & aboue the erthe, lifte vp his
 hond to heuene; & swoor bi hym that
 lyueth into worldis of worldis,
 that made of nought heuene & tho
 thingis whiche ben in it; & the erthe,
 & tho thingis that ben in it; & the see,
 & tho thingis that ben in it, that tyme
 schal no more be, but in the dayes of the vois
 of the seuenthe aungel, whanne he
 schal bigynne to trumpe, the mysterie
 of God schal be endid, as he prechi-
 de by his seruautis profetis. & I her-
 de a vois fro heuene eftsoone
 spekinge with me & seiyng, Go thou
 & take the book that is openyd fro the
 hoond of the aungel that stondith abo-
 ue the see, & on the lond. & I wente
 to the aungel & seide to him, that he sch-
 ulde gyue me the book. & he seide
 to me, Take the book & deuoure it,
 & it schal make thi wombe to be
 bittir, but in thi mouth it schal be
 swete as hony. & I took the book
 of the aungels hond & deuouride

it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. 11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. 1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

Revelation 11 2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. 3 And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. 4 These are the two olive trees, and the two candlesticks standing before the God of the earth. 5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. 6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. 7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9 And they of the people and kindreds and tongues and nations

it, & it was in my mouth as sweete hony; & whanne I hadde deuourid it, my wombe was bittir. & he seide to me, It bihoueth thee eftsoone to profecie to hethen men, & to peplis & langagis & to many kingis. And a reed lyk a //c. xi.// yerd was gouun to me, & it was seid to me, Ryse thou & mete the temple of God & the auter, & men that worschipen in it. But caste thou out the foryerd that is withoute the temple & mete not it, for it is gouun to hethen men; & thei schulen defoule the hooly citee, bi fourty monethis & tweyne. & I schal gyue to my twey witnessis, & thei schulen profecie a thousand dayes two hundrid & sixty, & schulen be clothid with sackis. These ben tweyne olyues, & twey candelstickis; & thei stonden in the sight of the Lord of the erthe. & if ony man wole annoyen hem, fier schal go out of the mouth of hem & schal deuoure her enemyes; & if ony wole hirte hem, thus it bihoueth hym to be slayn. Thes han power to close heuene, that it reyne not in the dayes of her profecie; & thei han power on watirs to turne hem into blood; & to smyte the erthe with euery plage, & as ofte as thei wolen. & whanne thei schulen ende her witnessing, the beest that stigheth vp fro depnesse, schal make batel agens hem; & schal ouercome hem, & schal sle hem. & the bodies of hem schulen ligge in the streetis of the greet citee that is clepid goostly Sodom & Egipt, where the Lord of hem was crucified. & summe of lynagis & of peplis & of langagis & of he-

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shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. 10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. 11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. 13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. 14 The second woe is past; and, behold, the third woe cometh quickly. 15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. 16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. 18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints,

thene men, schulen se the bodies of hem by thre dayes & an half; & thei schulen not suffre the bodies of hem to be putt in biriels. & men enhabitinge the erthe schulen haue ioie on hem; & thei schulen make myrie, & schulen sende giftis to gidre for thes twey profecies turmentiden hem that dwellen on the erthe. & afir thre dayes & anhalf, the spirit of lyf of God entride into hem; & thei stooden on her feet, & greet drede felde on hem that syghen hem, & thei herden a greet vois fro heuene, seyinge to hem, Come vp hidur. & thei stigheden into heuene in a cloude, & the enemyes of hem syghen hem. & in that our a greet erthemouyng was maad, & the tenthe part of the citee felde doun; & the names of men seuene thousand weren slayn in the erthe mouyng, & the tothir weren sent into drede, & gaue glorie to God of heuene. ¶ The secunde wo is gon, & lo the thridde wo schal come soone. & the seuenthe aungel trumpide, & grete voicis weren maad in heuene & seiden, The rewme of this world is maad oure Lord and of Crist his sone; & he schal regne into worldis of worldis amen. & the foure & twenti eldre men that saten in her seetis in the sight of the Lord, felden on her faces, & worschipiden God & seiden, We don thankingis to thee Lord God almyghty, which art, & which were, & which art to comynge, whiche hast takun thi greete vertu, & hast regned. & folkis ben wroth, & thi wraththe cam, & tyme of dede men to be demed, & to yelde meede to thi seruauntis & profetis & halowis

and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. 19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

Revelation 12 1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 And she being with child cried, travailing in birth, and pained to be delivered. 3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. 7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole

& dredinge thi name, to smale & to grete; & to distrye hem that corrum-
piden the erthe. //c. xii.//
And the temple of God in he-
uene was openyd, & the
arke of his testament was seyn
in his temple; & leitingis weren maad,
& voices & thundris & erthe mouyng
& greet hail. & a greet signe appe-
ride in heuene, a womman clothid
with the sunne, & the moone vndir
hir feet, & in the heed of hir a cro-
wne of twelf sterris. & she had-
de in wombe, & she crieth in tra-
uelinge of childe, & is turmentid,
that she bere child. & anothir signe was
seyn in heuene. & lo a greet reed
dragun that hadde seuene heedis &
ten hornes, & in the heedis of him
seuene diademes; & the tail of
him drough the thridde part of ster-
ris of heuene, & sente hem into the
erthe. & the dragoun stood bfore the
womman that was to beringe child,
that whanne she hadde born child, he
schulde deuour hir sone. & she
baar a knaue child, that was to
reulinge alle folkis in an irun ye-
rde; & hir sone was rauyschid
to God, & to his trone. & the wom-
man fleigh into wildirnesse, where
she hath a place maad redy of God,
that he fede hir there a thousynd day-
es two hundrid & sixty. & agre-
et batel was maad in heuene,
& Mychel & hise aungels foughten with
the dragoun; & the dragoun faughte
& hise aungels, & thei hadden not
myght, nethir the place of hem was
foundun more in heuene. & thilke
dragoun was cast down, the greet
olde serpent, that is clepid the deuel
& Sathanas that disseyueth al the

world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. 13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Revelation 13 1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten

world; he was cast doun into the erthe, & hise aungels weren sent with him. & I herde a greet vois in heuene, seiynge, Now is maad heelthe & vertu & kingdom of oure God, & the power of his Crist; for the accuser of oure britheren is cast doun, which accuside hem bifore the sight of oure God, day & nyght. & thei ouercam him for the blood of the lomb, & for the word of his witnessing; & thei lo-ueden not her lyues til to deeth. Therefore ye heuenes be ye glad, & ye that dwellen in hem. Wo to the erthe & to the see, for the fend is come doun to you, & hath greet wraththe, witynge that he hath lytil tyme. & afir that the dragoun sigh that he was cast doun to * erthe, he pursuuede the womman that bar the knaue child. & twey wengis of a greet egle weren gouun to the womman, that she schulde fle into desert into hir place; where sche is fed, bityme & tymes & half a tyme fro the face of the serpent. & the serpent sente out of his mouth afir the womman watir as a flood, that he schulde make hir to be drawun of the flood. & the erthe helpide the womman, & the erthe openyde his mouth, & soop vp the flood that the dragoun sente of his mouth. & the dragoun was wrooth agens the womman, & he wente to make batel with othere of hir seed, that kepen the maundementis of God, & han the witnessing of Ihesu Crist; & he stood on the grauel of the see. And I saigh a be- //c. xiii.// est stighynge vp of the see, hauynge seuene heedis, ten hornes; & on his hornes ten

* the

crowns, and upon his heads the name of blasphemy. 2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. 3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. 6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. 7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. 9 If any man have an ear, let him hear. 10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. 11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. 13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 And deceiveth

diademys, & on his heedis the names of blasfemye. & the beest whom I saygh, was lyk a parde, & his feet as the feet of abere, & his mouth as the mouth of alyoun; & the dragoun gaf his vertu & greet power to him. & I saigh oon of his heedis, as slayn into deeth; & the wounde of his deeth was curid, & al erthe wondride aftir the beest; & thei worschipiden the dragoun, that gaf power to * the beest, & who schal mowe fighte with it? & amouth spekinge greet thingis & blasfemyes was gouun to it; & power was gouun to it, to do two & fourty monethis. & it openyde his mouth into blasfemyes to God, to blasfeme his name, & his tabernacle, & hem that dwellen in heuene. & it was gouun to him, in to ech lynage & peple & langage & folk. & alle men worschipiden it that dwellen in erthe, whos names ben not writun in the book of lyf of the lomb, that was slayn fro the bigynnyng of the world. If oony man hath eeris, heere he. He that ledith into caytifte, schal go into caytifte; he that sleeth with swerd, it bihoueth hym to be slayn with swerd. This is the patience & the feith of seyntis. & I saigh anothir beest stighynge vp fro the erthe; & it hadde two hornes lyk the lomb, & it spak as the dragoun, & dide al the power of the former beest in his sight. & it made the erthe & men dwellinge in it, to worschipe the firste beest, whos wounde of deeth was curid. & it dide grete signes, that also it made fier to come doun fro heuene into erthe, in the sight of alle men. & it dissey-

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* the beest. & thei worschipiden the beest, & seiden Who is lyk to

them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. 16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

Revelation 14 1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. 4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever

ueth men that dwellen in erthe, for signes whoche ben gouun to it to do in the sight of the beest; seiynge to men dwellinge in erthe, that thei make an ymage of the beest that hath the wounde of swerd, & lyuede. & it was gouun to him, that he schulde gyue spirit to the image of the beest & that the image of the beest speke. & he schal make that who euere honouren not the ymage of the beest, be slayn. & he schal make alle smale & greete, & riche & pore, & fre men & bond men, to haue a carectere in her righthond, ethir in her forheedis; that *no* man may bye ethir selle, but thei han the carecter ethir the name of the beest, ethir the noumbre of his name. Heere he wysdom; he that hath vndirstonding, acounte the noumbre of the beest; for it is the noumbre of man, & his noumbre is sixe hundrid sixti & sixe. //c. xiiii.// And I saigh, & lo a lomb stood on the mount of Syon, and with him an hundrid thousende & four & fourty thousand ha-uyng his name, & the name of his fadir, writun in her forhedis. & I herde avois fro heuene, as ~~the~~ the vois of many watris, & as the vois of a greet thundir; & the vois which is herd, was as of many harperis harpinge in her harpis & thei sungen *as* a newe song, bifore the seete of God, & bifore the foure beestis & senyours. & no man mygh-
te sie the song, but thei anhundrid thousand & foure & fourty thousand that ben bought fro the erthe. These it ben, that ben not defoulid with wymmen; for thei ben virgyns. Thes suwen the lomb, whidur euer

he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. 5 And in their mouth was found no guile: for they are without fault before the throne of God. 6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, 7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. 8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. 9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, 10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: 11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. 12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. 13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord

he schal go. Thes ben bought of alle men the firste fruytis to God & to the lomb, & in the mouth of hem leeing is not foundun; for thei ben with oute wem, bifore the trone of God. ¶ And I sygh anothir aungel fleynge by the myddil of heuene, hauynge an euerlastinge gospel, that he schulde preche to men sittinge on erthe, & on ech folc & lynage & langage & peple, & seide with a greet vois, Drede ye the Lord, & gyue ye to him honour for the our of his doom cometh; & worschipe ye him that made heuene & erthe, the see & alle thingis that ben in hem, & the wellis of watris. & anothir aungel suwede seiynge, Thilke greet Babylon fel doun fel doun, which gaf drynke to alle folkis of the wyn of wraththe of her fornycioun. & the thridde aungel suwede hem, & seide with a greet vois, If ony man worschipe the beest & the image of it, & takith the carecter in his forheed ethir in his hoond, this schal drynke of the wyn of Goddis wraththe, that is meynd with clere wyn in the cuppe of his wraththe, & schal be turmentid with fyer & brymston in the sight of hooly aungelis, & bifore the sight of the lomb. & the smoke of her turmentis, schal stighe vp into the * worldis; nethir thei han reste day & nyght, which worschipiden the beest & his ymage, & if ony man take the carecter of his name. Here is the pacience of seyntis, whiche kepen the mandementis of God & the feith of Ihesu. ¶ And I herde a vois fro heuene, seiynge to me, Write thou, blessid ben deed men, that dyen in the Lord;

* worldis of

from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. **14** And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. **15** And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. **16** And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. **17** And another angel came out of the temple which is in heaven, he also having a sharp sickle. **18** And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. **19** And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. **20** And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Revelation 15 **1** And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. **2** And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps

fro hennis forth, now the spirit
seith, that thei reste of her trauels;
for the werkis of hem suwen hem.
and I saygh & lo a whit cloude,
& aboue the cloude a sattere liik
the sone of man, hauynge in his heed
a goldun crowne, & in his hond
a scharp sikil. And anothir aungel
wente out of the temple, & crye-
de with greet vois to him that sat on
the cloude, Sende thi sikil & repe,
for the our cometh that it be ropun,
for the corn of the erthe is rype.
& he that sat on the cloude, sente his
sikil into the erthe, & raap the er-
the. ¶ And anothir aungel went out
of the temple that is in heuene, & he
also hadde a scharp sykil. And
anothir aungel wente out fro
the auter, & hadde power on fier
& watir; & he criede with agre-
et vois to him that hadde the scharp
sikil, & seide, Sende thi scharp sy-
kel, & kitte away the clustris
of the vynyerd of the erthe, for
the grapis of it ben rype. & the
aungel sente his sikil into the erthe, *
the, & sente into the * lake of God-
dis wraththe. & the lake was trodun
withoute the citee, & the blood wen-
te out of the lake til to the bride-
lis of horsis, bi furlongis a thou-
sand & sixe hundrid. //c. xv.//
And I sigh anothir signe in
heuene greet & wonder-
ful, seuene aungelis ha-
uynge the laste veniaunces; for the
wraththe of God is endid in hem.
& I saigh as a glasun see meynd
with fier, & hem that ouercam the
beest & his ymage & the noumbre
of his name, stondinge aboue the
glasun see, hauynge the harpis

* & gadride gra-
pis of the vynes-
yard of the er-
* greet

of God. 3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. 4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. 5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: 6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Revelation 16 1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. 2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. 3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every

of God & singynge the song of Moyses the seruaunt of God, & the song of the lomb & seiden, Grete & wondirful ben thi werkis, Lord God almyghty; thi weyes ben iust & trewe Lord king of worldis. Lord who schal not drede thee, & magnyfie thi name? for thou alonne art merciful; for alle folkis schulen come & worschipe in thi sight, for thi domes ben opyne. ¶ And aftir thes thingis I saigh, & lo the temple of the tabernacle of witnessing was openyd in heuene; & seuene aungels hauynge seuene plagis, wente out of the temple, & weren clothid with a-stoon clene & whyt, & weren before gird with goldun girdils aboute the brestis. & oon of the foure beestis gaf to the seuene aungels, seuene goldun violis ful of the wraththe of God, that lyueth into worldis of worldis. & the temple was ful of smoke of the mageste of God, & of the vertu of him; & no man myghte entre into the temple, til the seuene plagis of seuene aungels weren endid. And I herde //c. xvi.// a greet vois fro heuene, seiynge to the seuene aungels, Go ye & schede out the seuene violis of Goddis wraththe, into the erthe. & the firste aungel wente & schedde out his viol into the erthe; & awounde feers & worst was maad on alle that hadden the correcter of the beast, & on hem that worschiden the beast & his ymage. ¶ And the secunde aungel schedde out his viol into the see; & the blood was maad as of a deed thing; & ech man



living soul died in the sea. 4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. 6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. 8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. 9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. 10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, 11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. 12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. 13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. 15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. 16 And he

lyuyng, was deed in the see. ¶ And the thridde aungel schedde out his viol on the floodis & on the wellis of watris, & seide, Iust art thou Lord that art & that were hooly, that demest thes thingis; for thei schedden out the blood of halewis & profetis, & thou hast gouun to hem blood to drynke, for thei ben worthi. & I herde anothir seiynge, Yhe Lord God almyghti, trewe & iust ben thi domes. ¶ And the fourthe aungel schedde out his viol into the sunne, & it was gouun to hym to turmenten men with heete & fier. & men swaliden with greet hete, & blasfemiden the name of God hauynge power on thes plagis, nethir thei diden penaunce, that thei schulden gyue glorie to him. ¶ And the fyfthe aungel schedde his vyol on the seete of the beest; & his kingdom was maaderk, & thei eten to gidre her tungs for sorwe; & thei blasfemyden God of heuene for sorwis of her woundis, & thei diden not penaunce of her werkis. ¶ And the sixte aungel schedde out his viol in that ilke greet flood Eufates, & driede the watir of it, that weye were maad redy to kingis fro the sunne risyng. & I saygh the vnclene spiritis bi the maner of froggis go out of the mouth of the dragoun, & of the mouth of the beest, & of the mouth of the fals profete. For thei ben spiritis of deuelis, makinge singnes; & thei goon forth to kingis of al erthe, to gadre hem into a batel to the greet day of almyghti God. Lo I come as a nyght theef. Blessid is he that wakith & kepith his clothis, that he wandre not nakid, & that thei se not the filthhede of him. & he

gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. 19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 20 And every island fled away, and the mountains were not found. 21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Revelation 17 1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: 2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: 5 And upon her forehead was a name written, MYSTERY,

schal gadre hem into a place, that is clepid in Ebrew Hermagedon. ¶ & the seuenthe aungel schedde out his viol into the eir, & a greet vois wente out of heuene fro the throne, & seide, It is don. & leityngis weren maad & voices & thundris; & a greet erthe mouyng was maad, which maner neuere was sithen men weren on erthe, such erthe mouyng so greet. * citee was maad into thre parties, & the citees of hethen men felden down. & greet Babiloyn cam into mynde bfore God, to gyue to it the cuppe of indignacioun of his wraththe. & ech yle fley away, & hillis ben not foundun. & greet hail as a talent, cam down fro heuene into men. & men blasfemyden God for the plage of hail, for it was maad ful greet.

And oone of the //c. xvii.// seune aungels cam, that hadde seune viols, & spak with me & seide, Come thou, I schal sche-we to thee the dampnacioun of the greet hoore that sittith on many watris, with which kyngis of erthe diden fornyacioun; & thei that dwellen in the erthe ben maad drun-kun of the wyn of hir leccherie. & he took me into desert in spirit. & I sigh a womman sittinge on a reed beest ful of names of blasfemye, hauynge seune heedis & ten hornes. & the womman was enuyround with purpur & reed, & ouer gild with gold, & precious stoon & peerlis, hauynge a goldun cuppe in hir hond ful of abhominaciouns, & vnclennesse of her fornyacioun. & a name writun in the forheed of hir, Mysterie,

* & the greet

BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. 7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. 8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. 9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. 10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. 12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 13 These have one mind, and shall give their power and strength unto the beast. 14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. 15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations,

Babiloyn the greet modir of fornycaciouns, & of abhomynaciouns of erthe. & I saygh a womman drunke of the blood of seyntis, & of the blood of martris of Ihesu. & whanne I saigh hir, I wondride with greet wondring. & the aungel seide to me, Why wondrist thou? I schal seie to thee the sacrament of the womman, & of the beest that berith hir, that hath seuene heedis & ten hornes. The beest which thou sighest, was & is not; & sche schal stighe fro depnesse, & sche schal go into perischyng. & men dwellinge in erthe schulen wondre, whos names ben not writun in the book of lyf, fro the makyng of the world, seynge the beest that was, & is not. & this is is the witt, who that hath wisdom. The seuene heedis ben seuene hillis, on whiche the womman sittith; & kingis seuene ben. Fyue han feld down, oon is, & anothir cometh not yit. & whanne he schal come, it bihoueth him to dwell a schort tyme. & the beest that was & is not, & she is the eightthe, & is of the seuene, & schal go into perisching. & the ten hornes whiche thou hast seyn, ben ten kingis, that yit han not take kyngdom; but thei schulen take power as kingis, oon our aftir the beest. These han a counceil, & schulen bitake her vertu & power to the beest. Thes schulen fighte with the lomb, & the lomb schal ouercome hem, for he is lord of lordis, & king of kingis. & thei that ben with him, ben clepid chosun & faithful. & he seide to me, The watris whiche thou hast seyn, where the hoore sittith, ben peplis & fol-

and tongues. 16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. 17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. 18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

Revelation 18 1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. 2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. 4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. 5 For her sins have reached unto heaven, and God hath remembered her iniquities. 6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. 7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her:

kis & langagis. & the ten hornes that thou hast seyn in the beest, thes schulen make hir desolat & nakid; & schulen ete the fleischis of hir, & schulen brenne to gidre hir with fier. For God gaf into the hertis of hem, that thei do that that is plesaunt to him; that thei gyue her kyngdom to the beest, til the wordis of God ben endid. & the womman whom thou hast seyn, is the greet cite that hath kingdom on kingis of the erthe. And aftir thes //c. xviii.// thingis I sigh anothir aungel comynge doun fro heuene hauynge greet power, & the erthe was lightned of his glorie. & he criede with strong vois, & seide, Greet Babiloyne felde doun felde doun, & is maad the habitacioun of deuelis; & the kepyng of ech vnclene spirit, & the keping of ech vnclene foul, & hateful; for alle folkis drunken of the wraththe of fornyacioun of hir. & kingis of the erthe & marchauntis of the erthe, diden fornyacioun with hir; & thei ben maad ryche of the vertu of delicis of hir. & I herde anothir vois of heuene, seyinge, My peple go ye out of it, & be ye not parceneris of the trespassis of it, & ye schulen not resseyue of the woundis of it. For the synnes of it camen til to heuene, & the Lord hadde mynde of the wickidnesse of hit. Yelde ye to it, as she yeldide to you, & double ye double thingis, aftir her werkis; in the drynke that she medlide to you, meynge ye double to hir. As moche as sche glorifiede hir silf & was in delicis, so moche turment gyue to hir & weylyng;

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for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, 13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. 14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. 15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, 16 And saying, Alas, alas, that great city, that was clothed in

for in hir herte she seith, I sitte a queene & I am not a widow, & I schal not se weylyng. & therfore in o day hir woundis schulen come, deeth & mornyng & hungir, & she schal be brent in fyer; for God is strong, that schal deme hir. & the kingis of the erthe schulen by wepe & biweyle hem silf on hir, whiche diden fornyacioun with hir & lyueden in delyces, whanne thei schulen se the smoke of the brennyng of it; stondinge fer for drede of the turmentis of it, & seyinge, Wo, wo, wo, thilke greet citee Babiloyn, & thilke stronge citee; for in oon our thi doom cometh. & marchauntis of the erthe schulen wepe on it & morne, for no man schal bie more the marchaundise of hem; the marchandies of gold & of siluer & of precious stoon, & of peperl & of bies & of purpur & of silk, & cotyn; & ech tre thymus, & alle vessels of yuer & alle vesels of precious stoon, & of bras & of irun & of marbil; & canel & amonye & of swete smellinge thingis & oynementis & encense & of wyn & of oyle & of flour & of wheete & of werkbeestis & of scheep & of horsis & of cartis & of seruauantis & othir lyues of men. & thin applis of the desyr of thi lyf wenten away fro thee, & alle fatte thingis & ful clere perisheden fro thee. & marchaundis of thes thingis schulen no more fynde tho thingis. Thei that ben maad ryche of it, schulen stonde fer for drede of turmentis of it, wepynge & mornyng & seiyng, Wo wo thilke greet citee, that was clothid with

fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, 18 And cried when they saw the smoke of her burning, saying, What city is like unto this great city! 19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. 20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. 21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. 22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; 23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. 24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

Revelation 19 1 And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power,

biis & purpur & reed scarlet, & was ouer gild with gold & precious stoon & margaritis; for in oon our so many richessis ben destitute. & ech gouernour & alle that sailen by schip * & marmeris & that worchen in the see, stooden fer & criden, seynge the place of the brennyng of it, seiynge, What is lyk this greet citee? & thei casten poudir on her heedis, & crieden wepinge & morynynge & seyinge, Wo wo thilke greet citee in which alle that han schippis in the see ben maad ryche of prises of it, for in oon our it is desolat. Heuene & hooly apostlis & prophetis, make ye ful outioye on it, for God hath demyd your dom of it. And o strong aungel took vp a stoon as a greet mylne stoon, & keste into the see, & seide, In this bire thilke greet citee Babiloyn schal be sent, & now it schal no more be foundun. & the voys of harpis, & of men of musyk, & singynge with pipe & trumpe, schal no more be * foundun in it. & the vois of mylne stoon schal no more be herd in thee, & the lyght of lanterne schal no more schinne to thee. & the vois of the hosebonde & of the wyf schal no more yit be herd in thee, for thi marchauntis weren princis of the erthe. For in thi wicchecraftis, alle folkis erriden, & the blood of profetis & seyntis is foundun in it, & of alle men that ben slayn in erthe. //c. xix.//

Aftir thes thingis I herde as a greet vois of many trumpis in heuene, seyinge, Alleluya; heriinge & glorie & vertu is

* into place

* herd in it; & ech crafti man & ech craft, schal no more be

unto the Lord our God: 2 For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. 3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. 5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. 11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and

to oure God, for trewe & iust ben the domes of him; which demyde of the greet hoore that defoulide the erthe in hir leccherie; & vengide the blood of his seruauntis, of the hoondis of hir. & eft thei seiden, Al-leluya. & the smoke of if stigheth vp, into the worldis of worldis. & the foure & twenty senyours, & foure beestis felden doun, & worshipiden God sittinge on the trone, & seiden, Amen, alleluya. & a vois wente out of the trone, & seide, Alle the seruauntis of oure God seye ye he-ryngis to oure God; & ye that dreden God, smale & grete. & I herde a vois of a greet trumpe, as the vois of many watris, & as the vois of grete thundris seiynge, Aleluya, for oure Lord God almyghty hath regned. Ioye we & make we myrthe, & gyue glorie to him; for the weddngis of the lomb camen, & the wyf of him made redy hir silf. & it is gouun to hir, that she keure hir with whyt bissyng schynynge; for whi bissyng is iustifyngis of seyntis. & he seide to me, Write thou, Blessid ben thei that ben clepid to the soper of weddingis of the lomb. & he seide to me, Thes wordis of God ben trewe. & I felde doun before his feet, to worschipe hym. & he seide to me, Se thou that thou do not; I am a seruaunt with thee & of the britheren, hauynge the witnessng of Ihesu. Worschipe thou God; for the witnessing of Ihesu, is spirit of profecie. And I saygh heuene openyd, & lo a whyt hors. & he that sat on him was clepid Feithful & Sothfast, & with rightwysness he demeth &

make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. 17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. 19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out

fightith. & the ygen of him weren as flawe of fyre, & in his heed many diademes; & he hadde a name writun, which no man knew, but he. & he was clothid in a cloth spreynt with blood, & the name of him was clepid the sone of God. & the oostis that ben in heuene, sieden hym on whyte horsis, clothid with bissyn whyt & clene. & a swerd scharp on ech syde cam forth of his mouth, that with it he smyte folkis; & he schal reule hem with an yrun yerd. & he tredith the pressour of wyn of strong veniaunce of the wraththe of almyghti God. & he hath writun in his cloth & in the hemme, king of kyngis & lord of lordis. ¶ And I saygh an aungel stondinge in the sunne, & he criede with greet vois, & seide to alle briddis that flowen by the myddel of heuene, Come ye & be ye gaderid to the greet soper of God, that ye ete the fleisch of kingis. & fleisch of tribunes, & fleisch of stronge men & fleisch of horsis & of tho that sittith on hem; & the fleisch of alle fre men & bonde men, & of smale & of grete. & I saigh the beest & the kyngis of erthe, & the oostis of hem gaderid, to make batel with him that saat on the hors & with his oost. & the beest was caught, & with hir the fals profete, that made singnes before hir; in whiche he disseyuede hem that tooken the carect of the beest, & that worschipiden the ymage of it. Thes tweyne weren sent quyke into the pool of fyre brennynge with brymstoon; & the othere weren slayn with the swerd of hym that saat on the hors that cometh forth



of his mouth: and all the fowls were filled with their flesh.

Revelation 20 1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. 7 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about,

of the mouth of hym, & alle briddis weren fillid with the fleisch of hem.
And I saygh an //c. xx.//
aungel comynge doun fro
heuene, hauynge the keye
of depnesse, & a greet chayne in his hond. And he caughte the dragoun the elde serpent, that is the deuyl & Sathanas, & and he boond him bi a thousand yeeris; and he sente him into depnesse & closide on him, that he disseyue no more the folkis, til a thousand yeeris be fillid. Afir thes thingis it bihoueth hym to be vnboundun a litil tyme. ¶ And I saigh seetis, & thei saten on hem, & doom was gouun to hem. & the soulis of men biheedid for the witnessing of Ihesu, & for the word of God; & hem that worschipiden not the beest, nethir the image of it, nethir tooken the carect of it in her forheedis nethir in her hondis; & thei lyueden, & regneden with Crist a thousand yeeris. Othere of deed men lyueden not, til a thousand yeeris ben endid. This is the firste agenrysing. Blessid & hooly is he that hath part in the first agen rying. In thes men, the secunde deeth hath not power but thei schulen be profitis of God & of Crist, & thei schulen regne with him a thousynd yeeris. & whanne a thousand yeeris schulen be endid, Sathanas schal be vnboundun of his prisoun; & he schal gon out & schal disseyue folkis, that ben on foure corneris of the erthe, Gog & Magog. And he schal gadre hem into batel, whos noumbre is as the grauel of the see. & thei stigheden vp on the broodnesse of erthe, & enuyrowned the castels of seyn-

and the beloved city: and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. 11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.

Revelation 21 1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying,

tis & the loued citee. & fier cam doun of God fro heuene, & deuouride hem; & the deucl that disseyuede hem, was sent into the pool of fier & of brymston, where bothe the beest & false profetis schulen be turmentid day & nyght, into worldis of worldis amen. ¶ And I saigh a great whit trone, & oon sittinge on it, fro whos sight erthe fledde & heuene & the place is not foundun of hem. And I sygh deede men grete & smale stondinge in the sight of the trone, & bookis weren openyd, & deede men weren demyd of thes thingis that weren writun in the bookis aftir the werkis of hem. & the se gaf hise deede men, that weren in it; & deeth & helle gauen her deede men, that weren in hem. & it was demyd of ech, aftir the werkis of hem. & helle & deeth weren sent into the pool of fier. This is the secunde deeth. & he that was not foundun writun in the book of lyf, was sent into the pool of fier. And I saigh ne- //c. xxi.// we heuene & newe erthe; for the firste heuene & the firste erthe wente away, & the see is not now. & I Iohn saigh the hooli citee Ierusalem newe, comynge doun fro heuene maad redy of God, as awyf ourned to hir hosebonde. ¶ And I herde a greet vois fro the trone, seyinge, Lo the tabernacle of God is with men, & he schal dwelle with hem; & thei schulen be his peple, & he God with hem schal be her God. & God schal wye away ech teer fro the ygen of hem; & deeth schal no more be, nethir mornyng nethir cryng;

neither shall there be any more pain: for the former things are passed away. 5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. 9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; 12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates. 14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. 15 And he that talked

nethir sorwe schal be ouer, whiche firste thingis wenten away. & he seide that sat in the trone, Lo I make alle thingis newe. & he seide to me, Write thou for thes wordis ben moost feithful & trewe; & he seide to me, It is don. I am alpha & oo, the bigynnyng & ende. I schal gyue frely of the welle of quyke watir, to him that thirstith. He that schal ouercome, schal welde thes thingis; & I schal be God to him, & he schal be sone to me. But to ferdful men & vnbileueful & cursid & manquelleris & fornycatours, & to wicchis & worschipers of ydols & to alle lyeris, the part of hem schal be in the pool brennyng with fier & brymston. That is the secunde deeth. ¶ And oon cam of the seuene aungels hauynge violis fulle of the laste seuene veniaunces. & he spak with me & seide, Come thou & I schal schewe to thee the spousesse the wyf of the lomb. & he took me vp in spirit, into a greet hil & high; & he schewide to me the hooly citee Ierusalem comynge doun fro heuene of God, hauynge the clerete of God; & the light of it lyk a precious stoon, as the stoon iaspis, as cristal. & it hadde a walle greet & high, hauynge twelue gatis; & in the gatis of it twelue aungels, & names of twelue lynagis of the sones of Israel; fro the eest thre gatis, & fro the north thre gatis, & fro the south thre gatis, & fro the west thre gatis. & the walle of the citee hadde twelue fundamentis, & in hem the twelue names of twelue apostlis & of the lomb. & he that spak

with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. 17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. 18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. 19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. 21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. 22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. 25 And the gates of it shall

with me hadde a goldun mesure of a rehede, that he schulde mete the citee & the gatis of it & the wal. & the citee was sett in a square; and the lengthe of it is so moche, as moche as is the brede. & he that maat the citee with the rehede bi furlongis twelue thousyndis; & the highthe & the lengthe & brede of it, ben euene. & he maat the wallis of it of an hundrid foure & fourty cubits, bi mesure of man that is of an aungel. And the bilding of the wal therof was of the stoon iaspis. & the citee it silf was clene gold lyk clene glas. & the fundementis of the wal of the citee, weren ourned with al precious stoon; the firste foundement, iaspis; the secunde, safyris; the thridde calsedonyus; the fourthe, smaragdus; the fyuethe, sardony; the sixte, sardius; the seuenthe; crisolitus; the eighthe berillus; the nynthe, topasius; the tenthe crisopassus; the enleuenthe, iacynctus; the twelfthe, amatistus. And twelue gatis ben twelue margaritiss, by ech; & ech gate was of ech margarite. ¶ And the stretis of the cite weren clene gold, as of glas ful schynynge. & I saygh no temple in it; for the Lord God almyghty & the lombe, is temple of it. & the citee hath no nede of sunne nethir moone, that thei schyne in it; for the clerete of God schal lightne it, & the lomb is the lanterne of it. And folkis schulen walke in light of it, & the kingis of erthe. schulen bringe her glorie & honour into it. & the gatis of it schulen



not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honour of the nations into it. 27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Revelation 22 1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 And they shall see his face; and his name shall be in their foreheads. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. 6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. 7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. 8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9 Then saith he unto me, See thou do it not: for I am thy fellowservant,

not be closid bi day; & nyght schal not be there. & thei schulen bringe the glorie & honour of folkis into it. Nethir ony man defoulid in doynge abhomynacioun & leesyng, schal entre into it; but thei that ben writun, in the book of lyf & of the lomb //c. xxii.//

And he schewide to me
a flood of quyke watir
schynyng as cristal, comyng forth
of the seete of God & of the lomb,
in the myddil of the street of it.
& on ech side of the flood, the tree
of lyf bryngyng forth twelue fruytis,
yeldinge his fruyt by ech monethe.
& the leeuys of the tree, ben to hælthe of folkis. & ech cursid thing schal no more be, but the seetis of God & of the lomb schulen be in it. & the seruauntis of him, schulen serue to him. & thei schulen se his face & his name in her forhedis; & nyght schal no more be, & thei schulen not haue nede to the light of lanterne, nethir to lyght of sunne; for the lord God schal lightne hem; & thei schulen regne into worldis of worldis. & he seide to me, Thes wordis ben most feithful & trewe. & the Lord God of spiritis of profetis, sente his aungel, to schewe his seruauntis, what thingis it bihoueth to be don soone. And lo I come swyftly. Blesid is he, that kepith the wordis of profecie of his book. & I am Iohn, that herde & sygh thes thingis. And aftirward that I hadde herd & seyn, I felde doun, to worschipe bifore the feet of the aungel that schewide to me thes thingis. & he seide to me, Se thou that thou do not; for I am seruaunt with thee

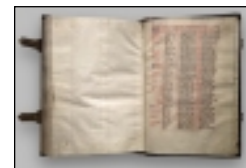
and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. 10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. 13 I am Alpha and Omega, the beginning and the end, the first and the last. 14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. 15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. 16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. 17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. 18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. 21 The grace of our Lord Jesus Christ be with you all. Amen.

& of thi britheren profetis, & of hem that kepen the wordis of profecie of this book. Worschipe thou God. And he seide to me, Signe ethir seele thou not the wordis of profecie of this book; for the tyme is nygh. He that noyeth, noye he yit; and he that is in filthis, were foul yit; & a iust man, be iustified yit; & the hooly be halewid yit. Lo I come soone, & my meede with me, to yelde to ech man aftir his werkis. I am alpha and oo, the firste & the laste, bigynnyng & ende. Blessid be thei that waischen her stolis, that the power of hem be in the tree of lyf, & entre bi the gatis in to the citee. For withoute forth, houndis & wicchis & vnchast men & manquelleris, & seruyng to idols, & ech that loueth & makith leesing. I Ihesus sente myn aungel to witnesse to you thes thingis in chirchis. I am the roote & kyn of Dauith, & the schynyng morwe sterre. & the spirit & the spousesse, seyen, Come thou. And he that heerith, seye, Come thou; & he that thirstith come; & he that wole, take he freely the watir of lyf. & I witnesse to ech man, heeringe the wordis of profecie of this book; if ony man schal putte to thes thingis, God schal putte on hym the veniauncis writun in this book. & if ony man do away of the wordis of the book of pious profecie, God schal take a wey the part of him fro the book of lyf; & fro the hooly citee, & fro thes thingis that ben writun in this book. He seith that berith witnessing of thes thingis, Yhe amen. I come soone amen. Come thou Lord Ihesu. The grace of oure Lord Ihesu Crist, be with you alle amen. ¶ //Here endith apocalips of Iohn the ende of the newe testament.//

Here bigynneth a rule that tellith in whiche chapitris of the bible ye schal fynde
the lessouns pistlis & gospels that ben rad by al the yeer in holy chirche

ffirste Soneday in Aduent	Romayns xii. Mathew xxi.	d. And we knowen a. Whanne ihesus cam nygh	eende eende	Clothid in the Lord Ihesu Crist/ of ama in high thingis/
Wednesday	Iames. v. Mark i.	b. Be ye pacient til a. The bigynnyng of	eende eende	you in the name of the Lord/ you in the Holi Goost/
ffriday	Isaye li. Mt. iii.	a. Heerith me ye that a. In tho dayes Ioon	eende eende	of generaciouns/ her synnes/
ii. Soneday in Aduent	Roms. xv. Luk xxi.	b. For what euere thin e. Tokenes schulen be	eende eende	of the holy Goost/ schulen not passe/
Wednesday	Sacharie viii. Mt. xi.	b. I am turned agen c. Truly I sey to you	eende eende	and in rightweisnesse/ of hering heere he/
ffriday	Isaye lxii. Ioon i.	d. Upon thi wallis ie b. Ioon herith witnessing.	eende eende	and not forsaken/ he hath teeld out/
Thridde Soneday in Aduent	i. Corinth. iiiii. Mt xi.	a. So a man gesse us b. Whanne Ioon in bondis	eende eende	ech man of God/ thi weye before thee/
Ymbir Wednesday	Isaye ii. Isaie vii.	a. And ther schal be in c. The Lord spak to Achaz	eende eende	the Lord oure God/ and chese good/
ffriday	Luk i. Isaye xi.	d. The angel Gabriel a. And ther schal go	eende eende	afir thi word/ of his reynes/
Satir day	Luk the first Isaye xix.	e. And Marye roos. f. Thei schulen crye.	eende eende	myn heelthe/ the Lord oure God/
	ii. les Isaye xxxv.	a. Glade schal deseert	eende	oure Lord almyghti/
	iii. les Isaie xl.	c. Upon an high hil	eende	seith oure Lord/
	iiii. l Isaie xlv.	a. These thingis seith	eende	I the Lord schoop him/
	v. l Danyel iii.	g. fforsothe an angel.	eende	in to worldis/
	pistil ii Tessel. ii.	a. We preien you.	eende	Lightnyng of his comyng/
	gospel Luk iii.	a. In the fifteenethe yeer	eende	heelthe of God/
Fourthe Sondai	ffilipens iiiii. Ioon i.	b. Ioie ye in the Lord c. Whane Iewis sen	eende eende	in Crist iesu/ was baptisyng/
Wednesday	Ioel. ii. Luk. vii.	g. Ioie ye sones of c. And this word wente	eende eende	dwelle in Syon/ is more than he/
ffriday	Sach. ii. Mr. viii.	f. Doughtir of Syon. c. Se ye & be war.	eende eende	the Lord almyghti/ seye to no man/
Cristmasse euen	Isaye lxii. Roms. i.	a. ffor Syon I schal not a. Poul the seruauent	eende eende	to the Lord in thee/ of Ihesu Crist/
	Mt. i.	d. Whanne Marye the	eende	fro her synnes/

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Cristmasse nyght at Laudis	Matheu. i. Isaye. ix.	a. The book of the ge b. The puple that wen	eende eende	that is clepid Crist/ with ouden eende/
Cristmasse night first masse	Tyte. ii. Luk. ii.	c. The grace of God. a. A maundement wen	eende eende	these thingis & moneste/ of good wille/
To the se- cunde masse	Isaye lxi. Tyte. iii. Luk. ii.	a. The spirit of the lo b. The benygnyte & c. The schepardis spa	eende eende eende	of the Lord/ of euerlastinge liif/ was seid to hem/
To the high masse	Isaye lii. Hebrew. i. Ioon. i.	f. for that my peple a. God that spak sumty a. In the bigynnyng	eende eende eende	of oure God/ schulen not fayle/ grace & of truthe/
S. Steuene	Actus ui Mt. xxiii.	d. Steuene ful of the Hooly Goost f. Lo I sende to you.	eend eende	he diede/ of the Lord/
S. Ioon	Ecc. xv. Ioon xxi.	a. Who dredith God. f. His seith to Petir sewe	eende eende	the Lord oure God/ is trewe/
Childermasse	Apoca. xiiii. Mt. ii.	a. I sey aboue the hil of <i>Syon</i> c. Lo the angel of the	eende eende	trone of God/ for thei ben not/
S. Thomas mr.	Hebre. v. Luk. xix	a. Ech bischop taken b. A worthi man wen	eende eende	of Melchisedech/ to Ierusalem/
Vi. dai fro Cristmasse	Galatas. iiii. Luk. ii.	a. As longe tyme as f. And his fadir &	eende eende	an eir by God/ of God was in him/
S. Siluestre	Ecc. i. Mt. xxv.	Lo the greet prest. b. A man that goeth	eende eende	of swetnesse/ ioie of thi Lord/
Neuwe ye- ris day	Tyte. ii. Luk. ii.	c. The grace of God oure d. And aftir that eighte	eende eende	and moneste/ conseyued in wombe/
Twelfthe euen	Tyte. iii. Mt. ii.	b. The benignyte & the d. Whanne Eroude was	eende eende	euerlastinge liif/ clepid a Nazarey/
Twelfthe nyght	Luk. iii.	e. It was doen whan	eende	fro iordan/
Twelfthe day	Isaie. lx. Mt. ii.	a. Riis be thou lightun. a. Whanne Ihesus was b	eende eende	the Lord tellynge/ in to her cuntre/
Sondai with- ynne vras	The same pistil that is rad of Isaye the twelfthe day/ Ioon the firste.	d. Ioon sai Ihesu co	eende	the sone of God/
Utas on twelfthe dai	Isaie xxv. Mt. iii.	Lord my God I. d. Ihesus cam fro.	eende eende	the Lord almyghti/ plesid to me/
Firste Sondai aftir utas	Roms. xii. Luk. ii.	a. Britheren I biseche g. Whanne Ihesus was	eende eende	oon of a nothir/ God & men/
Wednesday	Roms. x. Mt. iiii.	a. The wille of myn c. Whanne Ihesus hadde	eende eende	that bileeueth/ schal come nygh/

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ffriday	Roms. xiii.	a. Euery soule be	eende	this same thing/
	Luk. iiiii.	c. Ihesus turnede agen	eende	of his mouth/
ii. Soneday	Roms. xii.	b. We that han giftis	eende	to make thingis/
	Ioon. ii.	a. Weddingis werun	eende	bileeueden in him/
Wednesday	I. Tymothe. i.	f. A trewe word and	eende	of worldis amen/
	Mt. xiii. Mr. vi.	a. And he cam in to his	eende	unbileeue of hem/
ffriday	Roms. xiii.	d. I woot & triste in	eende	of feith; is synne/
	Luk. iiiii.	e. Ihesu cam down in	eende	place of the cuntre/
iii. Soneday	Roms. xii.	f. Nile ye be prud'	eende	yuel by good/
	Mt. viii.	a. Whanne Ihesus was	eende	fro that hour/
Wednesday	Rom. xv.	f. I biseche you bi youre	eende	with you alle men/
	Mark. iii.	a. He entride eftsoone	eende	restorid to him/
ffriday	I. Corinth. iii.	d. Witen ye not that	eende	and Crist of God/
	Mt. iiiii.	f. Ihesus gede aboute al	eende	myche puple/
iiii. Soneday	Rom. xiii.	c. To no man owe	eende	of the lawe/
	Mt. viii.	e. Whanne he was g'	eende	obeischen to him/
Wednesday	I. Corinth. vii.	a. It is good to aman	eende	youre uncontynence/
	Luk. ix.	k. It was doen whi'	eende	rewme of God/
ffriday	I. Corinth. vii.	d. Ech man in what	eende	anentis God/
	Mr. x.	c. Thei broughten to him	eend	and blesside hem/
v. Soneday	Colocen. iii.	c. Ye as the chosen of	eende	the fadir bi hym/
	Mt. xiii.	e. The kyngdom of he	eende	In to my bern/
Wednesday	I. Tymothe. ii.	a. I biseche first of	eende	in feith and truthe/
	Mt. xxi.	f. A man hadde two	eende	bileeueden to him/
Soneday in Septuagesyme	I. Corinth. ix.	g. Witen ye not that.	eende	stoon was Crist/
	Mt. xx.	f. The kyngdom of he	eende	fewe ben chosen/
Wednesday	II. Corinth. iiiii.	d. ffor if also oure.	eende	but liif in you/
	Mr. ix.	f. And thei geden fro	eende	that sente me/
ffriday	II. Corinth. iiiii.	d. And we han the	eende	ben euerlastinge/
	Mt. xii.	e. He that is not with	eende	schalt be dampnyd/
Sexagesy- me	II. Cor. xi & xii	d. Ye suffren gladly.	eende	Crist dwele in me/
	Luk. viii. Mt.13	b. Whanne myche pe	eende	fruyt in pacience/
Wednesday	II. Cor. i.	g. I clepe God to wit	eende	hise thoughtis/
	Mt. iiiii.	a. And eft Ihesu bigan	eende	of heering heere/
ffriday	II. Cor. v.	c. We witinge the dre	eende	and roos agen/
	Luk. xvii.	e. And he was axid	eende	also the eglis/
Quynqua- gesyme	I. Cor. xiii.	a. If I speke with tun	eende	of these is charyte/

		Luk. xviii.	f. Ihesus took hise xii.	eende	heriinge to God/
Ayschewed-		Ioel. ii.	d. Be ye conuertid to m'	eende	the Lord almyghti/
nesday		Mt. vi.	d. Whanne ye fasten	eende	thin herte is/
Thursday		Isaye xxxviii.	a. In tho daies sikenede	eende	schal defende it/
		Matheu. viii.	b. And whanne he had	eende	fro that hour/
ffriday		Isaie lviii.	a. Crie ne ceesse thou	eende	the Lord thi God/
		Mt. v. & vi.	g. Ye han herd that it	eende	schal qwite to thee/
Saturday		Isaye lviii.	d. If thou schalt take	eende	the Lord spak./
		Mark. vi.	h. And whanne it was	eende	werun maad saaf/
Firste Sone-		II. Cor. vi.	a. We helpinge mones	eende	alle thingis/
dai in Lente		Mt. iiiii.	a. Ihesus was led of a	eende	serueden to him/
Monday		Ezechiel xxxiiii	c. Lo I my silf schal.	eende	hem in doom/
		Mt. xxv.	e. Whanne mannus sone.	eende	euerlastinge liif/
Tewsdai		Isaye lv.	c. Sekith the Lord whil'	eende	I seende it/
		Mt. xxi.	c. Whanne he was en	eende	kingdom of God/
Wednesday	less	Exodi xxiiii	e. Stigh up to me in	eende	and fourti nyghtis/
	p	IIII Reg. xix.	b. Helye cam in to	eende	of God in Oreb/
	g	Mt. xii.	f. The scribis & the Fari	eende	sistir and modir/
Thursday		Ezech. xviii.	a. And the woord of the	eende	seith the Lord God/
		Ioon. viii.	f. Ihesus seide to the Iewis	eende	wordis of God/
ffriday		Ezech. xviii.	d. The soule that schal	eende	schal not dye/
		Ioon. v.	a. Ther was feeste d'	eende	made hym hool
Saturday	i. les	Deut. xxvi.	e. Biholde Lord fro thi	eende	he hath spoken/
	ii. les	Deut. xi.	e. If forsothe ye kepen	eende	spoken to you/
	iii. l'	II. Mach. i.	The prestis maden	eende	in yuel tyme
	iiii. l'	Ecc' xxxvi.	a. Haue mersi of us	eende	thi merueils/
	v. l'	Danyel. iii.	g. fforsothe an angel	eende	in to worldis/
	pis	I. Tess. v.	c. Bretheren we preien	eende	Lord Ihesu Crist/
	gos	Mt. xvii.	a. Ihesus took Petir &	eende	agen fro deeth/
Secunde So-		I. Tess. iiiii.	a. We preien you; &	eende	in to holynesse/
nedai in Lenten		Mt. xv.	d. Ihesus gede out from	eende	helid fro that hour/
Monday		Danyel. ix.	d. Oure Lord God that	eende	& on thi peple/
		Ioon. viii.	d. Lo I go & ye schul'	eende	plesynge to him/
Tewsdai		III. Reg. xvii.	c. The word of the Lord	eende	hond of helye/
		Mt. xxiii.	a. Ihesus spak to the pe	eende	be enhaunsid/
Wednesday		Hester. xiii.	e. Lord kyng almigh	eende	men preisynge thee.
		Mt. xx.	d. Ihesus wente up to.	eende	for manye/

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Thursday	Ieremye. xvii	b. Cursid be the man	eende	hise fyndyngis/
	Ioon. v.	g. I may no thing do	eende	to my wordis/
ffriday	Genesis xxxvii.	b. Ioseph seide to hise	eende	to his fadir/
	Mt. xxi.	g. Ther was an husb'	eende	hym as a profete/
Satirday	Gen. xxvii.	b. Rebecca seide to h	eende	be thi blessing/
	Luk xv.	c. A man hadde twei	eende	and is founden/
iii. Soneday	Effes. v.	a. Be ye folewers of	eende	and truthe/
	Luk. ix.	d. Ihesu was castinge	eende	and kepen it/
Moneday	IIII. Reg. v.	a. Namman prince of	eende	God of Israel/
	Luk. iii.	d. The Farisees seiden	eende	myddil of hem/
Tewsdays	IIII. Reg. iii.	a. A womman of the	eende	the remenaunt/
	Mt. xviii.	d. If thi brothir synneth	eende	seuentisithis seuensithis/
Wednesday	Exodi. xx.	c. Honoure thi fadir	eende	of my name/
	Mt. xv.	a. Scribis & Farisees	eende	defoulith a man/
Thursday	Iere. vii.	a. The word that is maad.	eende	in to the world/
	Ioon. vi.	e. Worche ye not me	eende	neuere thirste/
ffriday	Numeri. xx.	b. The children of Israel	eende	halewid in hem/
	Ioon. iii.	b. Ihesus cam in to a cy	eende	saueour of the world/
Satirday	Samel. xiii.	a. A man was in Bab'	eende	in that day/
	Ioon. viii.	a. Ihesus wente in to	eende	thou synne moore/
iiii. Soneday	Galat. iii.	d. It is writun that Abra	eende	maad us fre/
	Ioon. vi.	a. Ihu wente ouer the	eende	into the world/
Moneday	III. Reg. iii.	e. Thanne camen two	eende	to do doom/
	Ioon. ii.	c. The pask of Iewis	eende	what was in man/
Tewsdays	Exodi. xxxii.	b. The Lord forsothe spak	eende	agens his puple/
	Ioon. vii.	c. Whanne the myddil.	eende	bileeueden in him/
Wednesday	Ezech. xxxvi.	e. I schal halewe my	eende	to you in God/
	Isaye. i.	d. Be ye waischen &	eende	ye schulen etc/
	Ioon ix.	a. Ihesus passinge say a	eende	and worschipide him/
Thursday	IIII Reg. iii.	d. A womman of Suna	eende	in to Galgala/
	Ioon. v.	d. My fadir worschip	eende	agenrising of doom/
ffriday	III. Reg. xvii.	e. The sone of an hus	eende	thi mouth is sory/
	Ioon xi.	a. Ther was a syk m'	eende	bileeueden in hym/
Satirday	Isaie. xl.	c. In plesaunt tyme	eende	forgete thee/
	Ioon viii.	c. I am the light of	eende	cam not yit/
Passyoun	Hebr'. ix.	c. Crist beinge a bi	eende	euerlastinge eritage/
Soneday	Ioon. viii.	h. Who of you schal	eende	of the temple/

Moneday		Ionas. iii.	a.	The word of the Lord	eende	and dide not/
		Ioon. vii.	f.	The princis & the Fari	eende	schulden take/
Tewsdays		Danyel. xiiii.	e.	Geue to us Danyel	eende	lake of lyouns/
		Ioon vii.	a.	Ihesus walkide in to Ga	eende	of the Iewis/
Wednesday		Leuiticus xix.	c.	The Lord spak to me	eende	lawis kepe ye/
		Ioon x.	e.	ffeestis of halewing	eende	I in the fadir/
Thursday		Daniel iii.	h.	Danyel preiede the	eende	roundnesse of erthis
		Ioon. vii.	g.	Therfor of that cumpa	eende	in to his hous/
ffriday		Ier. xvii.	d.	Lord alle that fors'	eende	to trede hem/
		Ioon. xi.	g.	Therfor the bischopis	eende	hise disciplis/
Saturday		Ier. xviii.	e.	The wickide men of	eende	thi woodnesse/
		Ioon vi.	k.	Truli truli I sey to	eende	oon of the twelue/
Palme	l'.	Exodi xv.	d.	The sones forsothe	eende	apperide in a cloude/
Soneday	g'.	Ioon xii.	e.	A myche puple that	eende	wente aftir him/
	p'.	ffilipen. ii.	b.	ffeele ye this thing	eende	of God the fadir/
	pas	Mt. xxvi.	a.	Ye witen that aftir	& conteyneth tweye chap'	
Moneday		Isaye I.	d.	Lord God opene to	eende	he on his God/
		Ioon. xii.	a.	Ihu cam bifore vi	eende	bileeueden in Ihesu/
Tewsdays	pis	Ier. xi.	e.	Thou Lord forsothe	eende	schewid my cause/
	pas	Mr. xiiii.	a.	Pask & the feeste	and conteyneth ii. chap'	
Wednesday	les	Isaie lxii.	g.	Sey ye to the doughtir	eende	yolden to us/
	p'	Isaye. liii.	a.	Who leeuede to oure	eende	for trespassours/
	pas	Luk. xxii.	a.	The haliday of therf	& conteyneth almoost ii. c'	
Scherthursday		I. Cor. xi.	c.	Whanne ye comen	eende	with this world/
		Ioon xiii.	a.	Bifore the feeste	eende	to you; so do ye/
Good	i. les	Osee. vi.	a.	In her tribulacioun	eende	& not sacrifice/
Friday	ii. les	Exodi xii.	a.	The Lord forsothe sey	eende	forth of the Lord/
	pass	Ioon xviii.	a.	He wente out with	& conteyneth ii chapit'	
Eestir	i. les	Gen. i.	a.	In the firste God	eende	hadde fulfillid/
euen	ii. les	Exodi xiiii.	e.	And now the mo	eende	to the Lord; & seiden/
	iii. les	Isaye iiiii.	a.	And seuene wymmen	eende	and fro reyn/
	iiii. les	Deut. xxxi.	f.	Moyses wroot a	eende	vnto the eende/
	pis	Colos. iii.	a.	If ye han risun to g	eende	with him in glorie/
	gos	Mt. xxviii.	a.	In the euentid of the	eende	bifore seid to you/
Eestir		I. Cor. v.	c.	Clense ye out the	eende	and of truthe/
day		Mr. xvi.	a.	Marye Maudelein	eende	he seide to you/
Mone-		Actus. x.	h.	Ye witen the word.	eende	by his name/

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day	Luk. xxiii.	c. Lo tweyne of hem	eende	brekinge of breed/
Tewsdai	Actus. xiii.	f. Britheren & sones	eende	ageinreide Ihesu/
	Luk. xxiii.	f. Ihesus stood in the m'	eende	to alle folkis/
Wednesday	Actus. iii.	c. Petir say; & an	eende	be doen away/
	Ioon xxi.	a. Ihesus eftsoone sche	eende	agein fro deeth/
Thursday	Actus. viii	e. The angel of the	eende	cam to Cesarye
	Ioon. xx.	c. Marye stood at the	eende	seide to me/
ffriday	I. Petir. iii.	f. Crist oonys diede	eende	righthalf of God
	Mt. xxviii.	f. Enleuene discipl'	eende	of the world/
Saturday	I. Petir. ii.	a. Putte ye away al	eende	ye han mersy/
	Ioon xx.	a. In o day of the wo	eende	agen fro deeth/
Firste Sodai aftir Eestir	I. Ioon. v.	b. A thing that is borun	eende	of God in hym/
	Ioon xx.	d. Whanne it was e	eende	liif in his name/
Wednesday	I. Cor. xv.	c. If Crist is prechid.	eende	man in his ordir/
	Mr. xvi.	d. Ihesus was eerly the	eende	teelden to othere/
ffriday	Hebr. xiii.	e. Obeye ye to youre	eende	of worldis amen
	Mt. xxviii.	b. * Marye maudelein	eende	in to this day/
ii. Soneday	I. Petir. ii.	f. Crist suffride for	eende	of oure soulis
	Ioon x.	c. I am a good sche	eende	and a scheepherde/
Wednesday	I. Petir. i.	e. Witinge that not.	eende	with outen eende/
	Luk xxiii.	a. In o day of the wo	eende	that that was doen
ffriday	Roms. v.	d. If thoru the gilt of	eende	Crist oure Lord/
	Mt. ix.	d. The disciplis of Ioon	eende	bothe ben kept/
iii. Soneday	I. Petir. ii.	d. I biseche you as	eende	to tirauntis
	Ioon. xvi.	d. A litil & thanne ye	eende	fro you youre ioye
Wednesday	I. Iohnis ii.	a. My litil sones I	eende	liit schyneth now/
	Ioon iii.	f. A questioun was	eende	dwelith in hym/
ffriday	I. Tessel. v.	b. ffor alle ye ben the	eende	edifie ye ech othir/
	Ioon xii	h. I light cam in to	eende	so I speke/
iiii. Soneday	Iames the i.	d. Ech good gift &	eende	saue youre soulis
	Ioon xvi.	b. I go to him that sen	eende	telle to you/
Wednesday	Iames ii.	a. Nyle ye haue the	eende	reisith doom/
	Ioon xvii.	c. Holy fadir kepe	eende	hem fro yuel/
ffriday	Iames ii.	f. Ye seen that aman	eende	werkis is deed/
	Ioon xiii.	f. Litil sones yit a	eende	sue aftirward/
v. Soneday	Iames. i.	f. Be ye doers of the	eende	fro this world/
	Ioon xvi.	f. Truli truly I sey	eende	out fro God/

* & thei wenten out fro the graue

Processioun	Iames. v.	f. Knowleche ye ech	eende	multitude of synnes/
Moneday	Luk xi.	b. Who of you schal	eende	that axen hym/
Ascencioun euen	Actus. iiii.	f. Of the multitude	eende	was need to ech.
	Ioon. xvii.	a. Whanne he hadde ca	eende	come to thee/
Ascencioun	Actus i.	a. Teofle first I made	eende	in to heuene/
day	Mr. xvi.	f. Whanne the enleuene	eende	signes folewinge
Sonedai af-	I. Petir. iiii.	c. Be ye prudent & w'	eende	Crist oure Lord/
tir Ascencioun	Ioon. xv.	g. Whanne the confortour	eende	I toolde to you/
Utas of As-	I. Petir. i.	d. That also ye silf be	eende	with outen eende/
cencioun	Luk. xxiii.	h. I schal sende the bi	eende	& blessinge God/
Witsone	i. les Gen. xxii.	a. God temptide Abra	eende	dwelte there/
euen	ii. le. Deut. xxxi.	f. Moyses wroot a so	eende	fulfillide it/
	iii. les Isaye. iiii.	a. And seuene wymmen	eende	and hydyng/
	iiii. les Baruk. iii.	a. Heere thou Israel the	eende	lyuede with men/
	pist' Actus. xix.	a. It bifel whanne Ap	eende	kingdom of God/
	gos Ioon xiiii.	c. If ye louen me; ke	eende	to him my silf/
Witsonday	Actus. ii.	a. Whanne the dayes	eende	thingis of God/
	Ioon xiiii.	d. If ony man loueth	eende	to me so I do/
Moneday	Actus x.	g. Petir openede his	eende	the Lord Ihesu Crist/
	Ioon. iii.	d. God louede so the w	eende	doen in God/
Tewsdai	Actus. viii.	c. Whanne the apostlis	eende	the Holy Goost/
	Ioon. x.	a. Truli I sey to you	eende	plenteuously./
Wednesday	Sapiens. i.	a. Loue ye rightwisnesse	eende	hath of vois/
	Actus. ii.	c. Petre stood with the	eende	schal be saaf/
	Ioon. vi.	i. No man may come	eende	of the world/
Thursday	Actus. viii.	b. ffilip cam down	eende	in that cytee/
	Luk. ix.	a. Twelue apostlis.	eende	euerywhere/
ffriday	Actus. ii.	e. Men of Israel heere	eende	with thi face/
	Luk. v.	e. It was doen of d.	eende	thingis to day/
Satir	i. les Ioel. ii.	a. I schal heelde out	eende	schal be saaf/
day -	ii. les Leuit. xxxiii.	c. The Lord spak to m'	eende	Lord almyghti/
	iii. les Deut. xxvi.	Moyses seide to the	eende	gouen to thee/
	iiii. les Leuit. xxvi.	The Lord spak to m'	eende	to me a peple/
	v. les Daniel. iii.	k. The angel of the l'	eende	in to the worldis/
	pist' Actus. xiii.	i. Al the cytee cam	eende	in the Holy Goost/
	gos Luk. iiii.	f. Ihesus roos up fro the	eende	kingdom of God/
Trynyte	Apoc. iiii.	a. I say & lo a dore	eende	of worldis/

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Soneday	Ioon. iii.	a. Ther was a man of	eende	euerlastinge lyf/
Corpus Cristi day	I. Cor. xi. Ioon. vi.	d. ffor I haue taken l. My fleisch is verili	eende	blood of the Lord/
Firste Son- dai aftir Trinyte	I. Ioon. iiiii. Luk xvi.	c. God is charyte e. Ther was a riche	eende	with ouden eende/ also his brothir/
Wednesday	II. Petir. i. Mt. v.	e. We not suyng vn c. Nile ye deeme that	eende	bileeue to hym/ youre hertis/
ii. Soneday	I. Iohnis. iii. Luk xiiii.	d. Alle ye wondre d. A man made a gre	eende	of heuenes/ werk & truthe/
Wednesday	Effec. iiiii. Mr. xi. Mt. xxi.	e. Therefore I seye & f. And whane he w.	eende	taste my soper/ of truthe/
iii. Soneday	I. Petir. v. Luk. xv.	d. Be ye mekid undir a. Pupplicans & syn	eende	these thingis/ make sad/
Wednesday	II. Tym. iiiii. Mt. v.	f. The Lord helpide me e. Be thou conseiffge	eende	doinge penaunce/ of worldis amen/
iiii. Soneday	Rom. viii. Luk. vi.	e. I deeme that the pa h. Be ye mersiful as	eende	in to helle/ of oure bodi/
Wednesday	I. Iohn. ii. Mt. xvii.	b. In this thing we. c. Hise disciplis axi	eende	brotheris ige/ as he walkide/
v. Soneday	I. Petir. iii. Luk v.	c. In feith alle of oo e. Whanne the puple	eende	fro that hour/ in youre hertis/
Wednesday	I. Tym. ii. Luk. viii.	a. I biseche firste of f. It was doen in oon	eende	sueden hym/ and in truthe/
vi. Soneday	Roms. vi. Mt. v.	b. Whiche euere we b d. But youre rightful	eende	obeyen to hym/ Crist oure Lord/
Wednesday	I. Io. ii. Mr. x.	e. I wroot not to you d. Whanne Ihesus was	eende	offre thi gift/ euerlastyng liif/
vii. Soneday	Roms. vi. Mr. viii.	e. I seye that thing that a. Whanne myche pe	eende	anentis God/ Ihesu oure Lord/
Wednesday	Roms. viii. Mt. xii.	a. Now no thing of a. Ihesus wente bi cor	eende	he lefted hem/ liif and pees/
viii. Soneday	Rom. viii. Mt. vii.	d. Britheren we ben der d. Be ye war of fal	eende	condempnyd innocentis/ to gider with Crist/
Wednesday	Rom. v. Mr. ix.	b. God comendith his g. MAistir we saien	eende	of heuenes/ Lord Ihesu Crist/
ix. Soneday	I. Cor. x. Luk xvi.	b. That we be not a. Ther was a riche	eende	not quenchid/ moun suffre/
			eende	tabernaclis/

Wednesday	Roms. vi.	d. Witen ye not that	eende	of rightfulnessse./
	Luk. xvi.	c. He that is trewe	eende	abominacioun bfore God
x. Soneday	I. Cor. xii.	a. Ye witen that whan	eende	as he wole/
	Luk. xix.	g. He sai the cytee	eende	day in the temple/
Wednesday	I. Cor. xv.	a. Not ech fleisch is	eende	that is spiritual/
	Luk. xxi.	b. Take ye heede to	eende	mannys sone/
xi. Soneday	I. Cor. xv.	f. Britheren I make	eende	voide in me/
	Luk. xviii.	a. He seide also to	eende	be enhaunsid/
Wednesday	I. Cor. vi.	f. Wyten ye not that	eende	in youre body/
	Luk. xviii.	a. He seide also to	eende	criinge to him/
xii. Soneday	II. Cor. iii.	b. We han sich trist	eende	in glorye/
	Mr. vii.	f. Ihesus gede out fro.	eende	men speke/
Wednesday	II. Cor. iiiii.	c. We prechen not.	eende	oure bodies/
	Mt. xi.	e. Thanne Ihesus bigan.	eende	than to you/
xiii. Soneday	Galat. iii.	d. Biheestis weren	eende	that bileeuen/
	Luk. x.	f. Blessid be the igen	eende	liik maner/
Wednesday	I. Tess. ii.	d. Britheren be ye myn	eende	han bileeued/
	Mt. xii.	d. The Farisees wenten	eende	in his name/
xiiii. Soneday	Gal. v.	d. Walke ye in spirit	eende	& coueitingis/
	Luk. xvii.	d. Ihesus wente in to	eende	maad thee saaf/
Wednesday	II. Cor. vi.	f. Nile ye bere yok	eende	drede of God/
	Luk. xii.	d. Oon of the peple	eende	God feedith hem/
xv. Soneday	Gal. v. & vi.	g. If we lyuen bi sp	eende	of the feith/
	Mt. vi.	f. No man mai ser	eende	cast to you/
Wednesday	I. Tym. i.	c. We witen that the	eende	in Crist Ihesu/
	Luk. xx.	a. It was doen in oon	eende	these thingis/
xvi. Soneday	Effec. iii.	e. I axe that ye faile	eende	of worldis/
	Luk. vii.	b. Ihesus wente in to a	eende	his puple/
Wednesday	Coloc. ii.	c. Se ye that no man	eende	alle giltis/
	Mr. viii.	e. And thei camen to	eende	to no man
xvii. Soneday	Effec. iiiii.	a. I bounden for the	eende	in us alle/
	Luk. xiiii.	a. Whanne he hadde	eende	schal be highed/
Wednesday	Amos. ix.	f. Lo dayes comen.	eende	Lord thi God/
on Ymbir	Esdras. viii.	a. Al the peple gade	eende	your strengthe/
	Mr. ix.	d. Oon of the cumpany	eende	& fastyng/
ffriday	Osee xiiii.	b. Israel be thou conuer	eende	walke in hem/
	Luk. vii.	f. Oon of the Farisees	eende	thou in pees/

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Saturday	i. les	Leuit. xxiii.	e. The Lord God spak to	eende	haly dayes/
	ii. les	Leuit. xxiii.	f. The Lord God spak to.	eende	Lord youre God/
	iii. les	Michee. vii.	f. Lord oure God feed'	eende	fro colde dayes/
	iiii. l	Zach. viii.	e. The word of the Lord.	eende	Lord of oostis/
	v. l	Danyel. iii.	k. The angel of the Lord	eende	in to worldis/
	pist'	Hebr. ix.	a. The tabernacle was	eende	redempcioun/
	gos	Luk xiii.	b. Aman hadde a fige	eende	doen of hym/
xxviii. Soneday aft	I. Cor. i.		b. I do thankis to m'	eende	Lord Ihesu Crist/
	Mt. xxii.		f. * ffarisees heeringe	eende	axe hym more
Wednesday	Rom. xv.		f. I biseche you by oure	eende	you alle men/
	Mt. xiii.		f. The kingdom of heue	eende	of the world/
xix. Soneday	Effes. iiiii.		f. Be ye renulid in the	eende	to the nedy/
	Mt. ix.		a. Ihu wente up in to	eende	power to hem/
Wednesday	II. Tess. ii.		g. Britheren stonde ye	eende	pacience of Crist/
	Mt. xiii.		g. Disciplis camen to	eende	of heering heere he/
xx. Soneday	Effes. v.		d. Se ye: how warly	eende	drede of Crist/
	Mt. xxii.		a. Ihesus answeride & spak	eende	fewe chosen/
Wednesday	II. Tym. ii.		a. Be confortid in grace	eende	in alle thingis/
	Luk xiiii.		c. He seide to him that	eende	rewme of God/
xxi. Soneday	Effes. vi.		c. Be ye confortid in the	eende	the word of God/
	Ioon. iiiii.		f. A litil kyng was	eende	al his hous/
Wednesday	I. Tess. i.		c. Ye loued britheren of	eende	the Lord Ihesu/
	Luk. vi		c. It was doon in a no	eende	do of Ihesu/
xxii. Soneday	Philip. i.		b. Tristnyng this ilk	eende	heriing of God/
	Mt. xviii.		f. The kyngdom of he	eende	youre hertis/
Wednesday	Rom. iii		d. We witen that what	eende	of Ihesu Crist/
	Mr. xi.		e. Truly I sey to you	eende	youre synnes/
xxiii. Soneday	ffilip. iii.		f. Britheren be ye my f	eende	soget to hym/
	Mt. xxii.		d. Thanne Farisees geden	eende	ben of God/
Wednesday	Rom. v.		d. If thoru the gilt of	eende	Crist oure Lord/
	Mt. xvii.		f. Whanne thei camen	eende	and for me/
xxiiii. Soneday	Colos. i.		e. Therfore we * fro the	eende	of synnes/
	Mt. ix.		e. Whilis that Ihesus spak	eende	damesel roos/
Wednesday	I. Cor. x.		e. I nyle that ye be m	eende	glorie of God/
	Mt. xxi.		f. A man hadde two	eende	bileeueden to him/
xxv. Soneday	Ier. xxiii		b. Lo dayes comen f	eende	owne Lord/
	Ioon vi.		b. Whanne Ihesu hadde	eende	in to the world/

* forsothe

* ceesen not

Dedicacioun dai	Luk xix.	a. Ihesus turnede agen	eende	that pereschide/
Sondai in utas	Luk. vi.	k. Ech that cometh to	eende	was maad greet/
Vtas day	Ioon. x.	e. But the feestis of	eende	I in the fadir/
In recounsilinge	Luk. vi.	i. It is not a good	eende	maad greet/
Epistil to alle	Apoc. xxi.	b. I Ioon sai the holy	eende	alle thingis newe/

Here enden the domynycals & ferials; & bigynnen the comeraciouns in this ordir//
 Commemoracioun of oure ladi in Aduent Isaye. vii. & Luk i. as on the thridde
 Wednesday in Aduent; & also fro Cristmasse to Candilmasse/ Tyte ii. & Luk
 ii. as on Cristmasse nyght at the secunde masse//

Also in Ees-	Ecc. xxiii.	ffro the bigynnyng	eende	myn withholding/
tir tyme	Ioon xix.	e. Bisidis the crosse	eende	in to his modir/

Commemoracioun of oure ladi in alle othere tymes epistil. Ecc. the
 xxiii. and the gospel of Luk xi. as on the Assumpcioun euen/

Commemoracioun of the Trinyte	II. Cor. xiii.	g. The grace of oure	eende	Ihesu oure Lord/
	Roms. xi.	g. A the highnesse of	eende	in to worldis
	Ioon xv.	g. Whanne the confortour	eende	toolde to you/
Of the Holy Goost	Actus viii.	c. Whanne the apostlis	eende	the Holy Goost/
	Ioon xiiii.	d. If ony man loueth	eende	to me so I do/
Of the crosse	ffilip. ii.	c. He mekede him silf	eende	of God the fadir/
	Mat. xx.	d. Ihesu wente up to Ie	eende	agen to liif
Of angels	Apoc. xix.	c. He seyde to me	eende	worshipe thou God/
	Ioon. v.	a. Aftir these thingis w'	eende	he was holden/
ffor britheren & sistires & for sa- lus populi	Isaye xix.	In that day gift sch	eende	Lord almyghti/
	Mr. xii.	i. Ihesus sittynge agens	eende	al hir liifloode/
ffor the pees	II. Mach. i.	The prestis maden ther	eende	in yuel tyme/
	Ioon xvi.	g. Lo the hour cometh/	eende	the world/
ffor cler' wedir	Trenorum. ii.	Rise up to gidre	eende	Lord my God/
	Luk. viii.	e. And it was doen in	eende	obeyen to hym/
ffor reyn	Ier. xiiii.	Whethir throwinge a	eende	these thingis
	Mt. vi.	g. Nile ye be bisy.	eende	cast to you/
In tyme of ba- tels	Ester xiiii.	Lord kyng almygh	eende	p....synge thee/
	Mr. xi.	e. Truli I seye to you	eende	you youre synnes/
ffor him silf	Roms. vii.	f. I delyte to gydere	eende	Crist oure Lord/
	Ioon xv.	c. If ye dwellen in me	eende	doen to you/
ffor pestilence of beestis	Ier. xiiii.	If oure wickidnes	eend	forsake thou us/
	Mt. vii.	c. Axe ye & it schal be	eend	that axen hym/
ffor werfe-	Gen. xxiiii	The Lord God of heue	eend	bifore thee/

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ringe men & pilgryms	Mt. x.	b. Go ye & preche ye.	eende	to thilke cytee/
ffor weddingis	I. Cor. vi. Mt. xix.	f. Witen ye not that b. ffarisees camen	eende	in youre body/ eende
Sunday & Monday	I Tess. iiii.	f. We wolen not that	eende	in these wordis/
ffor requiem	II. Mach. xii. Apoc. xiiii. I. Cor. xv. Ioon xi.	Spekinge to gider e. I herde a vois fro c. If Crist is prechid. c. Martha seide to i.	eende	fro synnes. eende
Tewsdai	Ioon vi.	h. Al thing that the fadir	eende	suen hem/ eende
Wednesday	Ioon v.	f. Truli truli I sey	eende	in his ordre eende
Thursday	Ioon v.	e. ffor as the fadir ri	eende	to this world/ eende
ffriday	Ioon vi.	g. I am breed of liif	eende	in the laste day/ eende
Satirday	Ioon. vi.	f. Truly truli I seue	eende	in the laste day
ffor sike	Iames v. Luk. iiii.	e. If ony of you is. f. Ihesus roos up fro	eende	ye be saued/ eende
ffor synnes	Roms. v. Luk v.	b. God commendith his f. Ihesus wente out &	eende	& helide hem/ eende
Here eendith the temporal; and bigynneth the propre sanctorum				
Seint An- dreu euen	Ecc. xliiii. Ioon. i.	The blessing of the e. Ioon stood & twey	eende	crowne of glorie/ eende
St. Andrew day	Roms. x. Mt. iiii	d. Bi herte me bilee e. Ihesus walkide bisidis	eende	on mannus sone/ eende
St. Nicholas day	Ecc. xliiii. Mt. xxv.	Lo the greet prest As aman that goeth	eende	of the world/ eende
Utas of St. An- dreu	Roms. x. Mr. i.	d. By herte me bilee c. Aftir that Ioon was	eende	sueden hym/ eende
Concepcioun of oure lady	Ecc. xxiiii. Mt. i.	I as a vyne fruy a. The book of the gener	eende	smel of swetnesse/ eende
Vigil	Ecc. xxiiii. Ioon xv.	The blessing of the I am a very vyne	eende	ioie of thi Lord/ eende
Thomas apostil	Effes. ii. Ioon. xx.	Now ye ben not gis e. Thomas oon of	eende	of the world/ eende
Conuersioun of Seynt Poul	Actus ix. Mt. xix.	a. Saul yit a blower g. Petir answeride &	eende	sueden hym/ eende
Candil- masday	Malachi. iiii Luk. ii.	I as a vyne fruy a. The book of the gener	eende	euerlastinge liif/ eende
Petir in chaier	I. Petir. i.	The blessing of the I am a very vyne	eende	corowne of glorie/ eende
		Now ye ben not gis e. Thomas oon of	eende	be doen to you/ eende
		a. Saul yit a blower g. Petir answeride &	eende	the Holy Goost/ eende
		Lo I sende myn an e. And aftir that the.	eende	han bileeued/ eende
		a. Petir apostil of Ihesu	eende	that <i>this</i> is Crist/ eende
			eende	euerlastinge liif/ eende
			eende	the Lord almyghti/ eende
			eende	thi peple Israel/ eende
			eende	of Ihesu Crist/

Gospel of Petir	Mt. xvi.	c. Ihesus cam in to the	eende	also in heuenes/
S. Mathi apos	Actus. i.	d. Petir roos up in	eende	xi apostlis/
	Mt. xi.	f. I knowleche to thee	eende	my charge liit/
Annunciacioun of oure ladi	Isaie vii.	The Lord spak to a	eende	& chese good/
	Luk i.	d. The angel Gabriel	eende	affir thin word
S. George	Iames. i.	a. Britheren deeme ye	eende	that louen him/
	Ioon xv.	b. I am a very vyne	eende	doen to you/
Mark euang.	Effes iiiii.	b. To ech of us grace	eende	plente of Crist/
	Ioon xv.	a. I am a veri vyne	eende	doen to you/
ffilip & Iacob	Sapienc. v.	a. Rightwise men schu	eende	of hem is/
	Ioon xiiii.	a. Be not youre herte	eende	do this thing/
Holy Rode dai	Gal. v.	c. I triste on you in	eende	I to the world/
	Ioon iii.	a. Ther was a man	eende	euelastinge liif/
St. Barnabe apo.	Effes. ii.	f. Now ye ben not	eende	g ^{oo} Holy Goost/
	Ioon xv.	d. This is my comaun	eende	geue to you/
Midsomer euen	Ier. i.	?. Doen is the w ^o rd.	eende	and plaunte/
	Luk. i.	a. Ther was a prest Zach.	eend	to the Lord/
Midsomer day	Isaie xl.ix.	a. The Lord seith these	eende	chosun thee/
	Luk i.	g. The tyme of bering	eende	of his peple
The euen of Petir & Poul	Actus iii.	a. Petir & Ioon wen	eende	bifelde to him/
	Ioon xxi.	e. Ihu seith to Symon	eende	glorifie God/
The day of Petir & Poul	Actus xii.	a. Eroude the kyng	eende	peple of Iewis/
	Mt. xvi.	c. Ihu cam in to the par	eende	also in heuenes/
Comemoracioun of St. Poul	Gal. i.	c. Britheren I make	eende	glorifien God/
	Mt. xix.	g. Petir answeride	eende	euerlastinge liif/
Translacioun of St. Thomas	Ebr. v.	Ech bischop taken	eende	of Melchisedech/
	Luk xix.	A worthi man wente	eende	vp to Ierusalem/
St. Marye Maudeleyn	Prouer. xxxi.	c. Who schal fynde	eende	in the gatis/
	Luk vii.	f. Oon of the Farisees	eende	go thou in pees/
Vtas of Iohn baptist	Isaie ii.	The Lord seith these	eende	chosen thre/
	Luk i.	e. Zacharie seide to	eende	among men/
Vtas of Petir & Poul	Ecc. xliiii.	These ben men of	eende	preisynge of him/
	Mt. xiiii.	Ihesu compellide the	eende	Goddis sone/
vii. britheren	Ebr. x.	f. Haue ye mynde	eende	lyueth of feith/
	Mt. xii.	g. Yit while he spak	eende	sistir & modir/
St. Iames day	Effes. ii.	Now ye ben not	eende	the Holy Goost/
	Mt. xx.	e. Thanne the modir	eende	of my fadir/



Lammesse day	Actus xii. Mt. xvi.	d. Cam to the hous.	eende	of the prisoun/
Assumpcioun euen	Ecc. xxiii. Luk	c. Ihesus cam into the par ffro the bigynnyng &	eende	also in heuenes/
Assumpcioun day	Ecc. xxiii. Luk x.	e. It was doen whan	eende	witholding/
S. Laurence euen	Ecc. li. Mt. xvi.	c. In alle thingis I s	eende	and kepen it/
Laurence day	II. Cor. ix. Ioon. xii.	g. He entride in to a I schal knowleche	eende	of smelle/
Vtas of S. Laurence	II. Cor. ix. Math. x.	If ony man wole	eende	away fro hir
Vtas of Ass.	Cant. iii. Luk x.	c. He that sowith scarce	eende	susteynyng thee
Bartilmew euen	Prouerb. iii. Ioon xv.	d. But a corn of whe He that sowith scars	eende	in his kigdom/
Barthil' day	Effes. ii. Luk xxii.	g. He that loueth fadir Goith out ye doughtirs	eende	youre rightwisnesse/
Biheeding of baptist	Prouer. x. Mr. vi.	He entride in to Blessid is the man	eende	worschipe him/
Vigil of the natiuyte	Ecc. xxiii. Luk. xi.	I am a veri vyne.	eende	rightwisnesse/
Natiuite of oure lady	Ecc. xxiii. Mt. I.	Now ye ben not	eende	not lese his meede
Rering of the Cros & reliks	Gal. v. Ioon xii.	d. Striif was maad. The abidyng.	eende	of grapis
Vtas of oure la.	Sap. iii. Luk xi.	d. Eroude sente. ffro the bigynnyng	eende	aweit fro hir/
Matheu euen	Prouer. iii. Luk v.	It was doen.	eende	to gydere/
Math. apostil	Ezech. i. Mt. ix.	I as a vyne	eende	doen to you/
Michel archan.	Apoca. i. Mt. xviii.	a. The book of the genera	eende	Holy Goost
†	Mt. xviii.	I triste on you.	eende	of Israel
Michel in moinct	Apoc. xii. Mt. xviii.	f. Now is the doom.	eende	be enhighed/
S. Luk	Ezech. i.	How fair is ch	eende	in abiriel
		It was doen whan	eende	withholding/
		Blissful the man.	eende	& kepten it/
		f. Ihesus wente out.	eende	euerlastinge lyf/
		The liknesse of se	eende	clepid Crist/
		c. Whanne Ihesus passi	eende	you in Crist/
		a. He signifiede	eende	children of light/
		b. Disciplis camen	eende	& refreischung/
		b. A greet batel was	eende	& kepten it/
		Disciplis camen	eende	gidere wexen/
		The liknesse of sen	eende	to penaunce/
			eende	leyt schynynge/
			eende	But synful men
			eende	in his blood/
			eende	in heuenes/
			eende	dwellen in hem/
			eende	in heuenes/
			eende	schynynge/
† Deonysc	Actus xviii Luk vi	d. And wyle Poul	eende	Areopagite was
		c. And Ihesus cam down	eende	moche in heuene

euangelist	Luk. x.	a. The Lord Ihesu ordey	eende	worthi his huyre/
Vigil of S.	Sap. iii.	The soulis of the right	eende	with outen eende/
Symont & Iude	Ioon xv.	b. I am a vyne, ye the	eende	be doen to you/
S. Symont	Roms. viii.	g. We witen that to men	eende	oure Lord/
day & Iude apl.	Ioon xv.	d. This is my comaun	eende	geue to you/
Alhalewen	Apoc. v.	c. I say & lo in the myd	eende	of worldis/
euen	Ioon xvii.	e. Holy fadir kepe	eende	& I in hem/
Alhalewen	Apoc. vii.	b. I say a nothir angel	eende	of worldis amen/
day	Mt. v.	a. Ihesu seinge the pu	eende	in heuenes/
Alle soulen	I. Tess. iii.	f. We wolen not that	eende	in these wordis/
day	Ioon xi.	c. Martha seide to Ihesu	eende	to this world/
S. Clement	ffilip iiiii.	a. My britheren moost	eende	book of liif/
	Luk xix.	b. Aworthi man wente	eende	to Ierusalem

Here eendith the propre sanctorum; and bigynneth the comoun sanctorum

ffor pope & martir	Ebr. v.	a. Ech bischop taken	eende	of Melchisedech/
	Mr. xiii.	f. Se ye wake ye	eende	wake ye/
	Luk xix.	b. A worthi man wen	eende	in to Ierusalem
	Ebr. xiii.	c. Nile ye <i>be</i> led a wey	eende	is disserued/
ffor bischop & martir	ffil. iiiii.	a. My britheren moost	eende	the book of liif/
	Ebr. v.	a. Ech bischop taken	eende	of Melchisedech/
	Mt. x.	e. No thing is hid.	eende	is in heuenes/
	Ebr. xiii.	c. Nile ye be led a	eende	is disserued/
	Ioon xv.	a. I am a veri vyne.	eende	doen to you/
	I. Cor. iiiii.	d. We ben maad aspec	eende	derworthe sones/
	Mt. x.	d. Whanne thei pursuen	eende	drede ye not hem/
	II. Tym. ii.	b. No man holdinge	eende	heuenli glorie/
	II. Tym. ii. & iii	b. Be thou mynful + But thou hast	eende	persecucioun/
	Luk x.	d. He that herith you	eende	writun in heuenes
Kyng & mr. *	Ecc. xxxi.	Blisful is the man	eende	of halewis/
	Luk xiiii.	f. If ony man cometh	eende	my disciplis/
Virgyns &	Ecc. li.	My Lord God thou	eende	of the Lord/
	Mt. xiii.	h. The kingdom of heue	eende	thingis & oolde/
	Ecc. li.	I schal knowleche	eende	susteynyng thee/
	Ecc. xxvii.	The Lord hath gouen	eende	be blessid/
	I. Cor. vii.	e. Of virgyns I ha	eende	bodi & spiryt/
	Mt. xxv.	a. The kingdom of heue.	eende	day ne the hour/
	Sap. iiiii.	How fair is a chi	eende	in refreischyng/

*	Ecc. xiiii	That man is blessid	eend	Lord oure God
	Mt. xvi.	If ony man wole	eend	in his kingdom

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martris	Math. xxv.	a.	The rewme liik to ten	eende	ne the hour/
	Ecc. li.		My Lord thou hast	eende	name of the Lord/
Of manye martris	Mt. xiii.	h.	The kingdom liik to tre	eende	thingis & oolde/
	Ebr. xi.		Whiche bi feith ouer	eende	witnessing of feith/
	Iohn. xii.	e.	But a corn of whe	eende	worschipe him/
	Ecc. xxxi.		Blessid is the man	eene	of halewis/
	Mt. xvi.	f.	If ony man wole	eende	in his kyngdom/
	II. Tym. iiiii.	a.	I witnesse bfore	eende	his comyng/
	Luk xxii.	d.	Striif was maad	eende	kynredis of Israel/
	Actus vii.	d.	Steuken ful of grace and thei herden	eende	he diede/
	Mt. xxiii.	f.	Lo I sende to you	eende	name of the Lord/
	Ecc. ii.	c.	Ye dredynge the Lo	eende	is the Lord/
	Mr. xvi.	g.	Go ye in to al the w.	eende	wexe hool/
	Ecc. li.	a.	I schal knowleche	eende	susteynyng thee/
	Ebr. xiii.	c.	Nil ye be lad a	eende	God is disserued/
			The rightwise forso	eende	chosen of him/
	Luk xii.	a.	Be ye war of sour	eende	angels of god/
	Ecc. xiiii.		That man is blessid	eende	Lord oure God/
	Mt. x.	e.	No thing is hid	eende	that is in heuenes/
	Ebre. v.	a.	Ech bischop tak	eende	of Melchisedech/
	Mt. ix.	g.	Ihesus wente a bou	eende	his riip corn/
	Sap. v.		Rightwise men fors	eende	certeyn place/
	Mt. x.	d.	Whanne thei pursuen	eende	dede ye not hem/
	Luk. vi.	f.	Whanne hise igen	eende	myche in heuene/
	I. Cor. iiiii.	d.	We ben maad as	eende	derworthe sones/
	Mt. x.	c.	Lo I seende you as	eende	schal be saaf/
	Sap. iii.		The soulis of rightw	eende	with outen eende/
	Luk xxi.	c.	Whanne ye schulen	eende	in to witnessing/
	Prouer. iii.		Blessid is the man	eende	wexen to gidere/
	Luk x.	d.	He that herith you	eende	writun in heuenes
ffor bischopis &	Sap. x.		The Lord ladde the right	eende	euerlastinge cleernesse/
	Mt. xxv.	b.	Aman that goeth in pil	eende	ioye of the Lord/
	Ecc. li.		My Lord God thou	eende	name of the Lord/
	Mr. xiii.	f.	Se ye wake ye &	eende	wake ye/
	Ecc. xliiii.		Lo the greet prest	eende	smel of swetnesse/
	Ecc. xlvii.		The Lord hath goue.	eende	be blessid/
	Mt. v.	b.	Ye ben salt of erthe	eende	is in heuenes/

confessours	Sap. x.	The Lord ladde the	eende	euerlastinge cleernes/
	Luk. xix.	b. A worthi man wen	eende	up to Ierusalem/
Virgyn not martir	Sap. viii.	Wisdom ouercometh	eende	werkis of him/
	Mt. xxv.	a. The kyngdom of to x	eende	ne the hour/
	II. Cor. x & xi	g. He that glorieth ha	eende	virgyn to Crist/
	Ier. i.	b. Doen is the word	eende	& plaunte/
	Luk. i.	a. Ther was a prest	eende	to the Lord/
	Ecc. li.	My Lord God thou	eende	of the Lord/
	Mt. xiii.	h. The kyngdom liik to	eende	thingis & oolde/
Confessour & doctour	Ebrews. vii.	f. The othere weren maad	eende	offringe him silf/
	Luk xii.	f. Be youre lendis gird	eende	schal come/
	Ecc. xlvii.	The Lord hath goue	eende	be blessid/
	Mt. v.	b. Ye ben salt of the	eende	is in heuenes/
	Sapi x.	The Lord ladde the right	eende	clerenesse/
	Mr. xiii.	f. Se ye wake ye &	eende	wake ye
for an abbot	Ecc. xxxix	The rightwise man	eende	in to generacioun/
	Luk xi.	f. No man tendith a	eende	light to thee/

Heere eendith the table upon the table upon the temporal and upon the propre sanctorum, and upon the comoun sanctorum of pistlis & gospels of the newe lawe that ben red in the chirche thoru the yeer, with the cotaciouns of hem where thei schulen be founden in the yeer.

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